# Dr. *Nicholls*'s Comment

ON THE

# Book of Common-Prayer.

# ANNE R.

WHEREAS Our Truſty and Well-beloved *William Nicholls*, Doctor in Divinity, hath humbly Repreſented unto Us, That he hath been at great Expence and Labour in Preparing for the Preſs a Book, Intituled, *A Comment on the Book of* COMMON-PRAYER *and Adminiſtration*, &c. *Being a Paraphraſe on the Sunday and Holiday-Services, Epiſtles and Goſpels throughout the Year: With Notes on all the Rubricks; giving an Account of all the Feſtivals and Saints-Days obſerved in the Church; as alſo of the Lives of the Saints, and Days of Diſtinction mention'd in the Calendar; of the Compilers and Reviewers of the Common-Prayer; of the Ancient Uſe of Liturgies, of Leſſons, Pſalmody, Calendars*, &c. *of the Defects of the Romiſh Breviary and Miſſals, of Horary-Times, Sundays, Holidays; of Paſchal-Cycles, Synagogues, Churches, Chancels, Bells, Church-Muſick, Veſtments; of Synaxes and Baptiſmal Rites; of Catechiſts and Catechumens, with a Method of Catechiſing; in a full Expoſition of the Catechiſm of the Church of* England; *of Confirmation, Sponſors, and Vicarious Interrogatories; of Prayers for the Sick, and other Ancient Uſages concerning Clinicks; of Abſolutions, Penances, Sepultures*, &c. And that the Right of the Copy of the ſaid Book is veſted in the ſaid *William Nicholls*, and therefore he hath humbly beſought Us, to grant him Our Royal Privilege for the ſole Printing and Publiſhing the ſame, for the Term of Fourteen Years: We being Graciouſly inclin'd to encourage the ſaid Undertaking, are pleaſed to condeſcend to his Requeſt; and accordingly do hereby give and grant unto him the ſaid *William Nicholls*, his Heirs, Executors, Adminiſtrators, and Aſſigns, Our Royal Licenſe and Privilege for the ſole Printing and Publiſhing the ſaid Work, Intituled as aforeſaid, for and during the Term of Fourteen Years, to be computed from the Day of the Date hereof, ſtrictly prohibiting and forbidding all Our Subjects to Reprint or Abridge the ſaid Work, or any part of it, or to Import, Buy, Vend, Utter, or Diſtribute any Copies of the ſame, or any part thereof Reprinted beyond the Seas, within the ſaid Term, without the Conſent and Approbation of the ſaid *William Nicholls*, his Heirs, Executors, Adminiſtrators, and Aſſigns, by Writing under his or their Hands and Seals firſt had and obtained, as they and every one of them herein offending will anſwer the contrary at their Perils. Whereof the Maſter, Wardens, and Company of *Stationers* of Our City of *London*, the Commiſſioners and Officers of Our Cuſtoms, and all Our Officers and Miniſters, whom it may Concern, are to take due notice, that ſtrict Obedience be given to Our Pleaſure herein declared.

*Given at our Court at St.* James's *the Twentieth Day of* November 1708. *in the Seventh Year of Our Reign.*

By Her Majeſty's Command,

*SUNDERLAND.*

G.R. III.

Richardson Pinx.
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1193

K Liturgies England Church & Com Prayer

A

# COMMENT

On the BOOK of

# COMMON-PRAYER,

AND

Adminiſtration of the *Sacraments*, &c.

Together with the

*Pſalter* or *Pſalms* of *DAVID*.

BEING

A PARAPHRASE on the Sunday and Holiday-Services, Epiſtles and Goſpels throughout the Year: With NOTES on all the Rubricks, giving an Account of all the Feſtivals and Saints-Days obſerved in the Church; as alſo of the Lives of the Saints, and Days of Diſtinction mention'd in the Calendar; of the Compilers and Reviewers of our Common-Prayer; of the Ancient Uſe of Liturgies, of Leſſons, Pſalmody, Calendars, &c. Of the Defects of the Romiſh Breviary and Miſſals, of Horary Times, Sundays, Holidays; of Paſchal Cycles, Synagogues, Churches, Chancels, Bells, Church-Muſick, Veſtments; of Synaxes and Rites obſerved in the Communion; of Baptiſmal Rites, of Catechiſts and Catechumens; with the Method of Catechiſing, in a *full Expoſition of the Catechiſm of the Church of England*; Confirmation, Sponſors, and Vicarious Interrogatories; of Matrimonial Contracts, Paranymphs, Impediments, &c. of Prayers for the Sick, and other Ancient Uſages concerning Clinicks; of Abſolutions, Penances, Sepulture, &c. With a PARAPHRASE on the whole Book of Pſalms, according to the Common-Prayer-Book Tranſlation.

The *Text* of the Whole being Compared and Amended, according to the *Sealed Books*; And the *Pſalms* Compared with the Tranſlation of the *Great Bible*.

At the End of the Book are ſubjoined, The *Additional Notes* of Biſhop *ANDREWS*, Biſhop *COSINS*, &c.

By *WILLIAM NICHOLLS*, D. D.

*LONDON*:

Printed for *R. Bonwicke*, *W. Freeman*, *T. Goodwin*, *J. Walthoe*, *M. Wotton*, *S. Manſhip*, *J. Nicholſon*, *R. Parker*, *B. Tooke*, and *R. Smith*.

M DCC X.

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I Have taken the Boldneſs to Impoſe Your

May it Pleaſe Your Majeſty

TO THE

QUEEN

TO THE

# QUEEN's

# Moſt Excellent Majeſty.

## May it pleaſe Your Majeſty,

*I Have taken the Boldneſs to Implore* Your Majesties *Gracious Protection to theſe my Labours, which I have laid out upon a Book, that, next to the Inſpired Volumes of the Holy Scriptures, of all the Compoſitions in the World, I am fully aſſured,* You *have the Greateſt Value for.*

*For the Book, which I have written theſe Obſervations upon, was at firſt Drawn up, and afterwards Improved, by the Special Command and Direction of ſeveral of* Your Majesties *Royal Predeceſſors: Whereby a Form of Worſhip was Eſtabliſhed, in Theſe Kingdoms, more Perfect, and more Agreeable to God's Word, and to Primitive Practice, than any that is to be found, throughout the Whole Diffuſive Body of Chriſt's Catholick Church.*

*This*

# The DEDICATION.

*This is that Book, which the First Compilers thereof sealed with Their Blood; That Book, which* YOUR *Royal Grandfather, King* Charles I. *chose rather to Dye a Martyr for, than to Purchase His Own Security; by Agreeing to the Subversion of This, and to the Establishment of another Method of Publick Worship, with which His Conscience could not Comply.*

*This is that Book, which* YOUR MAJESTY *is pleas'd to Confer an Immortal Honour upon, by Paying* YOUR *Daily Devotions to* GOD, *accordiug to the Rules therein Prescribed: For, tho' Those Momentous Affairs (which are Extending their Happy Influences to Futurity, and Working a Firm Establishment of Our Common Protestant Religion, and the Liberties of* Europe) *are a Continual Weight upon* YOUR *Sacred Breast, and take up so great a Part of* YOUR *Time; Yet the Publick Devotion of the Church has a Constant and very Considerable Share of it.*

*And it cannot but be observed, that* YOUR MAJESTIES *Affection to This Admirable Book, has wrought even the Tempers of those, who do not Joyn in it, to a more Favourable Disposition towards it: For those Lowd Impeachments, which have been formerly made against it, are now no longer heard;* YOUR MAJESTIES *Tender Regards to Those, who are so Unhappy as to Separate from the Publick Worship, having done more to the Quieting Mens Spirits, than the Best Vindications of Our Constitution have been ever Able to do. For tho' the Prejudices of some Persons may be so great, that they cannot be Gained over to the Church, by the Strongest Arguments in Behalf of it, yet Pure Good-Nature and Gratitude has not suffered Them of late, to Oppose, with their Former Violence and Fierceness, That Form of Worship, which so Good and Gracious a* Queen *does Her Self make use of. And 'tis to be hop'd, that the Wisdom and Goodness of* YOUR MAJESTIES *Reign, will, in Time, Compose all our Unhappy Differences, and bring, into the Bosom of the Church, our Protestant Brethren, who are Estranged from it.*

*I need not recount to* YOUR MAJESTY *the High Esteem, which All the Sincere Members of our own Communion have all along born, and do still continue to bear, to this Book. For this Admirable Form of Worship has been Their greatest Comfort under their Severest Afflictions, which they have undergone for the Sake of it; when they were forced*

*out*

*out of their Native Country, by the Perſecutions raiſed againſt them by the Papiſts, in* Q. Mary's *Reign, and by the Sectaries in the Late Uſurpation.*

*And I have found, to my great Satisfaction, a freſh Inſtance of the Extraordinary Regards, which are ſtill paid to our Liturgy; by ſeeing, in the Succeſs of this Commentary which I have publiſhed upon it, what, I think, has never happen'd in the Publiſhing any Book before; That all the Copies of it are either bought up or beſpoken, before it has ſeen the Light.*

*This Book therefore being the Subject, which for ſome time my Labours have been laid out upon, I venture, in moſt humble manner, to caſt them at* YOUR MAJESTIES *Feet; deſiring* YOUR *Gracious Acceptance of them, as a Preſent for the New-Year: Moſt heartily Praying to God, That the whole Circuit thereof may prove ſo Succeſsful to* YOUR MAJESTIES *Arms and Negotiations, as may finiſh a Laſting Peace, and a Firm Settlement of our Common Religion and Liberties; and, That* YOUR MAJESTY *may long Live, to ſee* YOUR *People Flouriſhing under theſe Bleſſings, is the Daily Prayer of,*

MADAM,

YOUR MAJESTIES moſt Dutiful,

Moſt Faithful and Obedient

Subject and Servant,

*W. NICHOLLS.*

# THE DEDICATION

THE

# PREFACE.

ABOUT Two Years ago I publiſhed a little Book, containing a Paraphraſe upon Part of our Common-Prayer-Book, with ſome few Notes on the *Sundays* and Holidays. It had the good Fortune to give ſome Satisfaction to ſeveral Pious, and to ſome very Learned Perſons, who have encouraged me to Enlarge the Work, and to ſend it abroad in the Form wherein it now appears. I have complied with their Deſires, and have taken Pains on the Subject; tho' not as much as it deſerves, yet as much as my Condition of Health would afford me to lay out upon it. To compare what I here offer to the World, with what has been done before of the like kind, as it would be an invidious, ſo it is an unneceſſary Task: For every one, who has a mind to be a Reader of this Performance, will be the beſt Judge of that himſelf.

But however, I cannot but think, that, among ſeveral Perſons, the Book will have its Uſe. I do not pretend to give Information and Light to thoſe Learned Perſons, whoſe Deep Reſearches into Ancient Books have made theſe Obſervations, which are the Subject of this Work, common and familiar to them: All that I would deſire from ſuch Perſons, is, That they would not extend their Critique ſo far, as contemptuouſly to depreciate a well-meant Deſign, and to hinder it from doing Good among Perſons of Inferior Knowledge; at leaſt, till ſuch time as they themſelves ſhall be pleaſed to lay out their Labours, to befriend the Church with a better Explication and Vindication of her Liturgy. But however this may be reliſhed by the greateſt Genius's, there are many others whoſe Knowledge of this kind is not ſo Conſummate; and as they are nearer to my Size of Underſtanding, and have not bent their Thoughts and Reading, it may be, ſo much this way, they may receive ſome ſmall Benefit by this Book.

*Of the Notes.*

We have a great many very Excellent Perſons of our Function, that are qualified with Admirable Endowments of Mind, and have a noble Thirſt after Knowledge, and particularly Eccleſiaſtical Antiquity; but the Narrowneſs of their Circumſtances will not ſupply them with a Collection of ſuch Books, as are neceſſary to that End, and anſwerable to their Deſires. There are very few of Small Preferment, that can be content to forego the ordinary Conveniences of Human Life, to furniſh their Studies with *Greek* and *Latin* Fathers, and Writers of Eccleſiaſtical Criticks: And yet a competent Knowledge of theſe Matters, is a neceſſary Qualification to our Calling, and without which we cannot be provided to Defend our Conſtitution, againſt the Oppoſers of it; or to ſatisfie the Enquiries of thoſe who may be deſirous of being informed concerning it. Moſt of theſe Things being in the preſent Book drawn into a narrow Compaſs, and ſorted under the ſeveral Heads,

as they occur in the Common-Prayer, may ſupply the Want of many very ſcarce and dear Books.

Beſides, there are Numbers of the Laity who have not the Advantage of underſtanding the Learned Languages, who are yet well-diſpoſed to Learning of this kind, and are pleaſed to have obſerved to them the Conformity of the Conſtitution of their own Church with that of the Primitive. And I doubt not, but a Book of this kind may be both inſtructive, and acceptable to them.

*Paraphraſe on the Prayers.*

And 'tis upon their Account, that I have written the Paraphraſe upon the Prayers of the Morning, Evening, and Communion-Service; not barely for an Explanation of the Text, but that it may ſerve for a Form of Devotion in their Cloſets; only by changing *We* into *I*, or by making ſome few other light Variations of the ſame kind.

For the Paraphraſe on the Morning and Evening-Prayer, may with ſome Advantage be made uſe of in private Retirement, at thoſe Times; and that on the Litany, may not be an improper Form of Devotion on a Day of Faſting. That on the Communion, before the Receiving the Bleſſed Sacrament. And by making uſe of this, which is a Cloſe Explication of the Church-Devotion, they may be ſure that they do not put up any Petitions to God, but what they are warranted to do by that Church, whereof they are Members: Whereas they are not altogether ſo ſafe, in making uſe of ſome Books of Devotion, that ſome People are mightily fond of; which, tho' they may ſeem to abound with much Rapturous Devotion, and Spiritual Flame; yet, upon Examination, they will be found to be, *Offering ſtrange Fire before the Lord.*

*Paraphraſe on the Epiſtles and Goſpels.*

'Tis moſtly for their Uſe, that I have compoſed the Paraphraſes, on the Epiſtles and Goſpels; that they may be apprized of the Admirable Doctrine of our Saviour's Sermons, and the Force of the Apoſtolical Reaſonings; without having Recourſe to Critical Writers and Commentators; who oftentimes mix ſo much Fanciful and Oſtentatious Learning, in their Explication of the Text, that they rather obſcure and undervalue, what they deſign to illuſtrate and recommend. I have therein endeavoured to give the plain Senſe of the Inſpired Authors in familiar Language, delivering the Senſe in our ordinary Expreſſion; only ſtripping it of the *Syriaciſms*, and adapting it to our modern way of Speaking; juſt in that plain way, as we may ſuppoſe our Saviour, or his Apoſtles, to have ſpoken, had they been pleaſed to have made uſe of our Dialect. In the Explication of the Text, I have governed myſelf more by the Context and Tenor of the Diſcourſe, and by the Uſe of Original Words in other Places of Scripture, than by the Opinions of Commentators: And when I have made uſe of any of their Explications, I have carefully avoided the following them in their particular Opinions and Hypotheſes, which they have been wedded to.

*Additional Notes.*

As to the Additional Notes, I do not pretend to anſwer for every thing which is therein advanced. There are few Learned Men but have ſome particular Opinions, different from the Current Doctrine of the Church; and yet the Generality of their Writings may, for all that, be very inſtructive and beneficial.

I know, ſome Perſons have already made ſome unkind and unjuſt Cenſures, upon my Putting-out theſe Papers; as if I was a-Publiſhing a Parcel of Po-

piſh

piſh Doctrines, which could tend to no good End, but would only ſerve to unſettle People in their Opinions, and to undermine the Eſtabliſhed Tenets of the Church.

But to this I anſwer, That I do not know of any one Popiſh Doctrine in all theſe Papers; and every Opinion, which is ſingular therein, is ſo far from being Popiſh, that 'tis directly contrary to the Canons of the Council of *Trent*. And if any Divine in *Italy*, or *Spain*, ſhould explain thoſe Points as any of theſe Authors have done, they would be burnt for Hereticks. Nay, the Authors themſelves were Perſons, not only of eminent Piety, but ſo averſe to Popery, and of ſuch an extraordinary Zeal and hearty Love to our Proteſtant Eſtabliſhment, that little doubt is to be made (if God Almighty had called them to ſuch a Trial) they would have laid down their Lives in Defence of it. Nay, 'tis plain, that, in theſe very Papers, they lay hold of all Occaſions, to ſhew the Innovations of Popery; and have in their other Writings oppoſed it, with a Strength of Learning and Reaſoning, perhaps not inferior to any of their Predeceſſors or Succeſſors.

But granting, that their Opinions, in ſome Particulars, do not fall in with the Doctrine of our Church; Muſt the Editor be anſwerable for this? Muſt every one that has put out an Edition of *Clement* of *Alexandria*, *Tertullian*, *Lactantius*, *Tatian*, *Arnobius*, &c. be chargeable for the Errors of thoſe Authors?

Now, it were eaſy to demonſtrate, that there are fewer Particularities of Opinion, in the Annotations of theſe Reverend Perſons, than in any of the forementioned Authors.

As to the Text, I have printed it according to the Sealed-Books, and mended the Faults which had crept into the Common Editions. *Text.* But, becauſe the Rubrick declares, the *Pſalter follows the Tranſlation of the Great* Engliſh *Bible*, I have compared *it with That*, and ſet down the moſt principal Variations from it; neglecting only the different ways of Spelling, and ſome light Difference of a like nature: And, that they may be diſtinguiſhed from the Reading in the Sealed-Book, I have printed them in the Black Letter.

But ſome may be deſirous to be informed of the Riſe of this Excellent Book, which I have Commented upon; and of the ſeveral Improvements it has from time to time received: Wherefore, in Gratification of them, it will be requiſite to ſay ſomething of the firſt Compiling thereof, and the following Reviews, which, under ſeveral Reigns, have been made of it.

## *Of the* Latin *Service, before the Reformation.*

Before the Reformation, the Liturgy was only in *Latin*; being a Collection of Prayers, made up partly of ſome Ancient Forms uſed in the Primitive Church, and partly of ſome others of a later Original, accommodated to the Superſtitions which had crept into the *Romiſh* Church in the Middle Ages; as we may now ſee them in the *Roman Breviary* and *Miſſal*. Theſe *Latin* Services were ſomething different from one another, according to the different Uſages of Churches. The *Latin* Services which were uſed moſtly here in *England*, for 300 Years before the Reformation, were the *Breviarium*, *Miſſale*, &c. *ſecundum*

*ſecundum Uſum Sarum.* They were Compoſed by *Oſmund*, Biſhop of *Salisbury*, a Man well-verſed in Rituals, about the Year of our Lord, 1080; and were thought to be done with that Exactneſs, according to the Rules of the Church of *Rome*, that many Churches abroad likewiſe entertained them.

Theſe *Latin* Prayers being eſtabliſhed by the Laws of the Land, and the Canons of the Church, no other could publickly be made uſe of; ſo that thoſe of the Laity, who had not the Advantage of a Learned Education, could not, with Edification, join in them. And beſides, they being mixed with Addreſſes to the Saints, Adoration of the Hoſt, Images, &c. the Worſhip was in itſelf Idolatrous and Prophane.

## *Of the ſeveral Parts of the Liturgy, Compiled in the Reign of* Henry VIII.

The Reformation being begun in *Germany*, and having ſpread its happy Effects in *England*, ſo as to diſpoſe a Conſiderable Part of the Nation towards the ſame here; Archbiſhop *Cranmer*, who was at the Head of that Great Deſign, endeavoured what he could to have the Liturgical Offices performed in the *Engliſh* Tongue, being reformed from the Popiſh Abuſes. But Matters were not ripe enough to bring that entirely about in that Reign; however, he proceeded to lay the Foundation thereof, and to do that gradually, which he could not effect at once.

After the Pope's Juriſdiction in this Nation was aboliſhed, and all Appeals to *Rome* forbidden, by 24 *Hen.* VIII. *A.D.* 1532. and afterwards his Pretended Supremacy taken away, and the King declared Supreme Head of the Church, 1534. Archbiſhop *Cranmer* laid hold of this favourable Opportunity for the engaging the Royal Authority, to do ſeveral Things, in order to a Reformation in Religion.

*Lord's-Prayer, Creed, and Commandments in* Engl.

For in the Year 1536, the King's Injunctions were ſet forth; wherein ſeveral Popiſh Abuſes were rectified; and the *Bible*, with the *Pater-Noſter*, *Creed*, and *Ten Commandments*, were ſet forth, and placed in Churches, to be read in *Engliſh*.

*Morning and Evening-Prayer, in the* Primer.

In the Year 1545, the King's Primer came forth; wherein are contained, not only the *Lord's-Prayer*, *Creed*, and *Ten Commandments*, but alſo the *Morning* and *Evening-Prayer*, in *Engliſh*, not much different from what it is in our preſent Common-Prayer-Books; with a Preface to it, ſhewing the Neceſſity of *Uniformity of Prayer*, and of Young Perſons being inſtructed therein.

In this Primer, the *Venite*, *Te Deum*, the *Lord's-Prayer*, *Creed*, &c. are the very ſame Tranſlation now uſed in our Common-Prayer-Book.

*The Litany.*

Some time after this, the *Litany* was publiſhed in *Engliſh*, ſomething different from what it is now, and permitted to be read in Churches, on *Wedneſdays* and *Fridays*.

This was as much as could be brought to bear, in the Reformation of Liturgical Matters, during this King's Reign.

*Of*

## *Of the Compiling the Book of Common-Prayer, in the Reign of* Edward VI.

Not long after, *Edward* the Sixth coming to the Crown, Thirteen Perſons were Commiſſioned by the King, to draw up the Communion-Service: Which was done, in Purſuance of an Act which was ſome time before paſſed in Parliament, *for Receiving the Communion in Both Kinds*. The Perſons employed to draw up this Office, were,

*Thomas Cranmer*, Archbiſhop of *Canterbury*.
*Thomas Goodrick*, Biſhop of *Ely*.
*Henry Holbech*, Biſhop of *Lincoln*.
*George Day*, Biſhop of *Chicheſter*.
*John Skip*, Biſhop of *Hereford*.
*Thirlby*, Biſhop of *Weſtminſter*.
*Nicholas Ridley*, Biſhop of *Rocheſter*.
*Richard Cox*, Dean of *Chriſt-Church*, and Almoner to the King.
Dr. *May*, Dean of St. *Paul*'s.
Dr. *Taylor*, Dean of *Lincoln*.
Dr. *Hayns*, Dean of *Exeter*.
Dr. *Robinſon*, Archdeacon of *Leiceſter*, afterwards Dean of *Durham*.
Dr. *Redman*, Dean of *Weſtminſter*, Maſter of *Trinity-College*, *Camb*.

When this Office was finiſhed, it came out with a Proclamation, reciting the Statute for Receiving the Communion under Both Kinds; commanding that it be Adminiſtred only, after ſuch Form as is declared by a Direction to the Proclamation annexed.

This being brought into Uſe, the ſame Perſons were Commiſſioned to finiſh the whole Book of Common-Prayer, and to draw up Publick-Services, not only for *Sundays* and Holidays, but for Baptiſms, Burials, and other ſpecial Occaſions; which accordingly they did.

The whole Book of Common-Prayer being now finiſhed, it was confirmed by Act of Parliament, in the 2d of King *Edward*, *A. D.* 1548. And therein this Honourable Encomium is given of it, and the Unanimous Conſent of the Commiſſioners in Drawing it up; *Viz.* **which at this time BY THE AID OF THE HOLIE GHOST with uniform agreement is of them concluded**, &c.

This Common-Prayer-Book is called, in the following Notes, the 1ſt Book of *Edward* VI. or the Book of the 2d Year of *Edward* VI.

Four Years afterwards, the Book of Common-Prayer underwent another Review; wherein ſome Ceremonies and Uſages were laid aſide, and ſome New Prayers added, at the Inſtance of Mr. *Calvin* of *Geneva*, and *Bucer*, a Foreign Divine, who was invited to be a Profeſſor at *Cambridge*. The Common-Prayer, as it was now alter'd in this Review, is very near the ſame with what we now uſe.

This Common-Prayer-Book, in the following Notes, is called the 2d Book of *Edward* VI. or the Book of the 5th Year of *Edward* VI.

## *Of the Review of the Book of Common-Prayer, in the Reign of Queen* Elizabeth.

Popery having been introduced again into *England*, in the Reign of Queen *Mary*, and the Maſs-Book uſed in ſtead of the *Engliſh* Liturgy; upon the Coming of Q. *Elizabeth* to the Crown, Conſultations were held, by the Proteſtants about the Court, concerning the bringing-in again the *Engliſh*-Service. And in order to this, ſeveral Learned Divines were appointed, to make a Review of the Second Book of King *Edward* VI. The Names of which were, as we learn from Mr. *Cambden*'s Hiſtory of Queen *Elizabeth*,

Dr. *Matthew Parker*, afterwards A. B. of *Canterbury*.
Dr. *Richard Cox*, afterwards Biſhop of *Ely*.
Dr. { *May*. / *Bill*.
Dr. *James Pilkington*, afterwards Biſhop of *Durham*.
Sir *Thomas Smith*.
Mr. *David Whitehead*.
Mr. *Edmund Grindal*, afterwards Biſhop of *London*, and after that, Archbiſhop of *Canterbury*.

To theſe, Mr. *Strype* ſays, were added, Dr. *Edwyn Sandys*, afterward Biſhop of *Worceſter*; Mr. *Edmund Gueſt*, a Learned Perſon; who was afterwards Archdeacon of *Canterbury*, the Queen's Almoner, and Biſhop of *Rocheſter*.

It was debated, which of the Two Books of *Edward* VI. ſhould be received: And Secretary *Cecil* ſent ſeveral Queries to *Gueſt*, concerning the Reception of ſome Particulars in the Firſt Book; as the Image of the Croſs, Prayer for the Dead, Delivering of the Sacrament into the Mouth of the Communicant, *&c.* But however, the Second Book of King *Edward* was pitched upon, as the Book to be propoſed to the Parliament, to be Eſtabliſhed; the Commiſſioners making only ſome few Alterations therein; whereof theſe are the moſt Conſiderable.

Whereas in the Rubrick, at the Beginning of Morning-Prayer, in King *Edward* the VIth's 2d Book, the Miniſter is enjoined to *turn him ſo as the People may beſt hear*: In Queen *Elizabeth*'s Book it is enjoined, *That Morning and Evening-Prayer ſhall be uſed in the accuſtomed Place of the Church, Chappel, or Chancel; except it ſhall otherwiſe be determined by the Ordinary of the Place.*

Whereas K. *Edward*'s 2d Book forbids the Uſing of *Alb, Veſtment, Cope*: In Q. *Elizabeth*'s Book it is ordered, *That the Miniſter, at the time of the Communion, and at all other Times in his Miniſtration, ſhall uſe ſuch Ornaments in the Church, as were in uſe by the Authority of Parliament, in the Second Year of King* Edward VI.

There was a Rough Expreſſion in the Litany of K. *Edward*'s Firſt and Second Book, which was left out in that of the Queen; *From the Tyranny of the Biſhop of* Rome, *and all his Deteſtable Enormities.*

The Words, *The Body of our Lord Jeſus Chriſt, which was given for thee*; and, *The Blood of our Lord Jeſus Chriſt, which was ſhed for thee*; were reſtored out of K. *Edward*'s 1ſt Book: Only the latter Part of thoſe Forms being in K. *Edward* the VIth's 2d Book.

The

The Act of Parliament for the Eſtabliſhing this Book, paſſed *Apr.* 28, 1569 and took effect on St. *John Baptiſt*'s Day, immediately following.

## *Of the Review of the Common-Prayer-Book, in King* James *the Iſt.'s Time.*

In the Firſt Year of K. *James* I. upon the Complaint of the Puritan-Miniſters againſt the Ceremonies of the Church, and the Service-Books, there was a Conference held at *Hampton-Court*, before the King; wherein the Objections of the Puritans were heard and anſwered, moſtly by the King himſelf. At the Concluſion of this Conference, the King gave a **Commiſſion** (as he ſpeaks in his Proclamation) **under the great Seal of** England, **to the A. B. of** Canterbury, **and others, according to the Form which the Laws of this Realm in like Caſe preſcribed to be uſed, to make the ſaid Explanation, and to cauſe the whole Book of Common-Prayer with the ſame Explanations to be newly printed.** Theſe Explanations, as the Proclamation calls them, were the adding ſome new Thankſgiving-Prayers at the end of the *Litany*; the Lengthening out the Catechiſm with the Queſtions and Anſwers concerning the Sacraments: Several times *Prieſt* changed into Miniſter: In the Office of Private Baptiſm, in ſtead of *Let them that be preſent call upon God for his Grace---- and then one of them ſhall name the Child*, it is added, *Let the Lawful Miniſter, and them*, &c. As alſo, *becauſe ſome things eſſential to this Sacrament may happen to be omitted, through fear or haſte, in ſuch times of extremity, I demand further of you with what matter:* Which was not in Queen *Elizabeth*'s Book; but only, *whether they called upon God for Grace in that time of neceſſity.* Theſe, with ſome other few Matters, were the Alterations (or Explanations, as they were called) in that Review. Theſe were Improvements, for the moſt part, it is true: But it is queſtioned, whether they were done by Competent Authority, after the Queen's Book was eſtabliſhed by Act of Parliament. The Proclamation * indeed, ſuppoſes this to be done, according to *the Form which the Laws of this Realm in the like caſe has preſcribed to be uſed:* By which, probably, is meant the Statute of the 26th of *Hen.* VIII. c. 1. wherein the King is declared **juſtly and rightfully to be the Supreme Governor of the Church of** England; **to have full Power and Authority from time to time to viſit, repreſs, redreſs, reform, order, correct, reſtrain, and amend all ſuch Errors,** &c. **which by any manner of Spiritual Authority or Juriſdiction, ought or may lawfully be reformed, repreſſed, ordered, redreſſed, corrected, reſtrained, or amended.** As likewiſe that of the 1ſt of Queen *Elizabeth*; wherein it is enacted, **That the Kings and Queens of this Realm ſhall have full Power and Authority, by Letters-Patents under the great Seal of** England, **to aſſign, name and authorize, when and as often as their Heirs and Succeſſours ſhall think meet and convenient, ſuch perſon or perſons, as they ſhall think meet, to viſit, reform and redreſs,** &c. But ſtill it was a great Query, Whether theſe general Clauſes impower'd that Prince to make ſuch Alterations in a Book eſtabliſhed by Act of Parliament, wherein the Words of the Act were ſo very expreſs. **All and ſingular Miniſters in any Cathedral or Parish-Church, or other places within this Realm of** England, &c. **ſhall after the Feaſt of S.** John **the** Baptiſt **next coming, be bounden to ſay and uſe the Mattens, Evenſong, Celebration of the Lord's Supper, and Adminiſtration of each of the Sacraments, and all other**

* *See the Proclamation, at the End of the Preface,* Numb. I.

other common and open Prayer, in ſuch order and form as is mention'd in the ſaid Book ſo authorized by Parliament in the fifth and firſt Year of K. Edward the firſt, with one Alteration or Addition of certain Leſſons to be uſed, on every Sunday in the Year, and the Form of the Litany alter'd and corrected, and two Sentences only added in the Delivery of the Sacrament to the Communicants; and none other, or otherwiſe. This was the Occaſion of different Speculations in thoſe Times. The Puritans, for whoſe ſakes theſe Alterations were made, did not think them founded upon ſufficient Authority: And Biſhop *Coſins*, who was no Friend to the Puritans, but had a great Zeal for Parliamentary Right, was of the ſame Opinion. But this being an Old Controverſy, and that Common-Prayer-Book being for many Years laid aſide; enough is ſaid concerning each of them.

## *Of the Review of the Common-Prayer-Book, in King* Charles *the* Iſt.'s *Time.*

There was little done in the *Engliſh* Common-Prayer-Book in King *Charles* I. his Time; for it was publiſhed with the ſame Alterations as it was put out with in K. *James*'s Time, having his Proclamation printed before it; only the Names of the Royal Family being alter'd, and ſome of the Words *Miniſter*, in the Rubrick, being brought back again to *Prieſt*. As to the *Scotch* Common-Prayer-Book, it cannot but be owned, that there were a Number of very Excellent Improvements made therein: Some of which were taken into the Laſt Review; and more might have been ſo, but only the Nation was not diſpoſed then to receive them; the Diſtempers of the Late Times having prejudiced many againſt it. The moſt Remarkable Alterations in this Book are: The Word *Prieſt*, in the Rubricks, are changed into *Presbyter*: The Epiſtles and Goſpels are ſet down according to the New-Tranſlation. *Glory be to thee, O Lord*, is ordered to be ſaid before the Goſpel; and, *Thanks be to thee, O Lord*, after it. Several New Sentences are added in the Offertory. The Oblation-Prayer is placed immediately after the Conſecration. The Hymns and Pſalms are according to the New-Tranſlation, *&c.* This Book was printed at *Edinburgh*, by *Robert Young*, *Printer to the Kings moſt excellent Majeſty MDCXXXVII. Cum Privilegio.*

## *Of the Review of the Common-Prayer-Book, after the Reſtoration of* King Charles II.

The whole Nation growing weary of the Intolerable Oppreſſion, which they lay under, ever ſince the Uſurping Powers had gotten into the Adminiſtration of Affairs, upon the Great Rebellion; ſeveral of the Presbyterian Miniſters, eſpecially thoſe about *London*, lent a ready Hand to the Removal of the Common Burden; by their late Preaching, ſo ſtirring up the People of the City to a Deſire of the King's Reſtoration, as did not a little facilitate that Happy Event. This Good Office, together with their Sending ſome of their Divines, to wait upon him beyond Sea before his Coming Home; occaſion'd him very gratefully to reſent it, and to order a New Review

*L. Clarendon's* Hiſt. B. XVII.

Review of the Liturgy, thereby to take away all Reaſonable Ground of Scruple, which might hinder their Subſcribing to it. That the King had this in View, when he publiſhed his Declaration, *Octob.* 25. 1660. is plain, by the Words thereof: *When we were in* Holland, *we were attended by many Grave and Learned Miniſters from hence, who were looked upon as the moſt Able and Principal Aſſertors of the Presbyterian Opinions; with whom we had much Conference, as the Multitude of Affairs which were then upon us, would permit us to have: And to our great Satisfaction and Comfort, found them Perſons full of Affection to us, of Zeal for the Peace of Church and State; and neither Enemies (as they have been given out to be) of Epiſcopacy or Liturgy; but modeſtly to deſire ſuch Alterations in either, as without ſhaking Foundations, might beſt allay the preſent Diſtempers*, &c. In Purſuance of this Declaration, a Commiſſion was iſſued out, dated the 25th of *March*, 1661. empowering Twelve of the Biſhops, and Twelve of the Preſbyterian Divines, to Treat of Matters proper to be alter'd in the Liturgy; to Conſider of the Objections raiſed againſt the ſame; and to make ſuch Reaſonable and Neceſſary Alterations, as they ſhould agree upon: XI Aſſiſtants on each Side being added, to ſupply the Place of any of the Twelve Principals who ſhould be abſent. The Form of which Commiſſion may be ſeen at the End of the Preface, *Numb.* II.

Theſe Commiſſioners had ſeveral Meetings at the *Savoy*, as was appointed; but little was done at them. The Presbyterian Miniſters brought in their Exceptions againſt the Common-Prayer: And Mr. *Baxter* brought in a New Common-Prayer-Book of his own making; which he called, *The Reformation of the Liturgy*. Indeed, had Matters been managed with Tolerable Temper, there might have been ſome good Effect of this Commiſſion, and an Expedient have been found out to have given the Presbyterian Miniſters ſome little Satisfaction, ſo that they might have complied with Reputation among their Party; whereby the Separation, which has ſince enſu'd, might have been hinder'd. But the Biſhops being provok'd by their long Sufferings, and not brooking to have Laws preſcribed to them by thoſe who had been the Occaſion thereof; were not very forward to make any Alterations which were propos'd by the Presbyterians, even in ſome Things as might have deſerved Conſideration; refuſing them ſo much as the Change of *deadly Sin*, in the Litany, into *heinous Sin*.

The Presbyterians, on the other hand, heaped together all the Old Exceptions, which the Puritans for a Hundred Years had raiſed againſt the Liturgy, with the Addition of ſome New ones: Which look'd as if they had a mind to have the Biſhops tell the World, That all thoſe Lowd Clamours againſt the Church were juſtifiable, by their Altering, at their Deſire, thoſe Particulars which they could not defend. But Mr. *Baxter*'s new-fangled Liturgy, drawn up in a Method which was warranted by no Ancient Forms, either *Greek* or *Latin*, was a Preſumption which was look'd on by all with the greateſt Diſdain. And indeed, it is an Occaſion of no little Wonder to think, that ſo many Learned Men of the Presbyterian Side, could ever be perſwaded to give their Conſent to let ſuch an Odd Performance of that kind, to be laid before Biſhop *Stern*, *Coſins*, *Morley*, *Nicholſon*, *Pearſon*; Dr. *Gunning*, Dr. *Heylin*, *Thorndike*, &c. Men ſo admirably verſed in Antiquity and Liturgical Learning: And this eſpecially, when they were directed by the Commiſſion to compare the Common-Prayer-Book *with the moſt Ancient Liturgies which have been uſed in the Church in the moſt Primitive and Pureſt Times; and to avoid, as much as may be, all unneceſſary Alterations of the Forms and Liturgy wherewith the People are altogether acquainted, and have*

*ſo* long *received in the Church of* England. Upon the whole; there was nothing done by this Conjunct Body; only ſome few General Diſputes were had about the Points of Scandal, and Conceſſions for the ſake of Weak Brethren, Upon which nothing was concluded; and ſoon after the Commiſſion expired. However, ſome particular Alterations were agreed upon by the Epiſcopal Divines; which were conſider'd, and afterwards made, in the following Convocation.

This Convocation met the 8th of *May*, 1661. They began with the Office for the *King's Birth and Return*, which was brought in the 16th of *May*, being their Second Seſſion. On the 18th of *May*, their Third Seſſion, they proceeded to the Office of *Baptiſm of thoſe of riper Years*. By the 20th of *December* following, the Book was compleated, and ſubſcribed to by the Members of Both Houſes.

The Principal Alterations which were made in this Review, were theſe. Several Leſſons in the Calendar were changed, for others more proper for the Days. The Prayers upon particular Occaſions, were disjoined from the Litany. The Prayer for the *Parliament*, that *for all Conditions of Men*, and the *General Thanksgiving*, were added. Several of the Collects were alter'd. The Epiſtles and Goſpels were taken out of the laſt Tranſlation of the Bible; they being read before according to the Old. The Offices for the Baptiſm of thoſe of riper Years: The Forms of Prayer to be uſed at Sea: The Form on the Martyrdom of King *Charles*; and that for the King's *Birth and Return*, or as it is now call'd, The *Reſtoration of the Royal Family*, were added. The whole Book being finiſhed, and paſſed both Houſes of the Convocation, was unanimouſly by them all ſubſcrib'd to, on *Friday* the 20th of *December*, 1661.

*The Form of Subſcription for the Biſhops of the Province of* Canterbury, *was this.*

*Librum Precum publicarum, Adminiſtrationis Sacramentorum, aliorumq; Rituum Eccleſiæ Anglicanæ, unà cum forma & modo ordinandi & conſecrandi Epiſcopos, Presbyteros & Diaconos, juxta Literas Regiæ Majeſtatis nobis in hac parte directas* Reviſum, *& quingentas quadraginta & quatuor paginas continentem: Nos Gulielmus Providentiâ Divinâ Cantuarienſis Archiepiſcopus, totius Angliæ Primas & Metropolitanus, & Nos Epiſcopi ejuſdem Provinciæ, & in Sacra Provinciali Synodo legitimè congregati, unanimi aſſenſu & conſenſu, in hanc formam redegimus, recepimus, & approbavimus, eidemq; ſubſcripſimus; Viceſimo die Menſis Decembris, An. Dom. Milleſimo, Sexcenteſimo, Sexageſimo primo.*

*W. Cant.*

*Gilb. London.*
*Gulielmus Bath. & Wellenſ. per Procuratorem ſuum Ro. Oxon.*
*Matthæus Elien.*
*Ro. Oxon.*
*Guil. Bangor.*
*Joh. Roffenſ.*
*Hen. Ciceſtrenſis.*
*Humphredus Sarum.*
*Georgius Vigornienſis.*
*Georgius Aſaphenſis.*
*Guiliel. Menevenſis.*
*Ro. Lincoln.*
*B. Petrib.*
*Hugo Landovenſis.*
*Johannes Exonienſis.*
*Gilb. Briſtolienſis.*
*Guil. Glouceſtrenſis.*
*Ed. Norvic.*

To

To this Form of Subſcription were ſubjoined,

## *The Subſcription of the Lower-Houſe of Convocation, in this Form.*

*Nos etiam univerſus Clerus inferioris Domûs ejuſdem Provinciæ ſynodicè congregat. dicto Libro publicarum Precum, Sacramentorum & Rituum, unà cum forma & modo ordinandi & conſecrandi Epiſcopos, Presbyteros & Diaconos, unanimiter conſenſimus & ſubſcripſimus, Die & Anno prædictis.*

*Hen. Fern, Decan. Elienſ. & Procurator.*
*Guil. Brough, Decan. Glouc.*
*Thom. Warmſtry, Decanus Wigorn.*
*Jo. Barwick, S. Pauli London. Decan.*
*Jo. Earles, Dec. Weſtmonaſterij.*
*Alex. Hyde, Dec. Winton.*
*Herbert Croft, Dec. Hereford.*
*Jo. Crofts, Dec. Norvicenſis.*
*Michael Honywood, Decan. Lincoln.*
*Edv. Ranſbowe, Dec. Petriburgenſis.*
*Gulielmus Paul, Decan. Litchfield.*
*Nat. Hardy, Decan. Roff.*
*Seth Ward, Decan. Exon.*
*Griff. Offorienſis, Decanus Bangor.*
*Johan. Fell, Decanus Ædis Chriſti Oxon.*
*Guil. Thomas, Præcentor Menevenſis.*

*Geo. Hall, Archidiac. Cantuar.*
*Tho. Pask, Archidiac. Londin. per Procuratorem ſuum Petrum Gunning.*
*Robertus Pary, Archidiac. Middleſ.*
*Johannes Hanſley, Archidiac. Colceſt.*
*Marcus Frank, Archidiac. S. Alban.*
*Johannes Sudbury, Procurator Capituli Eccleſ. Weſtmonaſter.*
*Tho. Gorges, Archidiac. Winton.*
*Bernardus Hale, Archidiac. Wellenſis.*
*Grindallus Sheafe, Archidiac. Wellenſis.*
*Joh. Shelleck, Archidiac. Bathon.*
*Johannes Pearſon, Archidiac. Surienſis.*
*Guil. Pierce, Archidiac. Taunton. per Procuratorem ſuum Ric. Busby.*
*Guil. Creed, Archidiac. Wilts.*
*Joh. Ryves, Archidiaconus Berks.*
*Tho. Lamplugh, Archidiac. Oxon.*
*Guil. Hodges, Archidiac. Wigorn.*
*Franc. Coke, Archidiac. Stafford.*
*Edvardus Young, Archidiac. Exonienſis.*
*Raphael Throckmorton, Archidiac. Lincoln.*

*Jaſper Mayne, Archidiac. Ciceſtrenſ.*
*Geo. Benſon, Archidiac. Heref.*
*Antonius Sparrow, Archidiac. Sudburienſis.*
*Robertus Hitch, Archidiac. Leiceſtrenſ.*
*Guil. Jones, Archidiac. Carmarthen.*
*Edvardus Vaughan, Archid. Cardigan. per Procuratorem ſuum Guil. Jones.*
*Gulielmus Gery, Archidiac. Norvicenſis.*

*Guil. Fane, Procurator Dioceſeos Bathon. & Wellenſ.*
*Gualterus Foſter, Procurator Dioceſeos Bathon. & Wellenſ.*
*Petrus Mews, Archidiac. Huntington.*
*Nicolaus Preſton, Procurator Capituli Winton.*
*Joſephus Loveland, Procurator Capituli Nordovicenſ.*
*Hen. Sutton, Procurator Vigorn. Diœceſ.*
*Richardus Harwood, Procurator Diœceſ. Glouc.*
*Franciſ. Davis, Archidiac. Landavenſ.*
*Robertus Morgan, Archidiac. Merioneth.*
*Mich. Evans, Capituli Bangor Procurator.*
*Rodol. Brideoak, Diæc. Oxon. Procurator.*
*Johannes Priaulx, Procur. Capituli Sarisb.*
*Guil. Moſtyn, Archidiac. Bangor.*
*Edvardus Wynne, Diœceſ. Bangor. Procurator.*
*Herbertus Thorndike, Procurator Cleri Diocæſ. Londinenſ.*
*Johannes Dolben, Capit. Eccleſ. Cath. Chriſti Oxon. Procurator.*
*Ri. Busby, Capit. Eccleſiæ Wellenſ. Procurator.*
*Edvardus Cotton, Archidiaconus Cornubienſ. per Procuratorem ſuum Ri. Busby.*
*Gulielmus Dowdeſwell, Procur. Capituli Wigornenſis.*

*Joſephus*

*Joſephus Crowther*, Procurator Cleri Wigorn.
*Rad. Ironſide*, Procurator Diœceſ. Briſtol.
*Ed. Hitchman*, Proc. Cleri Gloceſtr.
*Johannes Howorth*, Procurator Capit. Eccleſ. Petrob.
*Thomas Good*, Procurator Diœceſ. Hereford.
*Gualt. Jones*, Procurator Capit. Eccleſ. Cathed. Ciceſtrenſis.
*Petrus Gunning*, Procurator Diœceſis Petriburgenſis.
*Jacobus Fleetwood*, Capit. Cov. & Lich. Procurator.
*Gualt. Blandford*, Capituli Glouceſtr. Procurator.
*Hen. Glemham*, Decanus Briſtol. per Procur. ſuum Gualter. Jones.
*Guil. Herbert*, Procurator Cleri Suffolcienſis.
*Joſephus Maynard*, Procurator Cleri Diœceſeos Exonienſis.
*Johan. Pulleyn*, Procurator Capituli Lincolnienſis.
*Richardus Ball*, Procurator Capituli Elienſis.
*Baſilius Beridge*, Procurator Diœceſ. Lincolnienſis.
*Georgius Stradling*, Cleri Diœceſ. Landavenſis Procurator.
*Humphredus Lloyd*, Procurator Cleri Diœceſ. Aſaphenſis.
*Timotheus Halton*, Capituli Eccleſiæ Cathedralis Menevenſis Procurator.
*Egidius Alleyn*, Procurator Cleri Diœceſ. Lincoln.
*Guil. Foulkes*, Capituli Aſaphenſis Procurator.
*Richardus Clayton*, Cleri Diœceſ. Sarisburienſis Procurator.
*Joſephus Goulſton*, Cleri Diœceſ. Winton. Procurator.
*Guil. Rawley*, Cleri Elienſ. Procurator.

## The Biſhops of the Province of *York* ſubſcribed according to this Form.

*Librorum Precum publicarum, Adminiſtrationis Sacramentorum, aliorumq; Rituum Eccleſiæ Anglicanæ, unà cum forma & modo ordinandi & conſecrandi Epiſcopos, Presbyteros & Diaconos, juxta Literas Regiæ Majeſtatis nobis in hac parte directas, Reviſum, & quingentas quadraginta & quatuor paginas continentem, Nos* Acceptus *Providentia Divina Eborum Archiepiſcopus Provinciæ in ſacra Provinciali Synodo legitimè congregati, unanimi aſſenſu & conſenſu in hanc formam redegimus, recepimus & approbavimus, eidemq; ſubſcripſimus, Viceſimo Menſis Decembris, Anno Dom. Milleſimo, ſexcenteſimo, ſexageſimo primo.*

*Ac. Ebor.*

*Jo. Dunelmenſis.*
*Rich. Carliol.*

## The Subſcription of the Clergy of the Province of *York* was in this Form.

*Nos etiam univerſus Clerus inferioris Domûs ejuſdem Provinciæ Ebor. ſynodicè congregati, per noſtros reſpectivè Procuratores, ſufficienter & legitimè conſtitut. & ſubſtitut. dicto Libro publicarum Precum, Adminiſtrationis Sacramentorum & Rituum, una cum forma & modo ordinandi & conſecrandi Epiſcopos, Presbyteros & Diaconos, unanimiter conſenſimus & ſubſcripſimus, die & anno prædictis.*

*Henr. Fern.*
*Jo. Berwick.*
*Rob. Hitch.*
*Matt. Smallwood.*
*Humphredus Lloyd.*
*And. Sandeland.*

The

The Book not going to the Preſs till ſome time after, (the Act of Uniformity, for Enacting it into a Law, taking up a conſiderable Time;) on the 8th of *March* following, Dr. *Sandcroft*, Mr. *Scattergood*, and Mr. *Dillingham*, were appointed by the Biſhops Superviſors of the Preſs, when the Book ſhould be printed; as appears by an Order of the Upper-Houſe of Convocation, bearing Date that Day.

The Book being brought to the Lord's-Houſe; my Lord *Clarendon*, then Lord High-Chancellor of *England*, was order'd by that Houſe, to return the Thanks of the Houſe to the Biſhops and Clergy of the Convocations of both Provinces, for their great Care and Induſtry in the Review of it: Which was ſignified to them by *Robert* Lord Biſhop of *Oxon*, who then preſided in the Convocation, *Mar.* 18. 1661.

What is ſaid may be ſufficient to inform the Reader, concerning the Compiling and Reviews of this Book.

I hope it will not ſuffer in any part by the Notes and Obſervations, which I have made upon it: For I have endeavoured, to the utmoſt of my Ability, to diſcover the True Senſe and Meaning of the Compoſers of it. I know, it has been the Practice of ſeveral Perſons, to extend ſome Expreſſions of it to an unuſual Meaning; thereby to countenance ſome particular Opinions and Uſages, which they have engaged themſelves to maintain. I thank God, I have no ſuch Biaſs upon me; having no other View, but to explain our Conſtitution juſt as it is, and not as ſome Perſons may fancy it to be, either one way or other. For, by the way, *Party* is a thing which is mighty full of Fancy: And, ſince Men have gotten into their Heads a Notion of Two Churches of *England*, they are ſetting up different Meanings of our Common-Prayer-Book, and different *Shibboleths* to diſtinguiſh themſelves by in the Performing its Service.

Whatever little Advantages may be compaſſed by theſe Practices, they are certainly very dangerous ones; as tending to divide that Church, whoſe only Strength and Safety conſiſts in its Union. Theſe Projects have been once already tried, with a very lamentable Succeſs. For the Miſeries of the Civil War were not owing to the Separatiſts and Sectaries (for theſe were afterwards brooded in *Cromwell*'s Army) but to the Quarrels and Diſtinctions made between Church-of-*England* Men themſelves. Theſe Unhappy Differences kindled the firſt Coals of the Civil War, and blow'd up the whole Nation into Flames: Whereby the Life of the moſt Religious of Princes was ſacrific'd, and the Beſt of Churches was ruin'd.

And if this be not Warning ſufficient, againſt Trying the like Experiments for the future, I know not what is.

I will not pretend to ſay who are moſt to be blamed; for there never were Two Parties, but there was a conſiderable Degree of Fault on either ſide. Let every one be as diligent to put Charitable Conſtructions, upon the Opinions and Practices of thoſe who in a few little Matters differ from them, as ſome are to charge them with remote and odious Conſequences, which they diſown and deteſt: Let them neither go above, nor beneath the Rules which the Church has preſcrib'd: Let them be as ready to find out Expedients for Compoſing Differences, as many are ſtudious to find out Ways to diſagree upon, or to fix Marks of Diſtinction to keep up their Parties, which would otherwiſe dwindle into nothing: Let them but do this heartily and ſincerely, and theſe

Two ſorts of Church-of-*England* Men would ſoon be One again. By this they would lend the moſt effectual Hand to preſerve our Church, which by theſe fooliſh Differences, and diverſe Methods of Securing, they will run a hard Venture of Undoing. But Matters, God be thanked, are not yet grown Deſperate; and 'tis to be hop'd, that all Wiſe and Good Men, ſeeing the fatal Conſequences of ſuch Diſagreements in a National Church, will uſe all proper Means for the Compoſing them.

Moſt certain it is, notwithſtanding theſe unlucky Differences of late, that we have one good Preſage of the future Peace of the Church; which is, That the Generality of thoſe who hold Communion with her (tho' of different Judgments in ſome ſmall Matters, which are no Parts of our Conſtitution) appear very Zealous for her Eſtabliſh'd Form of Worſhip: And of this, (not to mention other Inſtances) the kind Acceptance, which this Commentary upon the Common-Prayer has met with, is no Inconſiderable Proof.

Therefore, in Gratitude to thoſe Worthy Perſons, who have given me Encouragement to the Publiſhing this Book, (particularly thoſe marked *, who have ſent in their Subſcriptions to me, allowing me the liberty of printing their Names for the Countenance of my Deſign;) I have ſet them down under the Title of the ſeveral Dioceſes which they belong to; inſerting the Liſt of them in the Body of the Preface, and making them a Part of the Book, to continue down to as much of Poſterity, as this Work is like to reach to.

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——Mr. *John Allein*, Rector of *Langborough*, *Leiceſterſhire.*
Mr. *Cox*, of *Malton* in *Lincolnſhire.*
The Rev. Mr. *Hays*, of *Wheplead*, *Lincolnſhire.*
——Mr. *William Hodſon*, Vicar of *Caverſfield*, *Bucks.*
Mr. *Francis Roſs*, of *Exon*, in *Lincolnſhire.*
The Rev. Mr. *John Rogers*, A. D. of *Leiceſter.*
Mr. *John Ward*, Bookſeller in *Leiceſter.*
Mr. *William Bothway*, of *Crowland* in *Lincolnſhire.*
* *William Norcliff*, of *Apſley* in *Bedfordſhire*, Eſq;
* Mr. *Wyel Francis*, Sen. of *Lincoln*, Gent.

## *Exeter* Dioceſe.

* OFFSPRING Lord Biſhop of *Exon.*

* Sir *Richard Vivian*, Baronet, 6 Books.
* The Rev. Mr. *Sam. Whalley*, of *Totneſs*, for 6 Books,
* ——Mr. *Newt*, of *Tiverton*, 6 Books,
* ——Mr. *Duck*, of *Barum*, 14 Books,
——Mr. *Kendal*, Canon of *Exeter*, 6 Books,
} *Exon.*

* *John Borlace*, Eſq; 6 Books.
* *Henry Polkinghorn*, Gent. 6 Books.
* Mr. *Collier*, Vicar of *Glacis Budock*, 6 Books.
* Mr. *Thomas Herle*, of *Penryn*, 6 Books.
* Mr. *John Worth*, of *Penryn*, 6 Books.
* Mr. *Thomas Worth*, Sen. of *Penryn*, 6 Books.
* Mr. *John Penneck*, Vicar of St. *Hilary*, 6 Books.
} *Cornwall.*

* Mr. *Robert Burſcough*, Vicar of *Totneſs.*
* Mr. *Samuel Whalley*, of *Totneſs.*
* Mr. *William Marſhall*, Rector of *Aſhprington.*
* Mr. *John Prince*, Vicar of *Pomroy.*
* Mr. *Samuel Maynard*, of *Totneſs.*
* Mr. *Nicholas Roe*, of *Totneſs.*
The Rev. Mr. *Francis Webber*, Prebendary of *Exon.*
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——Mr. *William Bendle*, M. A. of *Offwell*, *Devon.*
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——Mr. *William Bedford*, of *Lanceſton* in *Cornwall.*
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——Mr. *Edmund Crewſe*, Rector of *Columbo-Major*, *Cornwall.*
——Mr. *James Edwards*, Curate of St. *Columbo-Major*, in *Cornwall.*
——Mr. *Nicholas Grills*, Rector of *Landroth*, in *Cornwall.*
——Mr. *Richard Guy*, Rector of S. *Leonard's*, *Devon.*
——Mr. *Thomas Gibſon*, Rector of *Peopleton.*
——Mr. *Philip Hicks*, Rector of *Lifton*, *Devon.*
——Mr. *Edward Hawkins*, Vicar of *Mary-Stow*, *Devon.*
——Mr. *Jeremiah Huſſey*, Rector of *Okehampton*, *Devon.*
Mr. *Henry Huthnance*, of S. *Giles's* in the Heath, *Devon.*
The Rev. Mr. *John Hicks*, Vicar of S. *Peter's* in *Exon.*
Mr. *Philip Hill*, of *Columbo-Minor*, *Cornwall.*
The Reverend Mr. *George Jago*, Lecturer of *Egloskerry*, *Cornwall.*
Mr. *Samuel Izacho*, Chamberlain of the City of *Exon.*
Mr. *Stephen Jackſon*, of *Falmouth*, Merchant.
The Rev. Dr. *Long*, of *Truro* in *Cornwall.*
——Mr. *Edward Mitchell*, Rector of *Sampford-Courtney* *Devon.*
——Mr. *Joſeph Mayer*, Rector of S. *Lawrence*, *Exon.*
——Mr. *John Northcote*, M. A. of *Sampford-Courtney*, *Devonſhire.*
——Mr. *Richard Nicholls*, Rector of *Inward-Leigh*, in *Devon.*
——Mr. *Thomas Payn*, M. A. of *Heabitree*, *Devon.*
——Mr. *Simon Paget*, M. A. Rector of *Truro*, *Cornwall.*
Mr. *Hugh Polland*, of S. *Columbo-Major*, *Cornwall.*
The Reverend Mr. *William Robinſon*, Rector of *Lardawednack* in *Cornwall.*
Mr. *John Shebbear*, of *Fremmington* in *Devon.*
The Reverend Mr. *Timothy Shute*, Rector of *Lawhitton* in *Cornwall.*
——Mr. *Digory Slade*, Rector of *Holſworthy*, *Devon.*
——Mr. *John Silk*, Rector of *Badford*, *Devon.*
——Mr. *William Sweeting*, Vicar of S. *Thomas*, *Exon.*
——Mr. *Henry Tarrant*, Vicar of *Kingſteinton*, *Devon.*
——Mr. *John Tregenna*, M. A. Rector of S. *Mawgan* in *Cornwall.*
——Mr. *Abdias Taylor*, Vicar of S. *John's.*
——Mr. *Andrew Trebeck*, Vicar of S. *Peter's.*
——Mr. *John Vivian*, Rector of S. *Evan*, *Cornwall.*

## Dioceſe of S. *Aſaph.*

* *WILLIAM* Lord Biſhop of S. *Aſaph.* 2 Books.
* *John Bridgman*, of *Bodwell*, Eſq; 2 Books, 1 L. P.
* Mrs. *Jones*, of *Cairalevar*, near *Bodwell.* L. P.
* Mrs. *Eyton*, of *Bodwell.*

## Dioceſe of *Chicheſter.*

* *THOMAS* Lord Biſhop of *Chicheſter.*
* The Rev. *William Haley*, D. D. Dean of *Chicheſter.*
* ——*Richard Bowchier*, B. D. Archdeacon of *Lewes*, and Canon-Reſidentiary of *Chicheſter.*
* ——*John Wright*, A. M. Chancellor and Reſidentiary of the Church of *Chicheſter.*
* —— *Edmund Gibſon*, D. D. Præcentor, and Canon-Reſidentiary of *Chicheſter.*
* ——*Ralph Kettleby*, M. A. Rector of *Mardfield.*
* ——*Chriſtopher Gremdorge*, M. A. Vicar of *Hartfield.*
* ——*John Staples*, M. A. Vicar of *Eaſt-Grinſted.*
* ——*Richard Ludgould*, M. A. Rector of *Waldron.*
* ——*George Barnſly*, M. A. Rector of *Sedleſcomb.* 2 Books.
* ——*William Jarrat*, M. A. Rector of *Hurſtmonceux.*
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* ——Mr. *Smith*, Vicar of *Franfield.*
Mr. *Francis Goater*, Alderman of *Chicheſter.*
*William Dunch*, Jun. of *Lewis*, Eſq;
The Rev. Mr. *William Sheward*, Rector of *Twineham.*
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* Mr. *Richard Maris*, of *Martham*,
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* ——Mr. *Hunt*, Rector of *Alderton*,
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*Thomas Mauleverer* of *Arnecliffe* in *Yorkshire*, Esq;
Mr. *Will. Milner*, Alderman of *Leeds*.
*Will. Nevil* of *Leeds* in *Yorkshire*, Esq;
The Rev. Mr. *Henry Robinson*, M. A. of *Leeds*, *Yorkshire*.
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——*Edward Trotter*, Rector of *Sigstone* in *Yorkshire*.
*Richard Thompson*, Esq; Recorder of *Leeds*.

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* *Rob. Fenwick*, Esq; Mayor. *Newcastle*.
* *John Cuthbert*, Esq; Recorder.
* *Nic. Ridley*, Esq; Alderman.
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* Mr. *William Ramsey*, Esq; Alderman.
* Mr. *John Stephenson*, Merchant of *Newcastle*.
* Mr. *Will. Ellison*, Merchant, *ditto*.
* Mr. *Ric. Ridley*, Merchant, *ditto*.
* *Will. Green*, Gent. *ditto*.
* Mr. *Charles Atkinson*, *ditto*.
* Mr. *Lionel Colpits*, *ditto*.
* Mr. *Jonath. Tyzack*, *ditto*.
* The Rev. *Nathan. Ellison*, D. D. Vicar of—— in *Newcastle*.
* ——*Robert Thomlinson*, M. A. Lecturer of St. *Nicolas*, ditto.
* ——*Charles Ward*, M. A. Lecturer of *All-Saints*, ditto.
* ——*Abraham Wilcox*, M. A. *ditto*.
* ——*Cuthbert Ellison*, ditto.
* ——*Tho. Rud*, M. A. chief Master of the Publick School in *Newcastle*.
* ——*Rob. Roddam*, M. A. Rector of *Ronald Kirk*, *Yorkshire*.
* ——*Leonard Shafto*, M. A. Rector of *Gateshead* (County of *Durham*).
* *Edward Ward* of *Morpeth* in *Northumberland*, Gent. Mr. *Thomas*

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Mr. *James Freeman*, Bookſeller in *Durham*.
The Reverend Dr. *James Tiney*, Prebendary of *Durham*.
——Dr. *John Norton*, Prebendary of *Durham*.
——Dr. *John Smith*, Prebendary of *Durham*.
——Mr. *Pexall Foſter*, Rector of S. *Oſwals*, *Durham*.
——Mr *John Tongue*, Rector of *Pranſpeth*, *Durham*.
——Mr. *Philip Fall*, Prebendary of *Durham*.

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* *WILLIAM* Lord Biſhop of *Carliſle*.
* The Rev. Dr. *Thomas Tullie*, Chancellor of the Dioceſe and Proctor for the Chapter.
* ——Mr. *George Fleming* Archdeacon and Prebendary.
* ——*Hugh Todd*, D.D. Prebendary.
* ——Mr. *John Atkinſon*, Prebendary.
* ——*Henry Fleming*, D. D Rector of *Aſhby*, and Proctor for the Dioceſe.
* ——Mr. *Tho. Gibbon*, Rector of *Grayſtock*, Proctor for the Dioceſe.
* ——Mr. *Fr. Thompſon*, B. D. Vicar of *Burgh* under *Stanemore*.
* ——Mr. *John Chriſtopherſon*, B. D. Vicar of *Addingham*.
* ——Mr. *Thomas Benſon*, Chaplain to the Biſhop.
* ——Mr. *Richard Holm*, Rector of *Lowther*.
* ——Mr. *Edmund Wilkins*, Rector of *Kirkbythore*.
* ——Mr. *Archer Chambers*, Vicar of *Askham*
* ——Mr. *Edward Wilſhire*, Rector of *Kirkanders*.
* ——Mr. *John Procter*, Vicar of *Bromfield*
* ——Mr *Guſtavus Thompſon*, Rector of *Plumbard*.

## Dioceſe of *Cheſter*.

* *WILLIAM* Lord Biſhop of *Cheſter*, L. P.
* *Peter Leigh*, Eſq; L. P.
* *Ralph Wilbraham*, Eſq; L. P.
* The Rev. *John Thane*, D. D. Archdeacon of *Cheſter*.
* ——*Thomas Clopton*, Rector of *Chriſtleton*.
* *Thomas Wainwright*, L. L. D. Chancellor of *Cheſter*.
* *John Lawton*, Eſq;
* *Thomas Warburton*, Eſq;
* The Rev. *Peter Morrey*, Vicar of *Neſſon*.
* ——*Richard Clotterbooke*, B. D. Chaplain to the Bp. of *Cheſter*.
* ——*William Dod*, Rector of a Mediety of *Malpas*.
* ——R. *Jones*, R. of *Bangor*.
* ——*Philip Egerton*, R. of *Aſtbury*, D. D.
* ——*Thomas Welles*, Vicar of *Sandbach*.
* ——*John Bradſhaw*, R. of *Namptwich*.
* *James Bromfield*.
* The Rev. *Samuel Alderſey*, Miniſter of *Burnbury*.
* ——*Charles Shaw*, R. of *Swetnam*.
* ——*John Oliver*, Vicar of *Audlem*.
* ——*John Cowper*, Vicar of *Middlewich*.
* The Pariſh of *Acton*.
* The Rev. *William Nicholt*, R. of *Stockport*.
* *Edward Downes*, Eſq;
* The Rev. *Samuel Hulme*, Miniſter of *Macclesfield*.
* *Philip Thompſon*, Mayor of *Macclesfield*.
* *Rowe Deane*, Alderman, *ditto*.
* *William Clayton*, Alderman, *ditto*.
* The Rev. *Samuel Corker*, R. of *Alderley*.
* ——*William Aſbeton*, R. of *Preſt-witch*.
* ——*John Copley*, Fellow of *Manchester*.
* ——*Henry Newcombe*, R. of *Middleton*.
* ——*Nath. Bourne*, Library-Keeper of *Manchester*.
* ——*Richard Sugden*, Curate of *Oldham*.
* ——*Peter Haddon*, Vicar of *Bolton*.
* ——*William Crosby*, Vicar of *Kendale*.
* ——*James Fenton*, D. D. Vicar of *Lancaſter*.

Mr. *William Clayton*, Bookſeller in *Manchester*.
The Rev. Mr. *Tho. Davis* of *Tonhall* in *Cheſhire*.

## Univerſity of *Oxford*.

* The Reverend Dr. *Fitzherbert Adams*, R. of *Lincoln* College.
* ——Dr. *John Holland*, Warden of *Merton* College. Two Books.
* ——Dr. *Robert Logan*, L. L. D. Fellow of *New*-College and Chancellor of *Sarum*.
* ——Mr. *John Morley*, B. D.
* ——Mr. *John Brereton*, B. D.
* ——Mr. *Will. Lupton*, B. D. } Fellows of *Lincoln* College.
* ——Mr. *Will. Watts*, M. A.
* ——Mr. *Will. Veſey*, M. A.
* ——Mr. *James Meauks*, M. A. of *Lincoln* College.
* ——Mr. *Robert Watts*, L. B. Fellow of St. *John*'s College.

——Mr. *John Ryland* of *Brazen-Noſe* College in *Oxon*.
——Dr. *Charlet*, Maſter of *Univerſity* College, *Oxon*.
——Mr. *Thomas Forbes*, R. of *Biteſter* in *Oxfordſhire*.
——Mr. *John Gilmlan*, Fellow of St. *John*'s College, *Oxon*.
——Mr. *Tho. Hicks*, M. A. Student of *Chriſt-Church*.
——Mr. *Zachery Huſſey*, R. of *Windebury*, *Oxfordſhire*.
Mr. *Walker* in the County of *Oxon*, Gent.

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* The Reverend Dr. *Humphrey Gower*, Maſter of S. *John*'s and *Margaret*-Profeſſor, 2 Books, one L. P.
* ——Dr. *Charles Roderick*, Provoſt of *King*'s, and Dean of *Ely*, 2 Books, one L. P.
* ——Mr. *Rob. Lambert*, B.D. Fellow of S. *John*'s. Two Books.
* ——Mr. *Will. Edmundſon*, B. D. Fellow of S. *John*'s.
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* ——Mr. *Robert Greve*, M. A. Fellow of S. *John*'s.
* ——Mr. *Hugh Greve*, Fellow of S. *John*'s.
* ——Mr. *Will. Donne*, Fellow of *King*'s.
* ——Mr. *Tho. Cole*, Fellow of *King*'s. 3 Books.
* ——Dr. *Mat. Pearſon*, R. of *Souldren*. 5 Books.
* ——Dr. *Ralph Perkins* of *Queen*'s College.
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Mr. *John Roper*, M. A. Fellow of S. *John*'s College.
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Mr. *Hawkins* of *Wisbitch* in the Iſle of *Ely* and County of *Cambridge*.
The Reverend Mr. *Dodd*, Fellow of *Clare Hall* in *Cambridge*.

## Names Omitted.

* *EDWARD* Lord Biſhop of *Gloceſter*.
*GEORGE* Lord Biſhop of *Bath* and *Wells*.
The Honourable *George Verney*, D. D.
The Rev. Mr. *Samuel Daniel*, R. of *Caſſington*.
——Mr. *Robert Elwick* of *Breadgar* in *Kent*.
——Mr. *John Fiſher*, Curate of *Eling*
*Alexander Forbes*, Eſq; Commiſſioner of Her Majeſty's Revenue of Exciſe in *North-Britain*.
The Rev. Mr. *John Fly*, M. A.
Mr. *Corbo*, of *Thorney Abbey*.
Mr. *Hyde Cox*. 7 Books.
The Rev. Mr. *Guſtavus Hawes*, Rector of *Aileſton*.
Mr. *John Kingſton*, of *Thorney Abby*.
The Rev. Mr. *Tho. Muſgrave*.
——Mr. *Thomas Oliver*, Regiſter of *Worceſter*.
——Mr. *Philips*, of *Maſham*, Chaplain to the R. H. *William* Lord *Fitz-Williams*
——Mr. *Thomas Pritchard*, Schoolmaſter in *Blockley*.
——Mr. *James Price*, of *Kenwythling* in *Montgomeryſhire*.
——Mr. *Richard Peters*.
——Dr. *Raſtal*, of *Droitwich*.
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Mr. *John Church*, Gent.
The Rev. Mr. *John Deffray*, Rector of *Old Romney* in *Kent*.
Mr. *William Field*.
Mr. *Thomas Field*.
The Rev. Mr. *John Goodwin*, of *Bedfont* in *Middleſex*.
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Mr. *Thomas Nicholls*.
*Samuel Pargiter*, Eſq;
The Rev. Mr. *Edmund Staples*, Rector of *Shotesbrooke*, *Berks*.
——Mr. *George Strode*, Lecturer of *Sunbury*, *Middleſex*.
The Hon. Sir *Philip Sydenham*, Bar. L. P.
Sir *James Tilly*, of *Pentilly*-Caſtle, Kt.
The Rev. Mr. *A. Tooke*, Geometry-Profeſſor at *Greſham-College*.
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* ——Mr. *Byfield*.
* ——Mr. *Hill* Archdeacon of *Wells*.

——Dr. *Richardſon*.
——Mr. *Brian Sixſmith*, A. M.
*John Shaw*. Eſq; of *Eltham*, in the County of *Kent*.
The Rev. Mr. *Goliah Sheburg*, Profeſſor of the *Greek* Tongue in the Univerſity of *Dantzick*.
——Mr. *William Stewart*, M. A.
Mr. *William Sauby*, of *Leybourn* in *Kent*, Gent.
Mr. *Nicholas Tripe*.
Mr. *Gentile Vinecomb*, M. A.
Mr. *Vernon*, of *Coteridge*.
The Rev. Mr. *William Wickins*, of *Eaſtling*, *Kent*.
——Mr. *Williams*, Chaplain to the Right Hon. the Lord *Kilmorey*.
——Mr. *Waldron*, Vicar of *Hadſor*.
Mr. *Thomas Watſon*, of *Grendon-Court*.
Dr. *John Powell*, of *Pembroke*, *South-Wales*.
The Rev. Mr. *John Norborne*.
* ——Mr. *Tenniſon*, Prebendary of *Canterbury*.
* ——Dr. *Robert South*, Prebendary of *Weſtminſter*.
* ——Dr. *Mandeville*, Chancellor of *Lincoln*.
* ——Mr. *Samuel Billingſly*, Vicar of *Harley*, *Surry*.
* ——Mr. *Timothy Stileman*, Curate of *Burſtow*.
* ——Dr. *Etchard*.
* *Edward Brewſter* of *Lincolns-Inn*, Eſq;
* *David Polhill*, Eſq; Knight of the Shire for the County of *Kent*. L. P.

Mr. *R*.

Mr. *Robert Fox*, of *Doctors-Commons*, Gent.
The Rev. Dr. *Wyvell*, Dean of *Ripon*, and Prebendary of *York*.
——— Mr. *Wilks*.
——— Mr *Francis Tucker*.
——— Mr. *Abraham Tyeth*.
——— Mr. *John Walker*, in *Eling*, *Middlesex*.
——— Mr. *Matthew Smith*, Rector of *Lessingham* in *Lincolnshire*.
——— Mr. *Roger Woodcock*, M. A. Rector of *Thundersly* and *Pitsey* in *Essex*.
Mr. *Rea*, of *Monmouth*.
*Theophilus Shelton*, of *Heath* near *Wakefield* in *Yorkshire*, Esq;
*Charles Mason*, of *Rockley-Hall* in *Shropshire*, Esq;
*Henry Langford*, of *Comb-Satchfield* in *Devon*, Esq;
The Rev. Mr. *John Phillips*, Rector of *Shaston* in the County of *Dorset*.
——— Mr. *Nicholas Pennington*, of *Withyham* in *Sussex*.
——— Mr. *Alexander Tuach*, M. A.
——— Mr. *John Wilcocks*, Rector of *Exburn*, *Devon*.
——— Mr. *William Norris*, Vicar of *Bampton*, *Devon*.
Mr. *Thomas Oliver*, Register of *Worcester*.
The Rev. Mr. *Thomas Gibson*, Rector of *Peopleton*.
——— Mr. *Abdias Taylor*, Vicar of St. *John's*.
——— Mr. *Andrew Trebeck*, Vicar of St. *Peter's*.
——— Mr. *Waldron*, Vicar of *Hadsor*.
Mr. *Vernon* of *Cotheridge*.
*Richard Barneby*, Esq;
Mr. *Rastal* of *Droitwich*.
Mr. *Thomas Watson* of *Grendon-Court*.
Mr. *Thomas Prichard*, Schoolmaster at *Blockly*.
*John Mountfort*, Bookseller in *Worcester*.
The Rev. Mr. *John Evans*, Rector of *Stockton*, *Shropshire*.
——— Mr. *William Cradock*, Rector of *Dennington*, *Shropshire*.
——— Mr. *Wood*, Vicar of *Albriton*, *Staffordshire*.
——— Mr. *John Howell*, of *Albriton*, *Staffordshire*.
——— Mr. *Stephens* of *Pattingham*, *Staffordshire*.
——— Mr. *Green*, Rector of *Becbury*, *Shropshire*.
——— Mr. *Fr. Skrimsher*, Rector of *Forton*, *Shropshire*.
——— Mr. *Dryden Pigot*, Rector of *Egmonden*.
——— Mr. *Loxdale*, Vicar of *Seighford*.
——— Mr. *William Williams*, Rector of *Stoke upon Terne*, *Shropshire*.
——— Mr. *Swaine* of *Farmarke*, *Derbyshire*.
——— Mr. *W. Lynes*, Schoolmaster of *Ashby de la Zouch*, *Leicestersh.*
——— Dr. *Michael Hutchinson*, of *Packington*, *Leicestershire*.
——— Mr. *Anthony Trollop*, Rector of *Norbury*, *Derbyshire*.
*Richard Dyot*, Esq; of the City of *Litchfield*.
Mr. *William Cary*, of the City of *Litchfield*.
Mr. *Michael Johnson* of *Litchfield*, Bookseller.
The Rev. Mr. *Oakes*, Rector of *Hansworth*, *Warwickshire*.
——— Mr. *Charles Birch*, Rector of *Longford*, *Derbyshire*.
——— Dr. *Binns*, Rector of *Cheatle*, *Staffordshire*.
——— Dr. *Reeves*, Rector of *Swinnerton*.
——— Mr. *Hunt*, Rector of *Cole Overton*, *Leicestershire*.
——— Mr. *Laughton*, Rector of *Ipstock*, *Leicestershire*.
——— Mr. *Bladon*, Vicar of *Hanbury*, *Staffordshire*.
Mr. *Sam. Swynfen*, Doctor of Physick, of the City of *Litchfield*.
*Thomas Gresby*, Esq; of *Nethershall*, *Leicestershire*.

## *Addenda* to the Diocese of *Winchester*.

*Isaac Townsend*, Esq; Commissioner of Her Majesties Dockyard, near *Portsmouth*.
Mr. *Richard Hale*, Clerk of the *Cheque*.
Mr. *William Cooper*, Storekeeper.
Mr. *Richard Lee*, Clerk of the Survey.
Mr. *Friend*, Master-Ropemaker.
The Rev. Mr. *Lamberton*, Chaplain to the Dockyard.
Mr. *Anthony Farmer*.
Mr. *Glover*.
Mr. *John Gayton*, of *Portsmouth*, Post-Master.
Mr. *John Cripps*, of *ditto*.
The Rev. Mr. *Jones*, of *ditto*.
Mr. *Edward Sylvester*, of *ditto*.
Mr. *Johnson*, of *ditto*.
Mr. *James Dixon*, of *Portsmouth*.
Dr. *William Smith*, Doctor of Physick, of *ditto*.
The Rev. Mr. *Dugard*, of *Gosport*.
Mr. *Henry Belfield*. L. P.
The Rev. Mr. *James Field*.
——— Mr. *Garnet*, Lecturer of *Lambeth*.
Mr. *Edmund Lascells*.

The kind Acceptance which this Work has found from Persons of most Qualities, especially from my Brethren of the Clergy, has given me Encouragement to proceed further in the Explication of the Authentick Books of our Church. And I hope in a Twelve-Months Time, if God give me Life and Health, to present the World with a Commentary, composed after the same Method with this, on the *Articles* and *Canons* of the Church, as also on all the *Occasional Services*, with some Valuable *MSS.* relating thereunto; and to bring it, if possible, into half the Compass of this Book. And as to the present Book, I further give Notice, That I submit it entirely to the Judgment of my Superiors my Lords the Bishops, and to others my Reverend Brethren of the Clergy: Who, if they shall advertise me of any Mistakes or Omissions which I may have been guilty of, I do promise, with all Humility and Readiness (according to the utmost of my Ability) to Rectify them in the next Impression, and to pay my kindest Acknowledgments for such their Information or Instruction.

But before I dismiss the Reader, I must not forget to acquaint him of a Point of Gratitude which I acknowledge to owe to a Particular Friend, who has given me some Assistance in one part of this Work, *viz. Roger Williams* of *Grays-Inn*, Esq; He having been so kind to collect for me the Cases out of the several Books of Reports, which are set down among the Notes in the Acts of Uniformity.

*May the Good God give his blessing to these my weak Endeavours, and make my Labours tend to his Glory, the Honour of our Church, and the Salvation of Men's Souls.* Amen.

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## Series of the Alphabets, for Direction to the Bookbinders.

Titles, *&c.* double Sheet. [a] [b] [c] [d] [e] ¶ ¶ B C D E F A B C D E F G H I K L M N O *A †B †C †D †E †F †G †H †I †K †K M Aa Bb Cc Dd Ee Ff Gg Hh Ii Kk Ll Mm Nn Oo Pp Qq Rr Tt Uu Xx Yy Zz †Bb †Cc †Dd †Ee †Ff †Gg †Hh †Ii †Kk †Ll †Mm †Nn †Oo †Pp †Qq †Rr †Sſ †Tt †Uu †Xx

Aaa Bbb Ccc Ddd Eee Fff Ggg Hhh Iii Kkk Lll Mmm Nnn Ooo Ppp Qqq Rrr Sſſ Ttt †Aaa †Bbb †Ccc †Ddd †Eee †Fff Ggg Hhh Iii †K †L †M

(*a) Aaaa Bbbb Cccc Dddd Eeee Ffff Gggg Hhhh Iiii Kkkk Llll Mmmm Nnnn Oooo Pppp Qqqq Rrrr Sſſſ Tttt Uuuu Xxxx Yyyy Zzzz Aaaaa Bbbbb Ccccc Ddddd Eeeee Fffff Ggggg Hhhhh Iiiii Kkkkk Llll Mmmmm Nnnnn Ooooo Ppppp Qqqqq Rrrrr

Aaaaa Bbbbb Ccccc Ddddd Eeeee Fffff Ggggg Hhhhh Iiiii Kkkkk Llll Mmmmm Nnnnn Oooeo Ppppp Qqqqq Rrrrr Ssss Tttt.

NUMBER I.

# By the KING
# A PROCLAMATION
## FOR

The Authorizing an Uniformity of the Book of COMMON-PRAYER, to be uſed throughout the Realm.

ALthough it cannot be unknown to our Subjects by the former Declarations we have publiſhed, what our Purpoſes and Proceedings, have been in Matters of Religion ſince our coming to this Crown: Yet the ſame being now by us reduced to a ſetled Form, We have occaſion to repeat ſomewhat of that which hath paſſed: And how at our firſt Entry into the Realm, being entertained and importuned with Informations of ſundry Miniſters, complaining of Errors and Imperfections of the Church here, as well in matter of Doctrine, as of Diſcipline: Although we had no reaſon to preſume, that Things were ſo far amiſs, as was pretended, becauſe we had ſeen this Kingdom under that Form of Religion, which by Law was eſtabliſhed, in the Days of the late Queen of famous Memory, bleſſed with a Peace and Proſperity, both extraordinary, and of many Years Continuance (a ſtrong Evidence that God was therewith well-pleaſed) yet becauſe the Importunity of the Complainers was great, their Affirmations vehement, and the Zeal wherewith the ſame did ſeem to be accompanied, very ſpecious: We were moved thereby to make it our occaſion to diſcharge that Duty which is the chiefeſt of all Kingly Duties, that is, to ſettle the Affairs of Religion, and the Service of God before our own. Which while We were in hand to do, as the Contagion of the Sickneſs reigning in Our City of London, and other Places would permit an Aſſembly of Perſons to meet for that Purpoſe: Some of thoſe who miſliked the State of Religion here eſtabliſhed, preſuming more of Our Intents than ever We gave them cauſe to do, and tranſported with Humour, began ſuch Proceedings, as did rather raiſe a Scandal in the Church, than take Offence away. For both they uſed Forms of publick ſerving of God not here allowed, held Aſſemblies without Authority, and did other Things, carrying a very apparent ſhew of Sedition, more than of Zeal; whom We reſtrained by Our former Proclamation, in the Month of October laſt, and gave Intimation of the Conference We intended to be had, with as much ſpeed as conveniently could be, for the ordering of thoſe Things in the Church, which accordingly followed in the Month of January laſt at Our Honour of Hampton-Court, where before Our ſelf and Our Privy-Council were aſſembled many of the greateſt Biſhops and Prelates of the Realm, and many other learned Men, as well of thoſe that are conformable to the State of the Church eſtabliſhed, as of thoſe that diſſented. Among whom what Our pains were, what Our patience in Learning and Replying, and what the Indifferency and Uprightneſs of Our Judgment in determining, We leave to the Report of thoſe who heard the ſame, contenting Our ſelf with the ſincerity of Our own Heart therein. But we cannot conceal, that the Succeſs of that Conference was ſuch, as happeneth to many other Things, which moving great Expectation before they be entred into, in their Iſſue produce ſmall Effects. For we found mighty and vehement Informations ſupported with ſo weak and ſlender Proofs, as it appeareth unto Us and Our Council, that there was no cauſe why any Change ſhould have been at all in that which was moſt impugned, the Book of Common-Prayer, containing the Form of the Publick Service of God here eſtabliſhed, neither in the Doctrine which appeared to be ſincere, nor in the Forms and Rites, which were juſtified out of the Practice of the Primitive Church. Notwithſtanding, We thought meet, with conſent of the Biſhops, and other learned Men there preſent, That ſome ſmall Things might rather be explained than changed, not that the ſame might not very well been born with by Men, who would have made a reaſonable Conſtruction of

them; but for that in a matter concerning the Service of God, We were nice or rather jealous, that the publick Form thereof should be free, not only from Blame, but from Suspition, so as neither the common Adversary, should have occasion to wrest ought therein contained, to other Sense than the Church of England intendeth, nor any troublesome or ignorant Person of this Church be able to take the least occasion of cavil against it: And for that purpose gave forth Our Commission under Our Great Seal of England, to the Archbishop of Canterbury, and others, according to the Form which the Laws of this Realm, in like case prescribed to be used, to make the said Explanation, and to cause the whole Book of Common-Prayer, with the same Explanations, to be newly Printed. Which being now done, and established a-new after so serious a Deliberation, although We doubt not but all Our Subjects, both Ministers and others, will receive the same with such Reverence, as appertaineth, and conform themselves thereto every Man in that which him concerneth: Yet we have thought it necessary, to make known by Proclamation Our authorizing of the same, and to require and enjoyn all Men, as well Ecclesiastical as Temporal, to conform themselves unto it, and to the Practice thereof, as the only publick Form of serving God, established and allowed to be in this Realm. And the rather, for that all the learned Men, who were there present, as well of the Bishops as others, promised their Conformity in the Practice of it, only making suit unto Us, that some few might be born with for a time.

Wherefore We require all Archbishops, Bishops, and all other publick Ministers, as well Ecclesiastical as Civil, to do their Duties in causing the same to be obeyed, and in punishing the Offenders according to the Laws of the Realm heretofore established, for the authorizing of the said Book of Common-Prayer. And We think it also necessary, that the said Archbishops and Bishops, do each of them in his Province and Diocese take Order, that every Parish do procure to themselves within such time as they shall think good to limit, one of the said Books so explained. And last of all, We do admonish all Men, that hereafter they shall not expect nor attempt any farther Alteration in the Common and Publick Form of God's Service, from this which is now established, for that neither will We give way to any to presume, that Our own Judgment having determined in a matter of this Weight, shall be swayed to Alteration by the frivolous Suggestions of any light Spirit: Neither are We ignorant of the Inconveniencies which do arise in Government, by admitting Innovation in things once settled by mature Deliberation: And how necessary it is to use constancy in the upholding of the publick Determination of States, for that such Unquietness and Unstedfastness of some Dispositions, affecting every Year new Forms of Things, as if they should be followed in their Inconstancy, would make all Actions of State ridiculous and contemptible: Whereas the stedfast maintaining of Things by good Advice established, is the weel of all Commonwealths.

Given at our Palace of *Westminster* the 5th Day of *March*, in the First Year of our Reign of *England*, *France* and *Ireland*, and of *Scotland* the Seven and Thirtieth.

God save the K I N G.

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**This Proclamation was further inforced by another which followed.**

By

# By the KING

## A PROCLAMATION, enjoyning Conformity to the Form of the Service of GOD eſtabliſhed.

THE Care which we have had, and Pains which we have taken to ſettle the Affairs of this Church of England in an Uniformitie as well of Doctrine, as of Government, both of them agreeable to the Word of God, the Doctrine of the Primitive Church, and the Laws heretofore eſtabliſhed for thoſe Matters in this Realm, may ſufficiently appear by our former Actions. For no ſooner did the Infection of the Plague, reigning immediately after our Entry into this Kingdom, give us leave to have any Aſſembly, but we held at our Honour of Hampton-Court, for that purpoſe, a Conference between ſome principal Biſhops and Deans of this Church, and ſuch other learned Men as underſtood or favoured the Opinions of thoſe that ſeek Alteration, before our Self and our Council. Of which Conference the Iſſue was, That no well-grounded Matter appeared to Us, or our ſaid Council, why the State of the Church here by Law eſtabliſhed, ſhould in any material Point be altered: Nor did thoſe that before had ſeemed to affect ſuch Alteration, when they heard the contrary Arguments, greatly inſiſt upon it, but ſeemed to be ſatisfied themſelves, and to undertake within reaſonable time to ſatisfie all others that were miſled with Opinion that there was any juſt Cauſe of Alteration. Whereupon we publiſhed by our Proclamation, what had been the Iſſue of that Conference, hoping that when the ſame ſhould be made known, all reaſonable Men would have reſted ſatisfied with that which had been done, and not have moved further Trouble or Speech of Matters, whereof ſo ſolemn and adviſed Determination had been made. Notwithſtanding, at the late Aſſembly of our Parliament, there wanted not many that renewed with no little Earneſtneſs the Queſtions before determined, and many more as well about the Book of Common-Prayer, as other Matters of Church-Government, and importuned us for our Aſſent to many Alterations therein: But yet with ſuch Succeſs, as when they had heard both our own Speeches made unto them at ſundry times, ſhewing the Reaſons of our former Proceedings in thoſe Matters; and likewiſe had had Conference with ſome Biſhops, and other Lords of the Upper-Houſe about the ſame, they deſiſted from further Proſecution thereof; finding, that of all Things that might any way tend to the furtherance of Religion, and eſtabliſhment of a Miniſtry fit for the ſame, we had before, with the Advice of our Council, had ſuch Conſideration, as the preſent State of Things would bear, and taken Order how the ſame ſhould be proſecuted by ſuch Means, as might be uſed without any publick Diſturbance or Innovation: And ſo the end of all their Motions and Overtures falling out to be none other in Subſtance, than was before at the Conference at Hampton-Court, that is, that no apparent or grounded Reaſon was ſhewed, why either the Book of Common-Prayer, or the Church Diſcipline, here by Law eſtabliſhed, ſhould be changed, (which were unreaſonable) conſidering that particular and perſonal Abuſes are remediable otherwiſe, than by making general Alterations: We have thought good once again to give notice thereof to all our Subjects, by publick Declaration, who we doubt not but will receive great Satisfaction, when they ſhall underſtand, that after ſo much impugning, there appeareth no Cauſe why the Form of the Service of God, wherein they have been nouriſhed ſo many Years, ſhould be changed: And, conſequently, to admoniſh them all in general, to conform themſelves thereunto, without liſtning to the troubleſom Spirits of ſome Perſons, who never receive Contentment, either in Civil or Eccleſiaſtical Matters, but in their own Fantaſies, eſpecially of certain Miniſters, who under pretended Zeal of Reformation, are the chief Authors of Diviſions and Sects among our People. Of many of which, we hope that now, when they ſhall ſee that ſuch Things as they have propoſed for Alteration, prove, upon Tryal, ſo weakly grounded, as deſerve not admittance, they will, out of their own Judgment, conform themſelves to better Advice, and not omit the Principal and Subſtantial Parts of their Duties, for Shadows and Semblances

blances of Zeal, but rather bend their Strength with our Intent, to join in one End, that is, the Establishing of the Gospel, and recovering of our People seduced out of the Hands of the common Adversaries of our Religion, which shall never be well performed, but by an Uniformity of our Endeavours therein. But if our Hope herein fail us, we must advertise them, that our Duty towards God requireth at our Hands, that what untractable Men do not perform upon Admonition, they must be compelled unto by Authority, whereof the supreme Power resting in our Hands, by God's Ordinance, we are found to use the same in nothing more, than in preservation of the Church's Tranquility, which by God's Grace we are fully purposed to do: And yet by Advice of our Council, and Opinion of the Bishops, although our former Proclamations, both before the Conference and since, ought to be a sufficient Warning and Admonition to all Men, who are within the Danger of them, We have thought good to give time to all Ministers disobedient to the Orders of the Church, and to Ecclesiastical Authority here by Law established, and who for such Disobedience, either in the Days of the Queen our Sister of famous Memory deceased, or since our Reign, have incurred any Censures of the Church, or Penalties of Laws, until the last of November now next ensuing, to bethink themselves of the Course they will hold therein.

In which mean time both they may resolve either to conform themselves to the Church of England, and obey the same, or else to dispose of themselves and their Families some other ways, as to them shall seem meet: And the Bishops, and others, whom it concerneth, provide meet Persons to be Substitutes in the place of those who shall wilfully abandon their Charges upon so slight Causes: Assuring them, that after that Day, we shall not fail to do that which Princely Providence requireth at our Hands, that is, to put in Execution all Ways and Means that may take from among our People, all Grounds and Occasions of Sects, Divisions, and Unquietness: Whereof, as we wish there may never be occasion given us to make proof, but that this our Admonition may have equal Force in all Mens Hearts, to work an universal Conformity, so we do require all Archbishops, Bishops, and other Ecclesiastical Persons, to do their utmost Endeavours, by Conferences, Arguments, Perswasions, and by all other Ways of Love and Gentleness, to reclaim all that be in the Ministry, to the Obedience of our Church-Laws: For which purpose only we have enlarged the Time formerly prefixed for their Remove or Reformation, to the end, that if it be possible, that Uniformity which we desire, may be wrought by Clemency, and by Weight of Reason, and not by Rigour of Law. And the like Advertisement do we give to all Civil Magistrates, Gentlemen, and others of Understanding, as well abroad in the Counties, as in Cities and Towns, requiring them also, not in any sort to Support, Favour, or countenance any such Factious Ministers in their Obstinacy, of whose Endeavours we doubt not, but so good Success may follow, as this our Admonition, with their Endeavours, may prevent the use of any other Means to retain our People in their due Obedience to us, and in Unity of Mind, to the Service of Almighty God.

Given at our Mannour of *Otelands*, the 16th Day of *July*, in the Second Year of our Reign, of *England*, *France* and *Ireland*, and of *Scotland* the Seven and Thirtieth.

*Anno Dom.* 1604.

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# A PROCLAMATION concerning such as seditiously seek Reformation in Church-Matters.

As we have ever from our Infancy had manifold Proofs of God's great Goodness towards us in his protecting of us from many Dangers of our Person, very nearly threatning us, and none more notorious then his happy conducting of us in the late case of our Succession to this Crown, which contrary to most Mens Expectation we have received with more quiet and concurrencie of Good-will of our People (otherwise perhaps of different Dispositions) then ever in like accident hath been seen: So do we think that the Memory of his Benefits ought to be a continual Solicitation to us to shew our selves thankful to his Divine Majesty, wherein soever Opportunity shall be offered us to do him Service, but especially in things concerning his Honour and Service, and the furtherance of the Gospel, which is the Duty most beseeming Royal Authority. Wherefore after our Entry into this Kingdom, when we had received Information of the State thereof at the decease of the Queen our Sister of famous Memory, Although we found the whole Body thereof in general by the Wisdom of her self, and Care of those who had the Administration thereof under her, in such good state of Health as did greatly commend their Wisdoms,

Wisdoms, as well in the Politick part of it, as also in the Ecclesiastical, whereof since we have understood the Form and Frame, we are persuaded that both the Constitution and Doctrine thereof is agreeable to God's Word, and near to the Condition of the Primitive Church: Yet forasmuch as Experience doth shew daily, that the Church Militant is never so well constituted in any Form of Policy, but that the Imperfections of Men who have the Exercise thereof, do with time, though unsensibly, bring in some Corruptions: As also for that Informations were daily brought unto us by divers, that some things used in this Church were both scandalous to many seeming zealous, and gave advantage to the Adversaries, We conceived that no Subject could be so fit for us to shew our thankfulness to God, as upon serious Examination of the State of this Church, to redeem it from such Scandals, as both by the one side and the other were laid upon it. For our Instruction wherein, we appointed a Meeting to be had before our self and our Counsel, of divers of the Bishops and other learned Men, the first day of the next Month, by whose Information and Advice we might govern our Proceeding therein, if we found cause of Amendment. But by reason of the Sickness reigning in many places of our Kingdom, the unseasonable time of the Year for travil, and the Incommodity of the place of our Abode for such an Assembly, we were constrained to defer it till after Christmas: At which Consultation we shall both more particularly understand the State of the Church, and receive thereby Light to judge whether there be indeed any such Enormities as are pretended, and know how to proceed to the Redress. But this our godly Purpose we find hath been misconstrued by some Mens Spirits, whose heat tendeth rather to Combustion then Reformation, as appeareth by the Courses they have taken, Some using publick Invectives against the State Ecclesiastical here established, some contemning their Authority and the Processes of their Courts, some gathering Subscriptions of multitudes of vulgar Persons to Supplications to be exhibited to us to crave that Reformation, which if there be cause to make, is more in our Heart then in theirs. All which Courses it is apparant to all Men are unlawful, and do savour of Tumult, Sedition, and Violence, and not of such a Christian Modesty as beseemeth those, who for Pieties sake only desire redress of things they think to be amiss, and cannot but be the occasions of dissentious Partialities, and perhaps of greater Inconveniencies among our People.

For preventing whereof, We have thought it necessary to make publick Declaration to all our Subjects, that as we have reason to think the Estate of the Church here established, and the Degrees and Orders of Ministers governing the same, to be agreeable to the Word of God, and the Form of the Primitive Church, having found the same blessed in the Reign of the late Queen, with great increase of the Gospel, and with a most happy and long Peace in the politick State, which two things the true Service of God, and Happiness of the State do commonly concur together, &c.

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# A PROCLAMATION for the authorizing the Book of COMMON-PRAYER to be used throughout the Realm of *Scotland*.

CHARLES by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith. To our Lieutenants, Messengers, our Sheriffs in that part conjunctly and severally specially constitute greeting. Forasmuch as we, ever since our Entry to the imperial Crown of this our ancient Kingdom of Scotland, especially since our late being here in the same; have divers times recommended to the Archbishops and Bishops here the publishing of a publick Form of Service, in the Worship of God, which we would have uniformly observed therein. And the same being now condescended upon, although we doubt not but that all our Subjects, both Clergy and others, will receive the said publick Form of Service with such Reverence as appertaineth: Yet thinking it necessary to make our Pleasure known, touching the authorizing of the Book thereof,

Proclamation for the Use of the *Scotch* Common-Prayer-Book.

Our Will is, and we charge you straitly, and command, that incontinent these our Letters seen, you pass, and in our Name and Authority command and charge all our Subjects, both Ecclesiastical and Civil, by open Proclamation at the Market-Crosses of the head Burroughs of this our Kingdom, and other Places needful, To conform themselves to the said publick Form of Worship, which is the only Form, which we (having taken the Counsel of our Clergy) think fit to be used in God's publick Worship in this our Kingdom: Commanding also all Archbishops

and Biſhops, and other Presbyters and Church-men, to take a ſpecial care that the ſame be duely obeyed and obſerved, and the Contraveeners condignly cenſured and puniſhed, and to have ſpecial care that every Pariſh betwixt, and Paſch next, procure unto themſelves two at leaſt of the ſaid Books of Common-Prayer, for the Uſe of the Pariſh. The which to do we commit to you conjunctly and ſeverally our full Power, by theſe our Letters, delivering the ſame by you duly execute and indorſed again to the Bearer.

Given under our Signet at *Edinburg*, the 20th Day of *December*, and of our Reign the 12th Year, 1636.

*Per actum ſecreti Conſilij.*

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# The Preface.

*Preface* to the *Scotch* Common-Prayer-Book.

*THE Church of Chriſt hath in all Ages had a preſcript Form of* Common-Prayer, *or* Divine Service, *as appeareth by the ancient Liturgies of the* Greek *and* Latine *Countries. This was done, as for other great Cauſes, ſo likewiſe for retaining an Uniformity in God's Worſhip: A thing moſt beſeeming them that are of one and the ſame Profeſſion. For by the Form that is kept in the outward worſhip of God, Men commonly judge of Religion. If in that there be a diverſity, ſtraight they are apt to conceive the Religion to be diverſe. Wherefore it were to be wiſhed, that the whole Church of Chriſt were one as well in form of publick Worſhip, as in Doctrine: And that as it hath but one Lord, and one Faith, ſo it had but one Heart, and one Mouth. This would prevent many Schiſms and Diviſions, and ſerve much to the preſerving of Amity. But ſince that cannot be hoped for in the whole Catholick Chriſtian Church, yet at leaſt in the Characters, that are under the Protection of one Sovereign Prince the ſame ought to be endeavoured.*

*It was not the leaſt part of our late Sovereign King* JAMES *of bleſſed Memory's Care, to work this Uniformity in all his Dominions: But while he was about to do it, it pleaſed God to tranſlate him to a better Kingdom. His* MAJESTY *that now raigneth (and long may he raign over us in all Happineſs) not ſuffering his Father's good Purpoſe to fall to the Ground, but treading the ſame Path, with the like Zeal and pious Affection, gave order ſoon after his coming to the Crown, for the framing of a* Book of Common-Prayer, *like unto that which is received in the Church of* England *and* Ireland, *for the Uſe of this Church. After many Lets and Hindrances, the ſame cometh now to be publiſhed, to the Good, we truſt, of all God's People, and the increaſe of true Piety, and ſincere Devotion amongſt them.*

*But as there is nothing, how good and warrantable ſoever in its ſelf, againſt which ſome will not except: So it may be that Exceptions will be taken againſt this good and moſt pious Work, and perhaps none more preſſed than that we have followed the Service-Book of* England. *But we ſhould deſire them that ſhall take this Exception, to conſider, that being as we are by God's Mercy of one true Profeſſion, and otherwiſe united by many Bonds, it had not been fitting to vary much from theirs, our eſpecially coming forth after theirs, ſeeing the Diſturbers of the Church, both here and there, ſhould by our Differences, if they had been great, taken occaſion to work more trouble. Therefore did we think meet to adhere to their Form, even in the Feſtivals, and ſome other Rites, not as yet received, nor obſerved in our Church, rather than by omitting them, to give the Adverſary to think, that we diſliked any part of their Service.*

*Our firſt Reformers were of the ſame Mind with us, as appeareth by the Ordinance they made, That in all the Pariſhes of this Realm, the* Common-Prayer *ſhould be read Weekly on Sundays, and other feſtival Days, with the Leſſons of the Old and New Teſtament, conform to the Order of the* Book of Common-Prayer *(meaning that of* England; *for it is known that divers Years after we had no other Order for* Common-Prayer.) *This is recorded to have been the firſt Head concluded in a frequent Council of the Lords and Barons profeſſing Chriſt Jeſus. We keep the Words of the Hiſtory*; Religion was not then placed in Rites and Geſtures, nor Men taken with the Fancy of Extemporary Prayers. *Since the publick worſhip of God in his Church, being the moſt ſolemn Action of us his poor Creatures here below, ought to be performed by a Liturgy adviſedly ſet and framed, and not according to the ſudden and various Fancies of Men. This ſhall ſuffice for the preſent to have ſaid. The God of Mercy confirm our Hearts in his Truth, and preſerve us alike from Profaneneſs and Superſtition.* Amen.

The Hiſtory of the *Church* of *Scotland*, p. 218.

## NUMBER II.

# *The King's* COMMISSION *for the Review of the Common-Prayer.*

CHARLES the Second, by the Grace of God, King of *England*, *Scotland*, *France*, and *Ireland*, Defender of the Faith, *&c.* To our Truſty and Well-beloved, the moſt Reverend Father in God, *Accepted*, Archbiſhop of *York*; the Right Reverend Father in God, *Gilbert*, Biſhop of *London*; *John*, Bp. of *Durham*; *John*, Bp. of *Rocheſter*; *Humphrey*, Bp. of *Sarum*; *George*, Bp. of *Worceſter*; *Robert*, Bp. of *Lincoln*; *Benjamin*, Bp. of *Peterborough*; *Brian*, Bp. of *Cheſter*; *Richard*, Bp. of *Carliſle*; *John*, Bp. of *Exeter*; *Edward*, Bp. of *Norwich*; and to our Truſty and Well-beloved, the Reverend *Anthony Tukney*, D.D. *John Conans*, D.D. *William Spurſtow*, D.D. *John Wallis*, D.D. *Thomas Manton*, D.D. *Edmund Calamy*, D.D. *Richard Baxter*, Clerk; *Arthur Jackſon*, *Thomas Caſe*, *Samuel Clarke*, *Matthew Newcomen*, Clerks; and to our Truſty and Well-beloved Dr. *Earles*, Dean of *Weſtminſter*, *Peter Heylin*, D.D. *John Hacket*, D.D. *John Berwick*, D.D. *Peter Gunning*, D.D. *John Pearſon*, D.D. *Thomas Piere*, D.D. *Anthony Sparrow*, *Herbert Thorndike*, D.D. *Thomas Horton*, D.D. *Thomas Jacomb*, D.D. *William Bate*, *John Rawlinſon*, Clerks; *William Cooper*, Clerk; Dr. *John Lightfoot*, Dr. *John Collins*, Dr. *Benjamin Woodbridg*, and *William Drake*, Clerk, Greeting.

Whereas by our *Declaration* of the 25th of *October* laſt concerning Eccleſiaſtical Affairs, we did (amongſt other Things) expreſs our Eſteem of the Liturgy of the Church of *England* contained in the Book of Common-Prayer; and yet ſince we find the Exceptions made againſt ſeveral Things therein, we did by our ſaid *Declaration* declare we would appoint an equal Number of Learned Divines, of both Perſuaſions to review the ſame: We therefore in accompliſhment of our ſaid Will and Intent, and of our conſtant Care and Study for the Peace and Amity of the Churches within our Dominions, and for the removal of all Exceptions and Differences, and the Occaſions of ſuch Differences and Exceptions from among our good Subjects, for or concerning the ſaid Book of Common-Prayer, or any thing therein contained, do by theſe our Letters Patents require, authorize, conſtitute and appoint you the ſaid, *&c.* to adviſe upon and review the ſaid Book of Common-Prayer, comparing the ſame with the moſt ancient Liturgies, which have been uſed in the Church in the primitive and pureſt Times. And to that end to aſſemble and meet together from time to time, and at ſuch time within the Space of four Calender Months now next enſuing, in the Maſters lodging in the *Savoy* in the *Strand* in the County of *Middleſex*, or in ſuch other Place or Places as to you ſhall be thought fit and convenient, to take into your ſerious and grave Conſideration the Directions and Rules, Forms of Prayer, and things in the ſaid Book of Common-Prayer contained, and to adviſe, conſult upon and about the ſame, and the ſeveral Objections and Exceptions which ſhall now be raiſed againſt the ſame, and (if occaſion be) to make ſuch reaſonable and neceſſary Alterations, Corrections and Amendments therein, as by any, and between you the ſaid *Archbiſhops*, *Biſhops*, *Doctors*, and *Perſons* hereby required and authorized to meet and adviſe as aforeſaid, ſhall be agreed upon to be needful and expedient, for the giving Satisfaction to tender Conſciences, and the reſtoring and continuance of Peace and Amity in the Churches under our Protection and Government; but avoiding (as much as may be) all neceſſary * Abbreviations of the Forms and Liturgy wherewith the People are altogether acquainted and have ſo long received in the Church of *England*. And our Will and Pleaſure is, that when you the ſaid *Archbiſhops*, *Biſhops*, *Doctors*, and *Perſons* authorized and appointed by theſe our Letters Patents to meet, adviſe, conſult upon and about the Premiſſes as aforeſaid, ſhall have drawn your Conſultations, to any Reſolution and Determination which you ſhall agree upon as needful and expedient to be done for the altering, diminiſhing or enlarging the ſaid Book of Common-Prayer, or any part thereof, That then forthwith you certifie and preſent unto Us in writing under your ſeveral Hands, the Matters and Things whereupon you ſhall ſo determine, for our Approbation; and to end the ſame, or ſo much thereof as ſhall be approved by us, may be eſtabliſhed. And foraſmuch as the ſaid *Archbiſhop* and *Biſhops* have ſeveral great Charges to attend, which we would not diſpenſe with, or that the ſame ſhould be neglected upon any great Occaſion whatſoever, and ſome of them being of great Age and Infirmities, may not be able conſtantly to attend the Execution of the Service and Authority hereby given and required by us, in the Meeting and Conſultation aforeſaid; We will therefore and hereby require you the ſaid *Dr. Earles*, &c. to ſupply the Place and Places of ſuch of the *Archbiſhop*

* Alterations

*biſhops* and *Biſhops* (other then the ſaid *Edward*, Biſhop of *Norwich)* as ſhall by Age, Sickneſs, Infirmity or other Occaſions be hindred from attending the ſaid Meeting or Conſultation (that is to ſay) that one of you the ſaid Dr. *Earles*, &c. ſhall from time to time ſupply the Place of each one of them the ſaid *Archbiſhop* and *Biſhops* (other then the ſaid *Edward*, Bp. of *Norwich)* which ſhall happen to be hindred, or to be abſent from the ſaid Meetings or Conſultations; and ſhall or may Advice conſult and determine, and alſo certifie and execute all and ſingular the Powers and Authorities beforementioned, in, and about the Premiſſes, as fully and abſolutely as ſuch *Archbiſhop* and *Biſhops* which ſhall ſo happen to be abſent, ſhould or might do by Vertue of theſe our Letters Pattents, or any thing herein contained, in caſe he or they were perſonally preſent. And whereas in regard of the diſtance of ſome, the Infirmity of others, the multitude of conſtant Employment, and other incidental Impediments, ſome of you the ſaid *Edward*, Bp. of *Norwich*, &c. may be hindred from the conſtant Attendance in the Execution of the Service aforeſaid; we therefore will and do hereby require and authorize you the ſaid *Thomas Horton*, &c. to ſupply the Place or Places of ſuch the Commiſſioners laſt above-mentioned, as ſhall by the Means aforeſaid, or any other occaſion be hindred from the ſaid Meeting and Conſultations, that one of you the ſaid *Thomas Horton*, &c. ſhall from time to time ſupply the Places of each one of the ſaid Commiſſioners laſt mentioned, which ſhall happen to be hindred or abſent from the ſaid Meeting and Conſultations, and ſhall and may adviſe, conſult and determine, and alſo certifie and execute all, and ſingular the Powers and Authorities before-mentioned, in and about the Premiſſes, as fully and abſolutely as ſuch of the ſaid mentioned Commiſſioners, which ſhall ſo happen to be abſent, ſhould, or might do by vertue of theſe our Letters Pattens, or any thing therein contained, in caſe he or they were perſonally preſent. In witneſs whereof we have cauſed theſe our Letters to be made Patents: Witneſs our ſelf at *Weſtminſter*, the 25th day of *March*, in the Thirteenth Year of our Reign.

*Per ipſum Regem.*

**Barker.**

# [a]An ACT *for the Uniformity of Common-Prayer, and Service in the Church, and Administration of the Sacraments.*

## Primo Eliz.

Where at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Sovereign Lord King Edward the Sixth, intituled, An Act for the Uniformity of Common Prayer and Administration of the Sacraments; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion:

Sacraments, 14. C. II. c. 4.

5 & 6 Ed. VI. c. 1. 1 M. 2.

Repeal of the 1st M. 2. and the Book of Common-Prayer shall be of effect.

II. Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint John Baptist next coming: and That the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be from, and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenour and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

The Book of Common-Prayer shall be used, 8 Eliz. 1

III. And further be it Enacted by the Queens Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the Authority of the same, That [b] all, and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint John Baptist next coming, be bounden to say and use the Mattens, Evensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth year of the Reign of King Edward the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise:

The Alteration of the Book set forth. 5 & 6 Ed. VI. 1.

IV. And, That [c] if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the

The Forfeiture of those which use any other Service than the Book of Common-Prayer.

[a] *An Act for the Uniformity.*] This Act is in the Affirmative, and doth not take away Ecclesiastical Jurisdiction, unless Words in the Negative had been added; as, *And not otherwise*, or, *In no other manner or form*, or to the like effect. The Temporal Law inflicts Punishment upon Body, Lands or Goods; Ecclesiastical Law, *pro salute animæ*. *Cawdrey's Case*, *Coke*, L. 5. f. 5, 6. *Vid. Dyer*, 50. 135. This is a General Statute, and need not be particularly recited, *Dyer* 203. By the 14 *Car.* II. this and all other Laws for Uniformity of Common-Prayer, *&c.* are applicable to the Book of Common-Prayer, authorized by that Act.

[b] *All and singular.*] These Words, compar'd with the beginning of the next Section, comprehend all lawful Ministers whatsoever.

[c] *Any manner.*] This Clause extends to all Ministers, both local and others. *Dyer* 203. *b.*

the ſaid Book, or miniſter the Sacraments, from, and after the Feaſt of the Nativity of Saint John Baptiſt next coming, ‖ refuſe to uſe the ſaid Common Prayers, or to miniſter the * Sacraments in ſuch Cathedral, or Pariſh-Church, or other places, as he ſhould uſe to miniſter the ſame, in ſuch order and form, as they be mentioned, and ſet forth in the ſaid Book, or ſhall wilfully, or obſtinately ſtanding in the ſame, uſe † any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper openly, or privily, or Mattens, Evenſong, adminiſtration of the Sacraments, or other open Prayers, than is mentioned, and ſet forth in the ſaid Book, [Open Prayer in, and through this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chapels, or Oratories, commonly called the Service of the Church] or ſhall preach, declare, or [d] ſpeak any thing in the derogation, or depraving of the ſaid Book, or any thing therein contained, or of any part thereof, and ſhall be thereof lawfully [e] convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confeſſion, or by the notorious evidence of the fact; he ſhall loſe, and forfeit to the Queens Highneſs, Her Heirs, and Succeſſors, for his firſt offence, the [f] profit of all his Spiritual Benefi-

Penalty for depraving the Book of Common Prayer.

‖ *Refuſe——Preach* ] *Reb. Cawdrey*, a Clerk, deprived by the High Commiſſioners for preaching againſt the Common Prayer, and refuſing to Celebrate Divine Service, according to the Common Prayer. *An.* 33. *Eliz.* (5 *Coke f.* 3.)

* *Sacraments——in ſuch order and form.* ] An Indictment for baptizing a Child without the Sign of the Croſs. (*Goldſb.* 118 *pl.* 137.)

† *Other Rite.* ] Theſe Words ſeem to reſtrain the Law to Prayers uſed in hindrance of, or oppoſition to the Common Prayer.

[d] *Speak.* ] *Hill. Ter.* 43. *Eliz.* one *Home* deprived for ſpeaking againſt, and refuſing to uſe the Common Prayer. (*Goldſb.* 162. *pl.* 95.) Reviling or depraving the Sacrament of the Lord's Supper, by Preaching, Words, or otherwiſe; Impriſonment and Fine and Ranſom at the Kings Will. 1 *Ed.* 6. *c.* 1.

[e] *Convicted——firſt Conviction.* ] If an Offender commit one Offence, and then another, and after the ſecond many more, yet he ſhall not be deprived by virtue of this Act, for any of the latter Offences, unleſs firſt judicially convicted of Record by, *&c.* ſo as the ſecond Offence, for which he muſt be deprived by this Act, muſt be committed after Conviction, according to this Act. (*Coke l.* 5. *f.* 4.)

[f] *And profit of all his Spiritual Benefices*, &c. *ariſing in one whole Year*, &c. ] Before Tithes and other Dues, which are now ſettled upon the Parochial Clergy, were eſtabliſhed, the Clergy had their Maintenance from the Offerings which were made by the Faithful at the Communion. Which Cuſtom continued in moſt places, till the ſeventh or eighth Century. For when *Auſtin* wrote to Pope *Gregory*, to give him directions concerning a Maintenance for the Clergy in his new converted Church here in *England*: The Pope returns this Anſwer, according to the tenor of the Eccleſiaſtical Uſage. *Quatuor debent fieri Portiones, Una Epiſcopo & Familiæ ſuæ propter Hoſpitalitatem. ALIA Clero. TERTIA Pauperibus. QUARTA Eccleſiis reparandis. The Oblations muſt be divided into 4 parts. The firſt muſt go to the Biſhop and his Family for maintaining Hoſpitality. The ſecond muſt be divided among all the Clergy. The third muſt go to the Poor. Bed. Hiſt. Eccl. lib.* 1. *cap.* 27. *Leo Magn. Ep. lib.* 12. *Epiſt.* 31. According to the Devotion of thoſe times, the People could not ſatisfie themſelves in offering leſs than a tenth part of their Income, which the Jews ſet aſide for the maintenance of their Clergy. The Drawer up of King *Edward* the Confeſſors Laws (*Lambert Arch. p.* 139. *& Spel. Conc. p.* 620.) attributes the preaching up the paying Tithes in Specie, to *Auſtin* our *Engliſh* Apoſtle, and ſays, that it was ſettled by the King and his Parliament. After his Injunctions for tithing Pigs, and Calves, and Bees, *&c.* he ſays, *Hæc prædicabit B. Auguſtinus, & conceſſa ſunt a Rege, Baronibus & Populo.* But *Bede*, who ſhould know that matter better than any later Writer, ſays nothing of it. But that which led the Drawer up of this Law, as it has done ſome others, into ſuch a Miſtake, was this Expreſſion of *Bede*; where he ſays, That K. *Edilbert* gave *Auſtin* and his Fellows a Manſion-houſe, *ipſis doctoribus ſuis locum ſedis*; and likewiſe did, *neceſſarias in diverſis ſpeciebus poſſeſſiones conferre*; which ſome have taken to be Tithes in *Specie*. But I rather take it to be a Benefaction from the King, conſiſting of ſeveral Particulars. For *Bede* uſes the ſame Expreſſion in Chap. 27 of the ſame Book; where he ſays, That Pope *Gregory* ſent King *Edilbert* an Epiſtle, *& dona in diverſis ſpeciebus perpulchra*; which to be ſure were not Pigs and Calves, but only ſome Preſents of ſeveral ſorts, which that Pope made to the new Converted King. But 200 Years after, about the Year of our Lord 786, the Payment of Tithes in kind, or at leaſt to the full value of the tenth part of the Income, had become a Cuſtom, not only in Foreign Churches, but alſo in *England*. For among the Canons of an old Synod, convened by the Authority of *Ælfwald* K. of *Northumberland*, *Offa* K. of the *Mercians*, and *Kenwolph* K. of the *Weſt-Saxons*, there is this; *Cum obteſtatione præcipimus, ut omnes ſtudeant, de omnibus quæ poſſident, decimas dare, quia ſpeciale Domini Dei eſt, &c.* Tho' the Records of this Council be nowloſt here in *England*, the Acts thereof are preſerved by the Centuriators, *Cent.* 8. *cap.* 9. Afterwards, about the Year 895, *Ethelwolph* K. of the *Weſt-Saxons*, made a Law for paying Tithe of all Goods. *Ego Ethelwolphus Rex cum Conſilio Epiſcoporum & Principum*, &c. *decimam partem omnium bonorum in libertatem perpetuam donari ſanctæ Eccleſiæ dijudicabi. Ingulph.* About Forty years after that, we find the ſame enjoyned by K. *Athelſtan*, commanding and conjuring all Men to pay, *vivorum animalium & annuorum terræ proventuum decimas. Spel. Conc. p.* 402. *Lamb. Arch. p.* 45. About the Year 967. it was ordained by K. *Edgar*, *Ut ſacerdotes populum inſtruant, de his quæ jure Deo ſunt reddenda; decimæ ſc. & aliæ. Spelm. Con. ad an.* 967. *p.* 454. And the ſame Prince order'd a Mulct to be paid by every one, even the Lords themſelves, who detain'd their Tithes. *Si decimas qui Thanus eſt Regis detinuerit*, 10 *pendito ſemimarcas, Poſſeſſor prædiorum* 6, *& Cyrliſcus ſive Paganus* 12 *oras. The Lord who detains his Tithes ſhall pay* 10 *half Marks, the Land-owner ſix, and the Churl or Husbandman* 12 *Ores. Spel. Con. p.* 501. About the Year 1009, K. *Etheldred*, in the Parliament of *Æuham*, paſſes a Law for Tithes to be paid annually; *Jura Deo debita annuatim rectè pendito. Spelm. ad an.* 1009. *p* 510. And about the Year 1012, he enjoyns the ſame, enforcing it with great earneſtneſs and obteſtation. *Et præcipimus, ut omnis, ſuper dilectionem Dei & omnium Sanctorum det Chriſtianum, & rectam decimam ſuam, ſicut in diebus Anteceſſorum noſtrorum. And we command every one, as they value the Love of God and of all the Saints, that they pay their Kirkſcot, and their juſt Tithes, as in the days of our Predeceſſors. Id. p.* 531. The like was eſtabliſhed under the *Daniſh* Government by K. *Knute*. *Quotannis quiſq; Deo jura juſtaſq; debitiones jure perſolvito: Arationis quidem eleemoſynam ad decimum quintum a Paſchate diem pendito; fœtuum decimas ad Pentecoſtem ſolvito; terræ denig; fructuum decimas reddito ad feſtum omnium Sanctorum celebre. Let every one pay his juſt dues yearly to God; let him pay his Plough-ſcot within* 15 *days after Eaſter; let him pay the Tithe of Cattle at Whitſontide; and the Tithes of the Fruits of the Earth at All-Saints, Spelm. p.* 544. *Edward* the Confeſſor made a famous Collection of all the Laws of his Predeceſſors; Thoſe of the old *Britiſh* Governour, called the *Leges Mulmutianæ*, or *Merchen-lage*; thoſe made by the *Dane*, call'd *Dane-lage*; and thoſe made by the *Saxons*, called *Weſt-ſexen-lage*. And among theſe we find

ces, or Promotions, coming, or arising in one whole year next after his [g] conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six moneths, without Bail, or Mainprise.

V. And if any such person, once convict of any offence concerning the premisses, shall after his first conviction, eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be [h] deprived ipso facto of all his Spiritual Promotions; and That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or any of them, to present or collate to the same, as though the person or persons so offending were dead. Penalty of 2d Offence.

VI. And That, if any such person, or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof, in form aforesaid, lawfully convicted; That then the person so offending, and convicted the third time shall be deprived ipso facto of all his Spiritual Promotions, and also shall suffer imprisonment during his life. Penalty for 3d Offence.

VII. And if the person, that shall offend, and be convict in form aforesaid, concerning any of the premisses, [i] shall not be beneficed, nor have any Spiritual Promotion; That then the same person, so offending, and convict, shall Penalty of Offender having no Spiritual Promotion.

find several concerning the paying of Tithes. *De omni annona decima garbâ Deo debita est & ideo reddenda. Et si quis gregem equarum habuerit, pullam reddat decimam,* &c. *Of all Corn the tenth Sheaf is due to God: And if any one keep Mares, the tenth Colt,* &c. Leg.Edw.Reg. Lamb. Arch. p. 139. Spel. Conc. p. 620. These and all the other Laws of King *Edward* were sworn to by the Conqueror, and confirm'd by him. *Spel. Conc. p.* 619: His Son, *William Rufus*, promised the same to the Clergy. *Chartâ suâ communire illas Libertates & Consuetudines antiquas quæ floruerunt in regno tempore S. Regis Edwardi.* Mat. Par. ad An. 1100. And so does *Henry* 1. *Legam Regis Edwardi vobis reddo, cum illis emendationibus quibus Pater meus eam emendavit, Consilio Baronum Angliæ.* Mat. Par. 16. *I restore unto you the Law of King* Edward, *with all the Amendments made to it by my Father, with the Counsel of the Barons of* England. *Mat. Par.* 16. King *Stephen* swore to maintain the Liberties of the Church. *Mat. Par. in vit. Reg. Steph.* and the *Londoners*, who made a Rising in his time, would not be quiet, till the Laws of King *Edward, quia optimæ erant*, were restored. *Flor. Wigor.* quoted by Sir *Henry Spelman.* King *John*, in his Charter, confirm'd *Libertates, & Leges Edwardi sancti Ecclesiæ Anglicanæ pariter & Magnatibus concessas*, Mat. Par. An. 1214. The like was done in the great Charter of *Hen.* 3. That the Church of England shall be free, and shall have all her whole Rights and Liberties inviolable. Mag. Cart. cap. 1. By these Authorities of the State, were the Right of Tithes, and the Maintenance of the Clergy settled, during these most early times in our Nation. But when any Controversy arose concerning the payment of them, it was, I suppose, determin'd by any ordinary Justice, whether of the Clergy or Laity, 'till a Charter of King *Wil.* 1. fix'd it in the Spiritual Court: For by this all Spiritual Causes, *quæ ad regimen animarum pertinent*, and are grounded upon the *Episcopales Leges*, or Laws of the Church, are to be tried before the Bishop; and the Delinquent is to come *ad locum quem Episcopus elegerit & nominaverit*: Whose Judgment, if he declines, he is to be *excommunicated*; and afterwards, if occasion be, the secular Aid is to be called in, *& si opus fuerit ad hoc vindicandum Fortitudo & Justitia Regis vel Vice-comitis adhibeatur.* The Ecclesiastical Laws and Jurisdictions being thus established by the secular Law, all the Canons made by the National or Provincial Synods, were esteemed as countenanced by the same Law likewise. Hence the Laws concerning paying of Tithes, made in several following Convocations of the Clergy, as we may see at large in *Lindwood's* Provincial; and *Otho's* and *Ottobon's* Constitutions. Nor has the Statute-Law of the Realm been wanting in the several following Ages, to inforce the payment of the said Dues, for the maintenance of the Clergy. For tho' the Pope, by his Paramount Power, would pretend to dispense with the Ecclesiastical Laws, and alienate the Tithes from the Parochial Ministers, to enrich the Regular Clergy, whom he had a greater fondness for: Yet the Secular Clergy were readily relieved from this oppression by several Statutes; as particularly by the 2 *Hen.* 4. Forasmuch as our *Lord the King, upon grievous Complaint made to him by this Parliament, hath perceiv'd that the religious Men of the Order of* Cisteaux *in the Realm of* England *have purchased certain Bulls, to be quit and discharged to pay the Tithes of their Lands, Tenements,* &c. *In great prejudice and derogation of the Liberty of Holy Church, and of many Liege-People of the Realm: Our Lord the King willing thereunto to ordain Remedy, by the Advice and Assent of the Lords Spiritual and Temporal, and at the Instance and Request of the Commons, hath Ordain'd and Establish'd, That the Religious Persons of the Order of* Cisteaux *shall stand in the state that they were before the time of such Bulls purchased.* &c. And so in the fifth year of the same King, It is ordained and established, That the Farmers, and all manner of Occupiers of the Mannors, Lands, Tenements and other Possessions of Altens shall pay, and be bound to pay all manner of Dismes thereof due to Parsons and Vicars of Holy Church, in whose Parishes the same Mannors, Lands, Tenements and Possessions be, so assessed and due, as the Law of Holy Church requireth. By which Clause the Ecclesiastical Laws are confirmed 5 *Hen.* 4. *cap.* 11. By the Statute of the 27th of *Hen* 8. It is enacted, That for the substraction of Tithes, the Parson, Vicar, may convent the Person or Persons so offending, before his Ordinary or other competent Judge of this Realm, having Authority to hear and examine the Right of Tithes. 27 Hen. 8. cap. 12. And it is further Enacted by a Statute of the same King, That every of his Subjects of this Realm of England, &c. according to the Ecclesiastical Laws and Ordinances of his Church of England, and after the laudable Usages and Customs of their Parish or other Place, where he dwelleth or occupieth, shall yield and pay his Tithes and Offerings, and other Duties of Holy Church, and that for such substractions the Parson, &c. may by due process of the Ecclesiastical Laws of the Church of England, convent the Person or Persons so offending before his Ordinary, &c. 27 Hen. 8. cap. 20. And by the 32d. of that King, for substraction of Tithes, the Person wronged or grieved, shall or may convent the Person or Persons so offending before the Ordinary, his Commissary, &c. 32 Hen. 8. cap. 7. by the 2d and 3d of Edw. 6. The Owner or Farmer must set forth the Tithe, or agree for the same under the pain of forfeiture of treble value of the Tithes so taken or carried away, 2d and 3d Edw. 6. cap. 13. or if he let or stop the Parson, &c. to view, take, or carry away the Tithes, by reason whereof the said Tithe is lost, impaired or hurt, shall pay double the value of the Tithe so taken, lost, &c.

g *Conviction.*] For 1st Offence ought to be mention'd in the 2d Indictment; and Judgment not to be given without it: By *Clench Justice*; by *Wray Ch. Justice.* If before the same Justices not necessary, if before other Justices necessary. (1st *Leonard* 295)

h *Deprived.*] Although the Word Void be not here, only *ipso facto deprived*, yet the Words *Patron to present as if the Person were dead*, are as extensive; and there is no occasion of Sentence declaratory, otherwise the Statute would be defrauded at the Ordinaries Pleasure, if he would not Deprive, and no Pardon will reach it, it being once void. (*Crook El.* 679, 680)

i *Shall not be beneficed.*] This Clause doth not extend to Laymen, but only to Clergy not being Beneficed.

k *Any*

ſhall for the firſt offence ſuffer impriſonment during one whole year next after his ſaid conviction, without Bail or Mainprize.

VIII. And if any ſuch perſon not having any Spiritual Promotion, after his firſt conviction, ſhall eftſoons offend in any thing concerning the premiſſes, and ſhall in form aforeſaid be thereof lawfully convicted; That then the ſame Perſon ſhall for his ſecond offence ſuffer impriſonment during his Life.

Forfeiture of them which do any thing, or ſpeak in the derogation of the Book of *Common-Prayer*, cauſing other Prayer to be ſaid or ſung.
* Depriving.

IX. And it is Ordained, and Enacted by the Authority aforeſaid, That if [k] any perſon or perſons whatſoever, after the ſaid Feaſt of the Nativity of St. John Baptiſt next coming, ſhall in any Enterludes, Plays, Songs, Rimes, or by other open words [l] declare, or ſpeak any thing in the derogation, * depraving, or deſpiſing of the ſame Book, or of any thing therein contained, or any part thereof, or ſhall by open fact, deed, or by open threatnings compel, or cauſe, or otherwiſe procure, [m] or maintain any Parſon, Vicar, or other Miniſter in any Cathedral, or Pariſh-Church, or in Chappel, or in any other place, to ſing, or ſay any Common, or open Prayer, or to miniſter any Sacrament otherwiſe, or in any [n] other manner, and form, than is mentioned in the ſaid Book; or that by any of the ſaid means ſhall unlawfully [o] interrupt, or let any Parſon, Vicar, or other Miniſter in any Cathedral, or Pariſh-Church, Chappel, or any other place to ſing or ſay Common and open Prayer, or to miniſter the Sacraments, or any of them, in ſuch manner, and form, as is mentioned in the ſaid Book; That then every ſuch perſon, being thereof lawfully convicted in form abovеſaid, ſhall forfeit to the Queen our Sovereign Lady, Her Heirs, and Succeſſors, for the firſt offence an Hundred Marks.

2 & 3 Ed. 6. c. 1. § 1.

The forfeiture of 100 Marks for the firſt Offence. 3d Inſtit. 198.

X. And if any perſon, or perſons, being once convict of any ſuch offence, eftſoons offend againſt any of the laſt recited offences, and ſhall in form aforeſaid be thereof lawfully convict; That then the ſame perſon, ſo offending [p] and convict, ſhall for the ſecond offence forfeit to the Queen our Sovereign Lady, Her Heirs, and Succeſſors Four hundred Marks.

Forfeiture of 400 Marks for 2d Offence.

XI. And if any perſon, after he in form aforeſaid ſhall have been twice convict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in form abovеſaid lawfully convict; That then every perſon, ſo offending and convict, ſhall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and ſhall ſuffer impriſonment during his Life.

Forfeiture for the 3d Offence.

XII. And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhall be convict in form aforeſaid, do not pay the ſum to be paid by virtue of his conviction, in ſuch manner and form, as the ſame ought to be paid, within ſix weeks next after his conviction; That then every perſon ſo convict, and ſo not paying the ſame, ſhall for the ſame firſt offence, inſtead of the ſaid ſum, ſuffer impriſonment by the ſpace of ſix months without Bail or Mainprize.

The penalty, if the Party convicted do not pay his Forfeiture within the time limited.

XIII And if any perſon, or perſons, that for his ſecond offence concerning the premiſſes ſhall be convict in form aforeſaid, do not pay the ſaid ſum to be paid by virtue of his conviction, and this eſtatute, in ſuch manner and form, as the ſame ought to be pay'd, within ſix weeks next after this ſaid ſecond conviction; That then every perſon ſo convicted, and not ſo paying the ſame, ſhall for the ſame ſecond offence, [q] in the ſtead of the ſaid ſum, ſuffer impriſonment during twelve months without Bail or Mainprize.

XIV. And, [r] That from and after the ſaid Feaſt of the Nativity of Saint John Baptiſt next coming, all, and [s] every perſon and perſons, [t] inhabit-

Every Perſon ſhall reſort to the Church upon the Holy days.

[k] *Any Perſon.*] *Feme Covert* within this Clauſe. *Hob.* 97. *Dyer* 203. 231, 323. 1 *Roll.* 93.

[l] *Maintain.*] Hearing of Maſs is maintaining, *Idem.*

[m] *Declare or ſpeak.*] It was adjudged, That if Words do amount to Treaſon, *a fortiori*, they do ſo when they are written (2 *Roll* 89) Therefore by a parity of Reaſon, the writing virulent Libels againſt the *Common-Prayer*, or any part thereof, is depraving it. Beſides, Words Publiſhed in Writing, are in the ſtricteſt Senſe, *open Words.*

[n] *Other manner.*] See § iv. Notes, v. *Sacraments.*

[o] *Interrupt.*] 42 *Eliz.* in the *Queen's Bench*, *Travers's* Caſe diſturbing Miniſter.

[p] *And Convicted.*] The Offender in any of theſe Caſes, not puniſhable for the 2d Offence, until adjudged for the 1ſt. (*Coke* 2*d Inſtitute* 479. *Dyer* 323; *See Notes upon* § 4, 5.

[q] *In ſtead of the ſaid Sum, ſuffer Impriſonment.*] This Statute gave Election of Impriſonment, or paying the 100 Marks, but 23 *Eliz. c.* 1. inflicts the 100 Marks and Impriſonment.

[r] *That from and after.*] If a Man be Indicted upon the Statute of Recuſancy, Conformity is a good Plea, but not if an action of Debt be brought. (*1ſt Mod. Report.* 213.)

[s] *Every Perſon.*] *Feme Covert* within the Statute, by 23 *Eliz. c.* 1. 20 *l. per* Month given for this, and to be impriſoned 'till paid, and the *Feme may* be Indicted alone. (*Hobart* 97. *Coke c.* 11. *f.* 51. 1 *Rolls* 93.)

[t] *Inhabit-*

t inhabiting within this Realm, or any other the Queen's Majesty's Dominions, shall diligently, and faithfully, having no u lawful or reasonable Excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chapel accustomed, or upon reasonable let thereof, to some usual Place, where Common-Prayer, and such Service of God shall be used in such Time of let, upon every Sunday, and other Days ordained and used to be kept as Holidays, and then and there to abide orderly and soberly, during the Time of Common-Prayer, Preaching, x or other Service of God there to be used and ministred upon Pain of Punishment by the Censures of the Church; and also upon Pain, that every Person so offending, shall y forfeit for every such Offence Twelve Pence, to be levied by the Churchwardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands, and Tenements of such Offender by way of Distress.

XV. And for due Execution hereof, the Queen's most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in God's Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their Knowledges, that the due and true Execution hereof may be had throughout their Dioceses, and Charges, as they will answer before God for such Evils and Plagues, wherewith Almighty God may justly punish his People, for neglecting this good and wholsom law.

Bishops exhorted that this Law, to the utmost of their Power, be put in execution.

XVI. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, z Bishops, and all other their Officers, exercising Ecclesiastical jurisdiction, as well in place exempt, as not exempt, within their Diocese, shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular Persons, which shall offend within any of their Jurisdictions, or Dioceses, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute: Any other Law, Statute, Privilege, Liberty or Provision heretofore made, had, or suffered to the contrary notwithstanding.

The Ordinary may punish Offenders by the Censures of the Church. See Sect. XIV. XXIII. Notes.

XVII. And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or a Justices of Assize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person, being indicted before them of trespass, or lawfully convicted thereof.

Which Justices may punish these Offences.

XVIII.

t *Inhabiting*] It is not necessary to Aver in the Indictment, either the inhabiting or having no lawful or reasonable Excuse, for that should come from the other side, (2 *Leonard* 6.) The Statute of 5 and 6 of *Edw.* 6. *c.* 1. as well as this Statute, prohibits Absence from Church, having no lawful Excuse. The Words having *no lawful Excuse* are not in 23 *Eliz. c.* 1.

u *Lawful.*] A Person sued in the Ecclesiastical Court, pleaded Excuse; a Prohibition was prayed, because they ought not to hold Plea of the Excuse, but denied. Allowed, that if they would not admit of the Excuse, then a prohibition Lay, and said, by *Banks* Chief-Justice, that the Ecclesiastical Court might before this Statute, punish Absence *pro reformatione morum & salute animæ* (*March Rep.* 93.)

w *Parish-Church.*] The Ecclesiastical Judge cannot punish a Person for not coming to the Church of the Parish, where he resides, if he goes to any other; and it is a good Plea that he used to frequent another Church, and did resort thereunto; and upon refusal of this Plea, the Party shall have a Prohibition, for the Spiritual-Court hath not Power to say, which shall be said to be a Man's Parish-Church; nor can the Spiritual Court try the Bounds of Parishes, but they shall be tried at common Law, (*Bulstrode* 159. *Coke* L. 13. *f.* 17.) A Person is not bound by this Statute to his Parish-Church, but upon reasonable Excuse may go to another; but it is otherwise by the Ecclesiastical Law. (*Doderidge Justice.* 2 *Roll.* 438, 455.) One *Tomlyn* Indicted and Convicted for not repairing to his Parish-Church nor to any other Church or Chapel, or usual Place of Common-Prayer, and for not remaining there during the time of Common-Prayer and Divine Service, (*Levin's* Entries 12.)

x *Or other.*] These Words are not to be taken disjunctively, for if there be Preaching, the Person is to continue there during the whole time, *Godbolt* 148. *pl.* 191. *Monock's* Case. And the Person is to endeavour to resort diligently and faithfully, and to abide there orderly and soberly; and for not doing it in this manner, he may be punished as well as if he was Absent; so if he talks or walks there in the the time of Divine Service (1 *Rolls* 93. *Foster's* Case.)

y *Forfeit.*] This Forfeiture still remains, notwithstanding the 20 *l. per* Month given by 23 *Eliz. c.* 1. and the 3 *J.* 1. *c.* 4. gives a more speedy way for recovering it. One is due for a Month's Absence, and not forfeited or recoverable till a Month is past, and the other forfeited as soon as every Sunday and Holiday is past, the 1 *s.* to the Poor, the 20 *l.* to the Queen; nor doth this Statute help in case of Conformity as the 23d of *Eliz.* and the 1st of *J.* 1. *c.* 4. (1 *Rolls* 94. *Case* 41. 11 *Coke*, 63, *Foster's* Case.)

z *Archbishops*, &c.] Punishment by the High Commissioners. (*Coke* L. 5.)

a *Justices of Assize.*] Conviction and Punishment by Justices of the Peace at the Quarter-Sessions, disallowed. (*Dyer.*)

A Bishop may join with the Justices to enquire of Offenders.

XVIII. Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may, at all time and times at his liberty and pleasure, join and [b] associate himself by vertue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions, to be holden in any place within his Dioces, for and to the inquiry, hearing, and determining of the offences aforesaid.

At whose Charges the Books of Common-Prayer shall be gotten.

XIX. Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Service shall at the costs and charges of the Parishioners of every Parish, and Cathedral-Church be attained, and gotten before the said Feast of the Nativity of Saint John Baptist next following, and that all such Parishes and Cathedral-Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of Saint John Baptist, shall within three weeks next after the said Books so attained and gotten, use the said Service, and put the same in use according to this Act.

Within what time Offenders shall be impeached.

XX. And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any of the offences above-mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof [c] indicted, at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done, contrary to the tenour of this Act.

Trial of Peers.

XXI. Provided always, and be it Ordained and Enacted, by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above-mention'd, shall be tried by their Peers.

Chief Officers of Cities and Boroughs shall inquire of Offenders, and determine Offences, within 15 Days after *Easter* and *Michaelmas* yearly.

XXII. Provided also, and be it Ordained, and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bailiffs, and other Head-officers of all, and singular Cities, Boroughs, and Towns-corporate within this Realm, Wales and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full power and Authority by vertue of this Act, to inquire, hear, and determine the offences abovesaid, and every of them yearly, within fifteen Days after the Feasts of Easter, and Saint Michael the Archangel [d] in like manner and form, as Justices of Assize, and Oyer, and Determiner may do.

The Ordinary's Jurisdiction in these Cases. See Sect. XVI. Notes.

XXIII. Provided always, and be it Ordained, and Enacted by the Authority aforesaid, That [e] all and singular [f] Archbishops, and [g] Bishops, and every of their [h] Chancellors, Commissaries, [i] Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical jurisdiction shall have full power

[b] *Associate himself.*] The Archbishop or Bishop cannot associate himself to the Mayor or Head-Officer of a Corporation.

[c] *Indicted at the next general Sessions.*] Exception to an Indictment, that the offence was almost a Year before, and many Sessions *were* or *ought* to have been in that time, but it was disallowed, because it did not appear there had been any Sessions. (*Godbolt* 148. *pl.* 191.)

[d] *In like manner and form*; ] By Indictment, Trial and Verdict of 12 Men, the Rules of common Law. These Words do not extend to the time, *viz.* The next Sessions after the Offence, as it is where it is to come before the Justices of Oyer and Determiner, for it is here expresly said within 15 Days after *Easter* and *Michaelmas*.

[e] *All and singular.*] If this Act had not inflicted Punishment for depraving or not observing the Book of Common-Prayer; yet being allowed and commanded to be observed, for Uniformity of Common-Prayer, and the unity and peace of the Church, the Ecclesiastical Judge may deprive such Parson, Vicar, *&c.* as shall deprave or not observe the said Book, as well for the first Offence, as he might have done by the Censures of the Church, if no form of Punishment had been inflicted by this Act (*Coke l.* 5. *f.* 6) The Common-Prayer Book being enjoyn'd by Authority, Offences against it are Punishable by the Ecclesiastical Law; and therefore if the Ecclesiastical Judge deprive for the first Offence, it is not to be question'd by the Temporal Judge (*ib. f.* 7.) *Coke* L. 4. 29. *Bunting*'s Case.

[f] *Archbishops.*] The Name of Archbishop is not perhaps so ancient, as the thing itself; there being hardly mention of it among ancient Writers, till about the beginning of the fourth Century. But then it is certain it was used, and perhaps, a considerable time before. *Athanasius* uses it as a Title belonging to the Bishop of *Alexandria*. *Apol.* 2. *ad Imp. Const.* And not long after him *Epiphanius* gives it as a just Title of that Bishop. For he, not only calls *Peter* Ἀλεξανδρείας Ἀρχιεπίσκοπον Archbishop of *Alexandria*; but he tells us, That, by Prescription, his Jurisdiction extended over very large Countries. Τέτο γὰρ ἔθος ἦν, τὸν ἐν τῇ Ἀλεξανδρείᾳ Ἀρχιεπίσκοπον ἔχειν τῆς τε Αἰγύπτου καὶ Θηβαΐδος Μαρεωτίδος τε, καὶ Λιβύης, Ἀμμωνιακῆς Μαρεωτίδος τε, καὶ πενταπόλεως ἔχειν τὴν Ἐκκλησιαστικὴν διοίκησιν. *Eph. Hær.* 48. After this the Title grew common enough, it being mentioned in the Councils and Ecclesiastical Histories of the following times. *Soz. Hist. Lib.* 2. *cap.* 8. *Conc. Eph. Act.* 1. But the thing itself, or the Office of an Archbishop was more ancient. For Archiepiscopal or Metropolitical Jurisdiction was acknowledged, as an ancient Custom belonging to several Sees in the great Council of *Nice*. Τὰ ἀρχαία ἔθη κρατείτω τὰ ἐν Αἰγύπτῳ, καὶ Λιβύῃ, καὶ Πενταπόλει, ὥσπερ τὸν ἐν Ἀλεξανδρείᾳ Ἐπίσκοπον πάντων τούτων ἔχειν ἐξουσίαν· ἐπειδὴ καὶ τῷ ἐν Ῥώμῃ βασιλόπῳ τέτο συνηθές ἐστιν· ὁμοίως δὲ καὶ τὸν Ἀντιόχειαν. καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις τὰ πρεσβεῖα σώζεσθαι ταῖς Ἐκκλησίαις. *Let the ancient Customs be observed in* Egypt, Libya, *and* Pentapolis, *that the Bishop of* Alexandria *may have Jurisdiction over all these: And as it is customary for the Bishop of* Rome *to have, so likewise in* Antioch *and other Jurisdictions, let their ancient Priviledges be allowed them. Conc. Nic. Can.* 6. So that it is clear from hence, that in the time of the Council

power and Authority by vertue of this Act, as well to enquire in their Viſitation, Synods, or elſewhere within their Juriſdiction, at any other time, and place, to take accuſations, and informations of all, and every the things above-mentioned, done, committed, or perpetrated within the limits of their Juriſdiction and authority, and to puniſh the ſame by admonition, excommunication, ſequeſtration, or deprivation, or other cenſures, and proceſſes, in like form, as heretofore hath been uſed in caſes by the Queen's Eccleſiaſtical Laws.

XXIV.

Council of *Nice A. D.* 325, the Archiepiſcopal, or Metropolitical Government, was ancient in the Church. And in the ſame Council it is decreed, that the Biſhop of *Ælia* or *Jeruſalem*, ſhould have a precedence allowed him, μητροπόλεως σωζομένης τῇ οἰκείᾳ ἀξιώματι, *with Regard to the Honour of his Metropolis. Con. Niſen. Can.* VII. *Euſebius* relates of *Irenæus*, that he did τῶν κατὰ Γαλλίαν παροικιῶν ἐπισκοπεῖ, *Superintend over all the Biſhopricks in* France. *Hiſt. Eccl. Lib.* 5. *cap.* 5. The ſame *Euſebius* ſpeaks of *Polycrates* (who managed the controverſy of Eaſter againſt the Weſtern Biſhops) that he did ἐπὶ τῆς Ἀσίας ἐπισκόπων ἡγεῖτο *preſide over the Biſhops of* Aſia; he being Biſhop of *Epheſus. Euſeb. Eccl. Hiſt. Lib.* 5. *cap.* 24. The Council of *Carthage* was held under S. *Cyprian*, as Archbiſhop of the Province. Nor was the Metropolitan Dignity in other places only an empty Title of Honour, ariſing from the Dignity of the See: For they had Power to convene the reſt of the Biſhops in their Provinces to the Provincial Synods, and to appoint the place where the Aſſembly was to be held. For the Council of *Antioch* allows, that only to be a compleat Provincial Synod, wherein the Metropolitan is preſent: Τελείαν δὴ ἐκείνην εἶναι συνόδον ἢ συμπάρεστι καὶ ὁ τῆς μητροπόλεως. *Con. Ant. Can.* 17. And the Council in *Trullo* decrees καθ' ἕκαστον ἔτος τὴν ἐν ἑκάστῃ ἐπαρχίᾳ συνόδους γίνεσθαι ἐπισκόπων, ἔνθα ἂν ὁ τῆς μητροπόλεως δοκιμάσῃ ἐπίσκοπος. *That every Year in every Province, there ſhould be Synods of Biſhops, where the Metropolitan ſhould think fit. Conc. Trul. Can.* 8. And Matters were ſo well attemper'd, that, as the other Biſhops were not to conclude any matter of Moment without their Metropolitan, ſo neither had the Metropolitan an Arbitrary Power to do any matter of the like Concern, without the Advice and Conſent of his Comprovincials. Μηδὲν πράττειν ἐπιχείρειν διχὰ τοῦ τῆς μητροπόλεως ἐπισκόπου, μηδὲ αὐτὸν, ἄνευ τῆς τῶν λοιπῶν γνώμης. *The Biſhops not to pretend to do any thing without their Metropolitan, nor he without the Council of the other Biſhops. Conc. Antioch. Can.* 9.

8 *Biſhops.*] That our Saviour founded the Epiſcopal Order, when he gave the Plenitude of Eccleſiaſtical Power to the Apoſtles, before his Aſcenſion, was the Opinion of the Ancients. And therefore the writer of the Queſtions upon the Old and New Teſtament, ſays, that our Saviour *priuſquam aſcenderet, imponens manus Apoſtolis, ordinavit eos Epiſcopos. Our Saviour after his Aſcenſion, laying his Hands upon the Diſciples ordained them Biſhops.* And St. *Cyprian* makes the Epiſcopal and Apoſtolical Office to be the ſame: *Epiſcopos & Præpoſitos Dominus elegit. Cypr. Ep.* 65. The whole Voice of Antiquity allows, that St. *James* was Biſhop of *Jeruſalem. Hegeſip. apud Hier. in Catal. Epiph. Hær.* 78. *Hier. in Gal. Chryſ. Hom. in* 3 *Act. Athan. in Synopſ. Euſ. Lib.* 2. *cap.* 1. That *Epaphroditus* was ordained a Biſhop by the Apoſtles, the Ancients likewiſe affirm. For *Theodoret* ſays of him, that Τὴν ἐπισκοπικὴν οἰκονομίαν ἐπιτέτριπτο, ἔχων ἐπισκόπου πρεσβηγορίαν. *That he had the Biſhops Office committed to him, and had the Title of a Biſhop given him. Theod. in Phil.* 2. 25. And thoſe Words of St. *Jerom*, import the ſame: *Paulatim vero tempore procedente, & alii quos Dominus elegerat, ordinati ſunt Apoſtoli, ſicut iſte ad Philippenſes ſermo declarat, dicens,* Neceſſarium exiſtimavi Epaphroditum. *But by Degrees in proceſs of time, others whom the Lord had choſen were ordained Apoſtles, as the Apoſtles Words to the* Philippians *declare,* I thought it neceſſary to ſend *Epaphroditus, &c. Hier. in Gal.* 1. 19. That *Titus* was Biſhop of *Crete*, Τῶν ἐπὶ κρήτης ἐκκλησιῶν ἐπισκοπὴν εἰληχέναι, *Euſebius* in his Hiſtory affirms, *Eccl. Hiſt. Lib.* 3. And the Power of a Biſhop ſeems plainly to be committed to him by the Apoſtle, when he was enjoyn'd to *ſet in order the things that were wanting, and to ordain elders in every City.* Tit. 1. 5. And the ſame Power ſeems to be veſted in *Timothy*, when he was ordered to reſtrain the extravagant Apparel of ſome Women, 1 *Tim.* 2. 9. and the boldneſs of ſome others who preſumed to ſpeak in the Church, 1 *Tim.* 2. 11, 12. and eſpecially when he was to take care to promote none to the Office of the Prieſthood, but thoſe *who had uſed the Office of a Deacon well,* 1 Tim. 2. 10 and 13. If we go on further downwards in Eccleſiaſtical Hiſtory, we ſhall find the Church-Memoirs full of the Relations of Affairs concerning Biſhops. *Ignatius* a Diſciple of the Apoſtles makes expreſs mention, of the three Orders; Biſhops, Prieſts and Deacons, Τῷ Ἐπισκόπῳ προσέχετε, καὶ τῷ πρεσβυτερίῳ, καὶ Διακόνοις. *Give ear to the Biſhop, to the Presbytery, and the Deacons, Epiſt. ad Trul. Sect.* 2. & *ad Phil. Sect.* 8. He enjoyns μὴ συγχεῶσι τῇ ἡλικίᾳ τοῦ Ἐπισκόπου, *not to uſe contemptuouſly the Authority of a Biſhop who is young, Ign. Ep. ad Magn.*

*Juſtin Martyr* mentions the Bread in the Communion, being offer'd by the Biſhop or Προεστὼς. Ἔπειτα προσφέρεται τῷ Προεστῶτι τῶν ἀδελφῶν ἄρτος. *Apol.* II. And that by the Προεστὼς is meant the Biſhop, is clear by the Teſtimony of *Dionyſius* Biſhop of *Corinth*, who uſes Προεστὼς and Ἐπίσκοπος promiſcuouſly, *Euſeb. Hiſt. Eccl. Lib.* 4. *cap.* 23.

We have the Catalogue of Biſhops, in the ſeveral Sees, given us by the ſame *Euſebius*, from the Teſtimonies of *Dionyſius*, and *Hegeſippus. Euſeb. Hiſt. Lib.* 4. *cap.* 22 and 23.

The three Eccleſiaſtical Orders are mentioned by *Clemens* of *Alexandria*. Ἐπεὶ καὶ αἱ ἐκλαῦθα κατὰ τὴν Ἐκκλησίαν προκοπαὶ ἐπισκόπων, πρεσβυτέρων, διακόνων, μιμήματα εἶμαι τῆς ἀγγελικῆς δόξης. *For theſe diverſe Promotions in the Church, of* Biſhops, Prieſts *and* Deacons, *are imitations, in my Opinion, of the Glory of the Angelick Orders. Clem. Alex. Strom. Lib.* 6.

*Origen* likewiſe plainly aſſerts the Superiority of the Epiſcopal over other Orders, in theſe Words; Πλεῖόν ἐγὼ ἀπαίτημαι παρὰ τὸν διάκονον, πλεῖον δὲ διάκονον παρὰ τὸν λαϊκον, ὁ δὲ πάντων ἡμῶν ἐσκεψεισμένος ἀρχὴν αὐτὸν ἐκκλησιαστικὴν, ἐπὶ πλεῖον ἀπαιτεῖται. *More is required of me than of a Deacon; and more from a Deacon, than from a Laick; but from him, to whom the Eccleſiaſtical Government is committed over us all, more is yet required. Orig. in Jer. Hom.* 2. And in another Place Σύμβολόν ἐστι καὶ ὁ Ἐπίσκοπος, καὶ ὁ Πρεσβύτερος καὶ ὁ Διάκονος ἀληθινῶν καὶ τὰ ὀνόματα ταῦτα πραγμάτων. *The Biſhop, Prieſt and Deacon, are a Symbol of the true things contained under theſe Names, Orig. in Mat.* XXI.

*Tertullian* mentions the three Orders, in his Book of ſingle Marriage, *Ab Epiſcopo Monogamo, Presbyteris & Diaconis, &c.* And ſays in another Place, *edant ergo origines Eccleſiarum ſuarum, evolvant Ordines Epiſcoporum ſuorum.* Let them ſhew the Original of their *Churches, let them turn over the Catalogues of their Biſhops.* Which plainly ſhews that there had been a long Succeſſion of Biſhops, in the ſeveral Churches, before *Tertullian*'s time. St. *Cyprian* lays it down as an occaſion of the Schiſm and Hereſies of thoſe times, that the Biſhops were undervalued. *Inde enim ſchismata & Hæreſes exortæ ſunt & oriuntur, dum Epiſcopus, qui unus eſt, & Eccleſiæ præeſt, ſuperbâ, quorundam præſumptione contemnitur, & homo dignatione Dei honoratus indignus hominibus judicatur. Cypr. Ep.* 69. *ad Flor.* And he elſewhere bewails the Remiſſion of the ancient Diſcipline, and want of due Obedience to the Biſhop. *Actum eſt de Epiſcopi vigore, & de Eccleſiæ gubernandæ ſublimi & divina poteſtate. Epiſt.* 55. *ad Corn.* St. *Athanaſius* relates the manner of the Election of a Biſhop by the Clergy, *Athan. Apol. ad Conſt. p.* 749. He gives an Account of the Succeſſion of Biſhops, *Pop. Alex. Proteſt.* and of the Rites of conſecrating a Biſhop, *Epiſt. ad Orthod.* St. *Auſtin* gives the Line of Succeſſion in the See of *Rome*, from St. *Peter* to his time. *Petro enim ſucceſſit Linus. Lino Clemens; tum Anacletus, Evariſtus, Alexander, Sextus, Teleſphorus, Iginus, Anicetus, Pius, Soter, Eleutherius,* &c. *Aug. Ep* 165. So that for near four Centuries, no Orthodox Perſon ever queſtion'd the Right of Epiſcopacy;

None ſhall be puniſh'd above once for one Offence.

**XXIV. Provided always, and be it Enacted, That whatſoever Perſon offending in the premiſſes ſhall for the firſt Offence receive puniſhment of the Ordinary, having a teſtimonial thereof under the ſaid Ordinaries ſeal, ſhall not for the ſame Offence eftſoons be convicted before the Juſtices; and likewiſe receiving for the ſaid firſt offence puniſhment by the Juſtices, he**

pacy, and the Superiority of that Order, over that of a Presbyter.

But at laſt up ſtarts St. *Jerom*, four hundred Years after Chriſt, a Man not a little proud of the Learning he was indeed Maſter of, and being provoked by the petulancy of ſome Deacons, who pretended to a Superiority over the Presbyters; the better to defend the Dignity of his Order, he maintain'd a Paradox unheard-of from the beginning of Chriſtianity to that very time, *viz.* That the Epiſcopacy was not a diſtinct Order from that of the Presbyter, and that a Biſhop was but a more conſiderable Presbyter, choſen out from the reſt, and, for the avoiding Diſcord and Diviſion, placed over them. But at laſt when he began to cool he granted, that they were the Succeſſors of the Apoſtles, *Hier. Ep. ad Evag.* That, as *Aaron* had juriſdiction over his Sons in the Moſaical Prieſthood, ſo has the Biſhop over the Presbyters, in the Chriſtian Prieſthood, *Hier. Ep. ad Nep.*

h *Chancellors* ] The Word Chancellor comes from the Latin *Cancelli*, which were a ſort of Rails or Lettice-work, which were placed about the Courts of Judicature, in the ancient *Roman*-Government. The Doors likewiſe of Perſons of Quality that were letticed, or made of an open Wooden or Iron-work, to let the Light through, were called *fores Cancellatæ*. The Servant whoſe Office it was to wait at ſuch an open Door, to let People in and out, was called the *Cancellarius*; as the Servant who drew back or let down the Hanging, was call'd *Velarius*; as *Salmaſius* has obſerved in his Notes upon *Vopiſcus*. In like manner, the Secretary belonging to the Judicial Courts was called *Cancellarius*, becauſe he ſat nigh the *Cancelli*, or Bar of the Court. For in one of *Gruter*'s Inſcriptions, the *Cancellarius & Scribæ* are mentioned together. Afterwards, when the Biſhops by the Favour of the Chriſtian Emperors, were allowed to keep their publick Courts, their Secretary or Notary, who tranſacted Matters under them in their Conſiſtory, was likewiſe call'd *Cancellarius* or Chancellor. Indeed *Budæus* upon the *Pandects*, and *Turnebus* in his *Adverſaria*, *Lib.* 11. *cap.* 25. will have the Name of Chancellor to come a *cancellando*, from drawing Lines, *cancellatim ductis*, in form of a Lettice, or croſs-ways over thoſe Petitions, which the Prince would not aſſent to. But, as this was but a Metaphorical Senſe of the Word, and taken up in later Ages, ſo the Name and Office of a Chancellor (as is proved before) is much ancienter.

i *Archdeacons.*] Though the Office of an Archdeacon be now a Dignity ſuperadded to the Office of a Prieſt, veſting him with a Juriſdiction in ſome reſpects, over the other Clergy, within a certain Circuit in the Dioceſe; yet in the more ancient times, the Archdeacon was not a Prieſt, but only a Deacon; to whom the Biſhop had delegated a Power, under him, to inſpect the Clergy of his Dioceſe. For, as every Prieſt when he officiated had a Deacon attending him, ſo likewiſe had the Biſhop; but the Biſhop's Deacon, or if he had many Deacons (as in great Sees he had) then the favourite-Deacon had ſome particular Dignity and Power conferred upon him. There is no reaſon to think with *Baronius* and ſome others, that the Office of the Archdeacon was of Apoſtolical Inſtitution; ſince the Name thereof is not to be heard of before the fourth Century, nor any thing belonging to their Power, known much ſooner: Since *Jerom* is the oldeſt Author who mentions the Name, and makes him to be choſen by the reſt of the Deacons; *Quomodo ſi exercitus Imperatorem faciat, aut Diaconi eligant de ſe, quem induſtrium noverint & Archidiaconum vocent*, St. *Hier. Ep.* 85. But ſuch Election made by the Body of the Deacons, I take but to be only the particular Cuſtom in ſome few Churches. For the Biſhops would oftentimes chooſe the Archdeacon, either from a particular Favour, or upon Account of ſome extraordinary Worth, out of the Junior Deacons, whom the whole Body would not be inclined to chooſe. For *Theodoret* relates it of *Athanaſius*, that σωλῶν Ἀλεξάνδρῳ τῷ πολυφήμῳ νέῳ μὼν ὢν τὴν ἡλικίαν, τῷ χόρτι δ' ὅμως διακόνων ἠγέμων, *by reaſon of his intimate Acquaintance with the famous* Alexander, *when he was very young, he was made the Governor of the Deacons. Theod. Hiſt. Lib.* 1. *cap.* 26. Sometimes theſe haſty Promotions, occaſion'd by the fondneſs of the Biſhops, and the want of Prudence in the Favourites, occaſion'd, much Envy and ill-Blood to be raiſed againſt both the Biſhop and the Archdeacon. For this in particular *Sozomen* relates of *Serapion*, St. *Chryſoſtom*'s Archdeacon, Ἠύξησε δ' αὐτῷ τὴν πρὸς τοὺς κληρικοὺς ἀπέχθειαν Σεραπίων, ὃν ἀρχιδιάκονον αὐτὸς καθέστησεν, ἀνὴρ αἰγύπτιος, ταχὺς εἰς ὀργήν. Serapion *whom he had made his Archdeacon, an* Ægyptian *Man of a very cholerick Temper, encreaſed the Enmity of the Clergy againſt him*, Scz. *Lib.* 6. *cap.* 30. And indeed their Maſters, the Biſhops, committing a conſiderable part of their Authority, into thoſe ſometimes indiſcreet Hands, occaſioned them to make an ill uſe of it. Upon which Account *Iſidore Peluſiot*, *Lib.* 1. *Ep.* 157. adviſes, *Panſophius*, an Archdeacon, to exerciſe διακονίαν εἰρηνικὴν καὶ ἀταραχόν, *a peaceable and unturbulent Adminiſtration of his Office.* And for this reaſon the Council of *Chalon* enjoyns, *Archidiaconi ne Tyrannidem exerceant, That the Archdeacons ſhould not exerciſe a tyrannical Juriſdiction. Conc. Cabilon.* III. *cap.* 14. And indeed it muſt be ſaid, that about the fourth or fifth Century, the Biſhops began too much to rely upon the Conduct and Prudence of theſe their favourite-Deacons; upon which account *Iſidore Peluſiot*, *Lib.* 4. *Ep.* 188. adviſes *Lucius* an Archdeacon, μὴ σκολίζειν τοῖς φαύλοις ὑπονοήμασι, καὶ μὴ τίμιον ἐκεῖνον διασυρεῖν τὸν χορόν, καὶ τὸν πεποιθόμενον σοι ἀκεραίως ἐπίσκοπον, *not by crafty Inſinuations to bring a Reproach upon the venerable Congregation and the Choir, and upon the Biſhop, who had an implicite Truſt in him.* But the more early Biſhops did not allow them ſuch large Powers and Juriſdiction, as they were indulged afterwards. At the time of the writing of the Apoſtolick Conſtitutions, the Archdeacons principal Honour was, that he was at the time of the Communion παρεδρὸς τῷ ἀρχιερεῖ, *allowed to ſtand next to the Biſhop. Conſt. Ap. Lib.* 2. *cap.* 7. and what implies ſomething more, ἀκοὴ καὶ ὀφθαλμὸς καὶ στόμα, *His Hearing, Eye and Mouth.* But *Prudentius* makes his principal Office to be nigher to the Biſhop at the Conſecration, than any other of the ſeven Deacons of the Church.

> *Primus e ſeptem viris*
> *Qui ſtant ad aram proximi,*
> *Levitæ ſublimis gradu*
> *Et cæteris præſtantior.*
>
> Firſt of the *ſeptemvirate*,
> Who higheſt to the Altar wait;
> A *Levite* of a high Regard,
> Who to the others is preferr'd.
> Prud. Hymn. in Laurent.

But they were not long contented with this ſmall Degree of Honour and Power; for they obtained an Authority to inſpect the Repairs and Ornaments of Churches, and to audit the Accounts of the Revenues thereof. *Iſid. Hiſp. Epiſt. ad Ep. Cordubenſem.* They alone diſpenſed the publick Charities, ſometimes not without ſuſpicion of diverting it to their own uſes; which occaſioned that Admonition of *Iſidore Peluſiot* to the Archdeacon *Lucius*, μὴ χραίνειν τὸ θεῖον βῆμα πλεονεξίᾳ, *not to pollute the ſacred Altar with Covetouſneſs*, *Lib.* 4. *Ep.* 188. Nay by their Authority in the Biſhop's Family, where they bore the greateſt Sway, and by procuring Admiſſions to his Favours for their Friends, or by repelling and diſcountenancing others, they gain'd ſuch an Intereſt in the Clergy, that they ſeldom fail'd of being elected into the See, when the old Biſhop was dead. Which Practice came to be ſo cuſtomary in *Rome*, that *Eulogius* in *Photius* ſays, τὸν γὰρ ἀρχιδιάκονον ἐνόμιζε διάδοχον τῆς ἀρχιερωσύνης καθίστασθαι, *that it was a Law for the Archdeacon to be Succeſſor to the Biſhop. Phot. Bibl.*

he shall not for the same offence eftsoons receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

XXV. Provided always, and be it Enacted, That such [k] ornaments of the Church, and of the Ministers thereof shall be retained, and be in use, as were in the Church of England by the Authority of Parliament, in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the advice of her Commissioners, appointed and Authorized under the great Seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm: And also, that if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

Ornaments of the Church and Ministers.

XXVI. And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common-Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions, or Countries, shall from henceforth be utterly void, and of none effect.

All Laws and Ordinances made for other Service shall be void.

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*Bibl. Cod.* 182. This Power they obtained whilst they continued only in the Diaconal Order, thinking it a dishonour to be ordained a Presbyter. For so St. *Jerom* expresly says: *A Pontificis latere non recedit, injuriam putat, si Presbyter ordinetur*: He keeps close to *his Bishop's side, and thinks it an Injury done him, to be ordained a Presbyter*, *Hier. in Ezech. cap.* 48. This occasioned so great a Degree of Envy and Ill-Will to these governing-Deacons, that in several places they were at last forced to enter into Priests Orders, before they could exercise their Jurisdiction peaceably. For *Sidonius Apolinaris* writes, that *John* Archdeacon of *Chalon*, could not be elected Bishop of the Place, before he had taken Priests Orders. *Epist. Lib.* 4. *Ep. ult.* And about the ninth Century, many or most of the Archdeacons were Priests; for *Hincmarus* Archbishop of *Rhemes* his Capitulars are signed, *Guntharius & Odelhardo Archidiaconibus Presbyteris, vid. Haberti. Archier. de Conf. Diac.* But there was no Canon to inforce this. For it was left at Liberty for an Archdeacon, whether he would be more than a Deacon or no, even in the 4th *Lateran* Council, 1215. For, some time before that, in those depraved Ages of the Church, even the inferior Orders were admitted to the Archidiaconal Dignity. But that Council enjoyns, *Nullus in Archidiaconatum nisi Diaconus vel Presbyter ordinetur: Archidiaconi vero qui infra ordines prænominatos existunt, si inobedientes ordinari contempserint, honore suscepto priventur. Con. Lat. Can.* 10.

But about these, or in succeeding times, the Canon-Law vested the Archdeacons with new Powers. It made them necessary Coadjutors to the Bishops in conferring Orders, *Decr. Dist.* XXIII. to be Judges in Causes of smaller Moment, *Decretal. Lib.* 1. *Tit.* 23. to approve of the Qualifications of those who are to be admitted into holy Orders, *Decretal. Lib.* 1. *Tit.* 23. and gave them a Jurisdiction even over the Archpresbyters, or Rural-Deans, *ib.*

Their Authority was yet increased by our Provincial Constitutions, wherein they are not only impower'd to visit the Parochial Clergy, but to enquire of the State, Books, Vestments, and all Ornaments and Utensils of the Church, *Lindw. Prov. Lib.* 1. *Tit.* 10. *cap. ut Archi.* and to punish Offences against the Ecclesiastical Laws not only in the Clergy but likewise the Laity, *ib.*

[k] *Ornaments.*] This Clause as to Ornaments seems to be restrain'd to the Person of Queen *Elizabeth*, and she making no alteration in them, they remain'd at her Death the same as they were in the 2d of *Edw.* 6. See the Rubrick immediately preceding the Morning Service in the Common-Prayer Book, confirm'd by 14 C. 2. *c.* 4. where the Ornaments appointed for that Service, are enjoyn'd as they were in the 2d of *Edw.* 6. (*Quest.* If the ancient Ornaments and no other, ought not to be used at this Day?)

# *An* ACT *for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of* England.

## XIV. CAROL. II. C. IV.

1 El. c. 2.

Whereas in the first year of the late Queen Elizabeth there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Intituled, The Book of Common-Prayer, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and enjoyned to be used by Act of a Parliament, holden in the said First year of the said late Queen, Entituled, An Act for the Uniformity of Common-Prayer, and Service in the Church, and Administration of the Sacraments, very comfortable to all good People desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of People in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and Schismatically abstain, and refuse to come to their Parish-Churches and other Publick places where Common-Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and ob-

a *Parliament.*] The word Parliament comes from the *French* Word *Parler* to speak, and was received into the Latin Tongue in the declining Ages thereof: Tho' Sir *Edward Coke*'s derivation of the whole Word *Parliamentum*, from *Parler le ment, i. e.* from freely speaking their Minds, is too fanciful. For the termination *mentum*, was given only in imitation of other Words in the Latin Tongue, as *Sacramentum*, *Medicamentum*, &c. The Assemblies of the Principal Citizens in great Cities and Towns upon Matters of Importance, were first stiled by this Name; which were anciently called together by the sound of a Trumpet, as *du Frene* proves out of an old Charter, *Parlamento in ipso Palatio, ad sonum Tubæ, seu Tubarum, publice congregato.* The *French* called the Meetings of several wise and learned Persons, which were convened once or twice in a Year, in different Parts of the Country, to hear Appeals from the lower Courts of Justice, by the Name of Parliaments, such as the Parliament of *Paris*, *Tholouse*, *Bourdeaux*, &c. But after the *Normans* came into *England*, the general Assembly of the Nobility, Clergy and Commons of *England*, had that Name given them. But tho' the Name of Parliament here in *England*, be not more ancient than the Conquest, yet the thing itself is of older Date. For indeed these general Meetings were an essential Part of the Government of all the Northern Nations, up to the most ancient times, that History gives us any Notice of. That there were such general Meetings among the ancient *Germans*, of whom our *Saxon* Predecessors were a Part, is plain from *Tacitus*. *De minoribus rebus Principes consultant, de majoribus omnes; ita tamen, ut ea quoque quorum penes plebem arbitrium est, apud principes pertractentur.* *Concerning things of lesser Moment, the Persons of Honour deliberate, but the whole Body of the People, concerning Matters of greater Concern; but yet so, that those things that the People have Cognizance of, they must be treated in the Presence of the Nobility.* *Tac. de Mor. Germ.* And *Xiphiline* informs us that *among the* Britains, *the People have a great share in the Government.* *Xiph. Ep. Dion. Cass.* During the *Saxon*-Government here in *England*, the grand Affairs of State were transacted in the Common-Council or Assembly of the Nation, which they called the *Michel Synoth*, the great Assembly, or *Wittena Gemot*, the Assembly of the wise Men. *Coke on Litt. Lib.* 2. *Sect.* 164. Indeed different have been the Opinions concerning the Antiquity of this honourable Body, some setting its Claims too high, and others depressing them too low. But my Lord *Coke*, who wrote before those unhappy Disputes began, and therefore is most likely to be impartial in the Cause, writes thus: "It appeareth that "diverse Parliaments have been holden long before, "and until the time of the Conqueror, which be "in Print, and many more appearing in ancient "Records and Manuscripts. *Le Roy Alfred Assembler les Counties*, &c. *Et Ordina per usage perpetual, "que deux foitz per an ou pluis sovent pur mister in temps "de peace se assemblerent a Londres a Parliamenter, sur "le guidement del peuple de Dieu, & coment soi garderont "de pecher, viverent en quiet, & receiverent droit per "usages & sanits judgments, per ceste Estate, se fierent "plusors ordinances, per plusors Roys, jesq; a temps le "Roy que ore est, que fuit le Roy. E.* 1. The Conclusion "of that great Parliament holden by King *Athelstan*, "at *Grotely* is very remarkable, which I have seen in "these Words, *All this was enacted in that great Synod, "or Council of* Grotely, *whereat the Archbishop* Wolfe-"helm, *with all the Noble Men and Wise Men, which "King* Athelstan *called together.* *Coke in Littleton ib.*

There

observed as Holy days: And whereas by the great and scandalous neglect of Ministers in using the said Order, or Liturgy, so set forth and enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many Souls: for prevention whereof in time to come, for setling the Peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The Kings Majesty (according to his Declaration of the Five and twentieth of October, One thousand six hundred and sixty) granted his Commission under the great Seal of England to several Bishops and other Divines to review the Book of Common-Prayer, and to prepare such alterations and additions, as they thought fit to offer; and afterwards the Convocations of both the Provinces of Canterbury and York, being by his Majesty called and assembled (and now sitting) His Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests and Deacons; and that after mature consideration, they should make such additions and alterations in the said Books respectively, as to them should seem meet and convenient; and should exhibit and present the same to his Majesty in writing, for his further allowance or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some alterations which they think fit to be inserted to the same; and some additional Prayers to the said Book of Common-Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto his Majesty in writing, in one Book, Entituled, The Book of Common-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*, together with the Psalter or Psalms of *David*, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons: **All which His Majesty having duely considered hath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common-Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of Eaton and Winchester, and in all Parish-Churches and Chappels within the Kingdom of England, Dominion of**

The King's Declaration and Commission for Reviewing the Book of Common-Prayer, and alterations to be propounded therein.

There was a Parliamentary Assembly under King *Ethelbert A. D.* 605, which Sir *H. Spelman* calls, *Communne Concilium tam Cleri quam Populi, Conc. Tom.* 1 *p.* 126. And, under King *Ina A. D.* 712, there was (as the same learned Gentleman writes) a like Assembly; where several wholsom Laws were enacted, *per Communne Concilium & Assensum, Episcoporum, Principum, Procerum, Comitum, & omnium sapientum seniorum & Populorum totius Regni. id. Tom.* 1. *p.* 219. Nor can it be doubted, but that great Meeting, mentioned by AB. *Parker*, to be held under *Edward* the Elder, *A. D.* 905. was a Parliament, by his Description of it. *Concilium magnum Episcoporum, Abbatum, Fidelium, Procerum & Populorum*, &c. *Antiq. Brit. p.* 75. Neither could *Edward* the Confessor's Laws have obtained such Fame and Favour, among the People, unless they had been consented to by the *Wittena Gemot*, or the *Saxon*-Parliament. And Mr. *Lambard* says, that the Reformation of the ancient *Saxon*-Laws, and the new ones which were enacted under him, was done *a Rege, Baronibus & Populo. Lamb. de Prisc. Angl. Leg. Cap.* 8. And *William* the Conqueror, for all his Stomach at the beginning of his Reign, and his grounding his Government on his Conquest, by taking away the Estates of many of the *English*, was oblig'd in a little time to suffer publick Matters to go on in the ancient Method of Parliament; for there was a General-Council or Parliament held in the fourth Year of his Reign, *A. D.* 1070; wherein it was agreed, that *Lanfrank* should be admitted to the Archbishoprick of *Canterbury, eligentibus eum senioribus ejusdem Ecclesiæ cum Episcopis ac Principibus, Clero & Populo Angliæ, in curia Regis*, &c. *Gerv. Dorob.* In the Year 1701, there was another Parliament held, which made up a Difference between *Lanfrank* and *Odo* Bishop of *Bayeux*. *Selden*'s Titles of Honour, *p.* 580. And Mr. *Petit* has proved out of an ancient Charter to the Abby of *Westminster*, now extant in the Cotton-Library, that a Parliament was held in the 14th Year of his Reign *A. D.* 1803, wherein the King's Charter to that Abby was confirmed. And that Convention of the *English* mentioned by *Hoveden, Par.* 1. *p.* 264. from which he begg'd Assistance against the Associates in Favour of his Brother *Robert*, may justly be deem'd a Parliament. King *Henry* the first grounded his Title to the Crown upon the Authority of the Parliament, who *plenario consensu & consilio Baronum totius Communitatis Regni, imposuerunt Roberto illegitimitatem. Knighton. M. Paris.* And he promised an Amendment of the Laws, *Congregato Londoniis Clero Angliæ & Populo universo.*

King *Stephen*'s Title to the Crown was likewise recognized by Parliament, he being *assensu cleri &*

of Wales, and Town of Berwick upon Tweed, and by all that Make, or Conſecrate Biſhops, Prieſts or Deacons in any of the ſaid places, under ſuch Sanations and Penalties as the Houſes of Parliament ſhall think fit.

The Peace and Honour of Religion much advanced by Uniform agreement in the publick worſhip of God.

II. Now in regard that nothing conduceth more to the ſetling of the Peace of this Nation (which is deſired of all good men) nor to the honour of our Religion, and the propagation thereof, than an Univerſal agreement in the Publick Worſhip of Almighty God; and to the intent that every perſon within this Realm, may certainly know the Rule, to which he is to conform in Publick Worſhip, and Adminiſtration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Biſhops, Prieſts and Deacons are, and ought to be Made, Ordained and Conſecrated;

Be it Enacted by the Kings moſt Excellent Majeſty, by the advice, and with the conſent of the [b] Lords Spiritual and Temporal, and of the Commons in this preſent Parliament aſſembled, and by the Authority of the ſame, That all and ſingular Miniſters, in any Cathedral, Collegiate, or Pariſh-Church or Chappel, or other place of Publick Worſhip within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, ſhall be bound to ſay and uſe the [c] Morning Prayer, Evening Prayer, Celebration and Adminiſtration of both the Sacraments, and all other the Publick, and Common Prayer, in ſuch Order and Form as is mentioned in the ſaid Book, annexed and joined to this preſent Act, and Entituled,

The Book of Common-Prayer ſhall be uſed.

The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of *England*; together with the Pſalter or Pſalms of *David*, Pointed as they are to be ſung or ſaid in Churches; and the form or manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts and Deacons: and That the Morning and Evening Prayers, therein contained, ſhall upon every Lords day, and upon all other days and occaſions, and at the times therein appointed, be openly and ſolemnly read by all and every Miniſter or Curate in every Church, Chappel, or other place of Publick Worſhip within this Realm of England, and places aforeſaid.

All Parſons, Vicars and Miniſters, to read and declare their Aſſent to the uſe of the ſame.

III. And to the end that Uniformity in the Publick Worſhip of God (which is ſo much deſired) may be ſpeedily effected, Be it further Enacted by the Authority aforeſaid, that every [d] Parſon, [e] Vicar, or other Miniſter whatſoever, who now hath, and enjoyeth any Eccleſiaſtical Benefice,

*& Populi Angliæ in Regem electus. Malmsb.* And the Aſſize or Statute of *Clarendon*, which paſſed in King *Stephen*'s Reign, was enacted, *Convocato Clero & Populo Regni*, which Mr. *Selden* calls a full *Parliament. Titles of Hon. p.* 585. In King *John*'s Reign, the Statute of *Kennilworth* was paſſed in Parliament, which the ancient Records call by the Name of a Parliament. *Parlement euſt Jommons a Kennilworth. Petit's Ancient Right*, &c.

As for ſucceeding Reigns, that the Parliament has been a part of our Conſtitution, is ſo evident by the Acts which they have made, moſt of which are publick in our Statute Books, that the Truth thereof is not to be conteſted. My Lord *Coke* expreſly aſſerts, that *there have been* (to his time) *in the time of and ſince the Conqueſt, in the Reigns of King* Hen. 1. *King* Stephen, Hen. 2. Rich. 1. *King* John, Hen. 3. &c. 280 *Seſſions of Parliament, and at every Seſſion diverſe Acts of Parliament made, no ſmall number whereof are not in Print, Coke. in Litt. Lib.* II. *Sect.* 164.

b *Lords Spiritual.*] The Lords Spiritual or the Biſhops were always Members of the Upper Houſe in Parliament, and had a right to Sit and Vote there. For in all the ancient Parliaments, wherein the *Clerus* and *Populus* are ſaid to be convened, the Biſhops muſt neceſſarily be underſtood, as being a principal Part of the Clergy. King *Ina*'s great Council or Parliament held *A. D.* 702, was compoſed *ex Epiſcopis, Principibus, Proceribus, &c. Spelm. Conc. Vol.* 1. *p.* 403. In the Reign of King *Edred A.* 948. There were ſummoned to Parliament, *Tam Archiepiſcopi & Epiſcopi ac Abbates, quam cæteri totius regni Proceres & Optimates, Londoniis, ad tractandum de negotiis publicis totius regni. Ingulph. Edit. Lond. p.* 497. And when King *Knute* held a Parliament in his time, to this *omnes Epiſcopos & Duces cunctosq; optimates gentis Angliæ Londoniæ congregari juſſit.* And that ancient Record which is called *Modus tenendi Parliamentum*, (if it be genuine, as I will not pretend to judge whether it be or no) lays it down that *ad Parliamentum ſummoneri & venire debere Archiepiſcopos, Epiſcopos, Abbates, Priores & alios majores Cleri, qui tenent per Comitatum aut Baroniam, ratione hujuſmodi tenuræ.* The Statute of *Clarendon* declares, that *Archiepiſcopi, Epiſcopi*, &c. *ſicut cæteri Barones debent intereſſe judiciis Curiæ Regis cum Baronibus, Mat. Par. in Hen.* 2. And in the *Great Charter* granted in the laſt Year of King *John*'s Reign, that King promiſes, that when he ſummons a Parliament, he will cauſe to be ſummoned thereto *Archiepiſcopos, Epiſcopos, Abbates, Comites, & Majores Barones Regni, ſigillatim per literas*, &c. *ad certum diem, ſc. ad terminum* 40 *dierum ad minus, & ad certum locum. Mat. Paris in Johanne R.* This was ſo inconteſtable a Right of the Biſhops, that *Stratford* Archbiſhop of *Canterbury* in *Edward* the III's time, being in diſfavour with the King, and upon that account by ſome prevailing Favourites at Court, excluded his Right of ſitting in Parliament, reſolutely proteſts againſt that Injury, *Rex me ad Parliamentum ſcripto ſuo vocavit, & ego tanquam major par Regni poſt Regem, & primam vocem habere debens in Parliamento, jura Eccleſiæ meæ Cantuarienſis vendico, & ideo ingreſſum in Parliamentum peto, Antiq. Brit. in Stratford.*

c *Morning-Prayer.*] Morning and Evening-Prayer ſhall be uſed, and all other the Common-Prayer, Adminiſtration, *&c.* in the order and form and on the Days and Times; appointed nor will any Diſpenſation excuſe the Performance of what is here required. The Holidays are ſuch as are in the Table annexed to the Kalendar, and there ſaid *to be obſerved.*

d *Parſon —— Pariſh-Church.*] Pariſhes, (wherein the *Church* is the place where the different Inhabitants meet to pay their publick Worſhip to Almighty God, and the *Parſon* or chief Miniſter is appointed to

nefice, or Promotion, within this Realm of England, or places aforeſaid, ſhall in the Church, Chappel, or place of publick Worſhip belonging to his ſaid Benefice or Promotion, upon ſome Lords day before the Feaſt of Saint Bartholomew, which ſhall be in the year of our Lord God, One thouſand ſix hundred ſixty and two, openly, publickly, and ſolemnly read the Morning and Evening Prayer appointed to be read by, and according to the ſaid Book of Common Prayer at the times thereby appointed, and after ſuch reading thereof ſhall openly and publickly, before the Congregation there aſſembled, declare his unfeigned aſſent, and conſent to the uſe of all things in the ſaid Book contained and preſcribed in theſe Words, and no other:

IV. I *A. B.* Do here declare my unfeigned aſſent, and conſent to all, and every thing contained and preſcribed in and by the Book intituled, *The Book of Common Prayer and Adminiſtration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the uſe of the Church of* England; *together with the Pſalter or Pſalms of David, Pointed as they are to be ſung or ſaid in Churches, and the form, or manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts and Deacons.*

V. And,

to offer up their Prayers to God, and to preach to them God's Word) were not ſetled till ſome conſiderable time after Chriſtianity had prevailed in the World. The word Pariſh comes from the Greek Word Παροικία, which ſignifies Sojourning, or living as a Stranger or Inmate. For ſo it is uſed among the Claſſical Writers of the Greek Tongue. Ἀπὸ δὲ Κνίδε μεχρὶ Σινώπης Ἕλληνες τὴν Ἀσίαν παροικῶσι. *From* Cnidus *to* Sinopa *the Greeks do live as Strangers, or have made a Settlement, in* Aſia. *Iſocr.* But the Helleniſtical Greeks do moſt frequently uſe it in this Senſe, and hardly in any other, οὐ παροικήσεις, ὃν ἀνοίξαι στόμα, *where thou art a Stranger thou dareſt not open thy Mouth. Eccluſ.* 29. 24. And ſo *Eccluſ.* 41. 19. The wiſeman exhorts to beware of Theft, ἀπὸ τόπε ὃ παροικεῖς, *in the place where thou Sojourneſt.* And Chap. 16. 8. Οὐκ ἐφείσατο περὶ τῆς παροικίας Λώτ. *God ſpared not the Place where* Lot *Sojourned.* And the Septuagint tranſlate the Hebrew Word *Ger, Peregrinus*, by Πάροικος. *Gen.* XV. 13. XXIII. 4. *Exod.* 11. 22. XVIII. 3. *Deut.* XIV. 21. XXIII. 7. 2 Kings I. 13. *Pſal.* XXXVIII. 17. CIV. 12. CXVIII. 19. *Jer.* XIV. 9. And ſo they do the Word *Magor, Peregrinatio*, by παροικία Ψαλτά ἦσαν μοι, ἐν τόπῳ παροικίας μυ. *They have been my Song in the Days of my Pilgrimage, Pſal.* CXVIII. 54. And in that Paſſage of the Pſalms, where *David* complains that *Woe is him that he Sojourns in* Meſech, the *Septuagint* tranſlate the *Garthi, peregrinatus fui*, παροικία μυ, &c. *I have made my Sojourning, Pſal.* 120. 5. But you will ſay, what has all this to do with our modern Word Pariſh? I anſwer thus much. It muſt be obſerved that the Primitive Chriſtians receiv'd a great part of their Cuſtoms, and alſo their Phraſeology from the Jews. Now the Jews when they travell'd abroad, and many of that Religion and Nation were ſetled in any Town or City, they either built them a Synagogue, or elſe procured ſome large Room, where they performed their publick Worſhip, and all that were Strangers in that Place, met on the Sabbath-Day, and other times of publick Devotion. This Brotherhood of Jews, which was mixed with the prophane Heathen, the Inhabitants of the Place, they called the παροικία, or the Society of the Sojourners. And at the beginning of Chriſtianity the Chriſtians were in the ſame Condition with the Jews, they being either originally Jews or Jewiſh Proſelites, or elſe living in a retired Condition, ſequeſtred from the World or little mixing themſelves with the Affairs of the City or Country they belonged to. Upon which Accounts S. *Peter* addreſſes the firſt Chriſtians whom he writes to ὡς παροικοὺς καὶ παρεπιδήμους, *as Strangers and Pilgrims*, 1 Pet. II. 11. Now this Peregrination, or ſelect number of Strangers in the Heathen Cities, was called the Παροικία; over which there was ſet by Apoſtolical Authority, a Biſhop, a Προεστὼς, a *Cazan* an Inſpector, or a *Rhoſh Cohel* a head of the Congregation; all which Names denoted the Epiſcopal Authority, and which in little time, centered in the one, moſt uſual Name of Ἐπισκόπος, or Biſhop, as is plainly ſeen by the *Ignatian* Epiſtles. So that the Ἐπισκόπος and Παροικία became relative terms; he that had the Superintendency, or principal Inſpection of the Congregation, whether one or more, was called the Biſhop, and the Congregation under his Care were called the Παροικία. Hence, in the moſt early times of the Greek Church, the Word Παροικία was uſed to ſignifie, what we now call a Dioceſe. Thus in the Apoſtolick Canons, a Biſhop is to be reduced to Lay-Communion, ἐκλείπας τὸν ἑαυτοῦ παροικίαν, *that leaves his Dioceſe for another, Can.* 14. Hence in the 16th Canon of the Council of *Nice*, thoſe Prieſts who go to another Dioceſe, are obliged ἀναχωρεῖν εἰς τὰς ἑαυτῶν παροικίας, *to return to their own Dioceſes, Euſebius. Eccl. Hiſt. Lib.* 4. *cap.* 1. *Sag.* Τῆς ἐν Ἀλεξανδρείᾳ παροικίας ἐπίσκοπος τὸν βίον μεταλλάξας. *The Biſhop of the Dioceſe of* Alexandria *departed this Life.* And ſo again, κλέος τῆς καισαρέων παροικίας, the Glory of the Dioceſe of *Cæſarea, Euſeb. Lib.* 8.

The Latins from the Greek took up the ſame way of Expreſſion, denoting a Dioceſe by the Word *Parochia*; ſo in the third Council of *Toledo, Cap.* 19. thoſe Biſhops are animadverted upon, *qui per parochias ſuas acerbè nimiùm ſe gerunt, behave themſelves with too great Severity in their Dioceſes.* Which way of expreſſion laſted till after the time of *Charles* the Great. For in the Council of *Sevil* quoted by *Ivo*, which was held about this time, we find this Canon, *ſingulis annis quiſq; Epiſcopus Parochiam ſuam circumeat, Par.* 5. *cap.* 189. And in a Council held at *Rhemes* afterwards, *Non liceat Epiſcopo principalem Cathedram ſuæ Parochiæ negligere. Con. Rem. ſub. Eugen. cap.* 11.

But it is further to be obſerved, that when the Word *Parochia* ſignified a Dioceſe, the Word *Dioceſis* ſignified a Pariſh. So in the Council of *Agatha, Presbyter dum Dioceſin tenet*, whilſt the Presbyter is in Poſſeſſion of his Living. *Conc. Agath. cap.* 54. And in the third Council of *Orleans, cap.* 18. *Dioceſis* is the ſame with *Baſilica* a Pariſh-Church. And ſo in the Capitulars, *Dioceſes quæ ab aliquibus poſſidentur ſacerdotibus. Capit. Lib.* 7. *Cap.* 175. And ſo again *Cap.* 3. 6. *Epiſcopum per cunctas Dioceſes Parochiasq; per ſingulos annos ire oportet.* But in the ſeventh or eight Century, when Pariſh-Churches began frequently to be founded in Villages, the old Names ſhifted, and *Dioceſis* was uſed to denote the Extent of the Biſhop's Juriſdiction, and *Parochia*, the Place where the Presbyters care was limited. That many Pariſh-Churches were founded in great Towns and Vills, under the Cathedral-Church of the Biſhop, both in *Italy, Spain* and *France*, during the fourth, fifth and ſixth Centuries, may be ſeen, by many Particulars in the ſeveral Provincial Councils;

The Penalty for refuſing.

**V. And, That all and every ſuch Perſon, who ſhall (without ſome lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuſe to do the ſame within the time aforeſaid, or (in caſe of ſuch Impediment) within one Month after ſuch Impediment removed, ſhall ipſo facto be deprived of all his Spiritual Promotions; And that from henceforth it ſhall be lawful to, and for all Patrons, and Donors of all and ſingular the ſaid Spiritual Promotions, or of any of them, according to their reſpective Rights, and Titles, to preſent, or collate to the ſame; as though the Perſon, or Perſons, ſo offending or neglecting were dead.**

V. And

cils, which are gathered together with great Induſtry by *Fileſac*, in his *Opera Varia*. And though they were later here in *England*, yet we have ſome Inſtances thereof as early as the Year 700: For about that time *Bede* relates, that the Biſhop of *Hexam* conſecrated a Pariſh-Church, in the Mannor of one *Pach* a *Saxon* Earl, *Hiſt. Eccl. Lib.* 5. *cap.* 4. and not long after that he did the ſame for one *Addi*, another great Man. Nay before this he relates of *Birinus*, firſt Biſhop of the Weſt-*Saxons*, that he built and dedicated ſeveral Churches, in his Dioceſe of *Dorcheſter*. *Bed. Hiſt. Lib.* 3. *cap.* 7. When *Egbert* Archbiſhop of *York* made his Conſtitutions, which was about the Year of our Lord 750, they ſeem to be growing up apace, by that Canon, *Unuſquiſq; ſacerdos Eccleſiam ſuam, cum omni diligentia ædificet. Spel. Con. Tom.* 1. *p.* 258. And again, he forbids that the Tithes formerly paid to the Mother-Church ſhould be paid to the new-built Oratories, *ib.* By the time of *Edward* the Confeſſor theſe Pariſhes were grown ſo numerous, that Complaint was made, that the Clergy was impoveriſhed thereby, in the Additions to King *Edward* the Confeſſor's Laws. *Multis in locis modo ſunt tres vel quatuor Eccleſiæ; ubi tunc temporis una tantum erat, & ſic decimæ, (ſingulorum ſacerdotum) caperant minui. Spel. Conc. Tom* 1. *p.* 621. After which time the Diviſion of the Pariſhes was not much altered; for the Survey of *England* in Doomſday-Book is not very different from our later ones. Thus much concerning Pariſhes and Pariſh-Churches. And now a word or two of the Parſon. The Word Parſon is the Engliſh of the Latin Word *Perſona*, which is a Word frequently uſed in the Civil Law to denote not only the individuality, but alſo the State, Capacity or Condition of any one. Nay, ſeveral Perſons conjunctly taken, are eſteemed as but one Perſon. *Perſona eadem cenſetur Pater & Filius. Cod. de Impub.* Upon which Account, a Corporation or Body Politick, is likewiſe deemed a Perſon. And indeed, for many Years after the Propagation of Chriſtianity, the Clergy continued in this conjunct or political State, living in a Society together with their Biſhop about the Mother-Church, and had not any Revenues in particular, but only ſo much as was diſtributed to them, out of the common Stock by the Biſhop. But when Benefices were founded, Clergy-Men did now no longer conſtitute the publick Perſon or Body of the Cathedral-Church, but each of them became a *Perſon* himſelf, and had the Revenues of his own particular Benefice, appropriated to his uſe, in as fit and ample a manner, as the Revenues of the Mother-Church belong'd to the whole Body of the Clergy. And thus in the Eye of the Canon-Law, every Dignitary, or Prebend of a Church, was a *Perſona*. *Eſt omni rationi contrarium, ut unus Clericus in una vel diverſis Eccleſiis, plures Dignitates, vel Perſonatus obtineat. Decretal, Lib.* III. *Tit.* 5. *Cap.* 13. *In eadem Eccleſia nullus plures dignitates, aut perſonatus habere præſumat*, &c. *ib. cap.* 28. In both which Places the *Perſonatus* take in the Prebends of the Church. But here in *England* the Word *Perſona* was peculiarly applied to denote the Rector of a Pariſh, who had the principal Charge of the Souls, in contradiſtinction to the Vicar or Curate who was under him. For Dr. *Lindwood* obſerves: *Eſt illud nomen Perſona vulgare Anglicorum. Lindw. Prov. Lib.* 3. *Tit.* 1. And again, *Propter perſonatus, prout vulgariter ſumuntur in Anglia, nam tales perſonatus non ſunt dignitates*: And then tells us, that in other Places, Parſonages and Dignities were the ſame. *Hæc tria Dignitas, Perſonatus, & Canoniæ quandoq; æquiparantur. ib.*

e *Vicar*] A Vicar is a Perſon in holy Orders, who under the Rector, or in his Abſence, or in caſe the great Tithes of a Church are impropriate, has the Care of the Souls of a Pariſh committed to him. When the Living was firſt endowed, all the Revenue thereof belonged to the Perſon who ſerved the Cure. But in proceſs of time it came to paſs, by the Avarice of the Religious Houſes, that good Part of the Parochial Revenue was ſwallowed up to maintain their Luxury and Grandure. For when Mannors and Advowſons were given to, or purchaſed by the Monks, they were wont to ſettle Pariſh-Prieſts in the Livings, reſerving to themſelves conſiderable Penſions out of the Profits thereof, or ſometimes to ſupply the Cure by turns themſelves, taking all the Revenues to their Body. This, upon complaint, was in ſome meaſure redreſſed by the Synod of *London* 1102, which Orders, *Ne Monachi Eccleſias, niſi per Epiſcopos accipiant, neq; ſibi datas ita ſpolient ſuis reditibus, ut Presbyteri ibi ſervientes in aliquo penuriam patiantur.* The Popes likewiſe lent their Hand to redreſs this Grievance; for *Alexander* III. commands the Monks of the Dioceſe of *York*, to reſtore the full Value of the Livings to the Parochial Clergy, *Ideoq; mandamus, quatenus ſi quas portiones vel antiquos reditus Clericorum, ſine conſenſu Archiepiſcopi veſtri, minuere præſumpſiſtis, ad integritatem priſtinam revocetis, Extrav. de Præb. c. avaritiæ.* The Council of *Lateran* likewiſe orders, that the Monaſteries ſhould preſent Clerks, like other Patrons, to their Livings; and thereupon Pope *Clement* decreed, That in Caſe of ſuch Neglect, the Biſhops ſhould collate them. *Mandamus ut niſi prædictæ perſonæ intra tempus a Lateranenſi Concilio ſtatutum, ad vacantes Eccleſias perſonas idoneas præſentaverint, extunc liceat (Epiſcopis Dioceſanis) appellatione remotâ ordinare Rectores, qui iis præeſſe noverint & prodeſſe. Extr. de Suppl. Negl. Prælat. c. ſicut.* This put the crafty Monks upon a new Project, which was that of Appropriation, or tacking the Livings to their Monaſtical Revenues; and they being Rich, never fail'd to procure Bulls from the Pope to obtain that Priviledge; either ſerving the Cures themſelves under that Title, or getting it to be done by ſome poor Prieſt at a very mean Salary. But now Matters being in a worſe Condition than before the Appropriation, the *Engliſh* Biſhops did all that was in their Power for the Relief of the Parochial Clergy, and ſince they could not diſannul the Pope's Indulgence, they made the Monaſtery to preſent a Clerk or Incumbent, (who was to reſide and do the Duty of the Cure) and to ſettle a ſufficient Maintenance upon him. To this purpoſe is that Injunction in the *Engliſh* Councils, *Tom.* 2. *p.* 239. *Cum inhoneſtum ſit & Canoni inimicum, ut viri Religioſi, quibus conceſſum eſt in proprios uſus convertere Eccleſias, Eccleſiis Parochialibus perſonaliter deſerviant, ſtatuimus, ut in Eccleſiis ſic ijs conceſſis perpetuos Vicarios per nos conſtituant, & certam & competentem Vicariam, ad Taxationem noſtram in dictis Eccleſiis infra* 40 *dies eis aſſignent.* Neither were the Biſhops left at Liberty to allow what ſtipend to the Vicar they thought fit, for by the Counail at *Oxon* held *A. D.* 1222, it was ordered, that leſs than five Marks ſhould not be aſſigned. *Statuimus ut Vicario Perpetuo ad minus reditus quinque marcarum aſſignetur.* Dr. *Lyndwood* ſays, that in Archbiſhop *Sudbury*'s time, *A. D.* 1328, the Rule was eight Marks, and in his time *A. D.* 1422, in many Places, the value of ten Marks was thought but a moderate Allowance, *Lindw. Prov. Lib.* 1. *Tit.* 12. *cap. quon. v. quinq; marcarum.* This being but a bare Maintenance for a Clergy-Man in thoſe Times, it was thought requiſite, that no ſuch Vicar ſhou'd have a Deputy under him, to whom he might make a ſmaller Allowance for the ſupply of the Cure; and therefore the Council of *Oxford* decrees, *ut Eccleſia, que in reditibus ultra quinq;*

VI. And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented, or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of England and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion, within [f] two Moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day openly, publickly, and solemnly Read the Morning and Evening Prayers, appointed to be Read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such Reading thereof, shall openly, and publickly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed: and That all and every such person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one month after such Impediment removed shall ipso facto be deprived of all his said Ecclesiastical Benefices and Promotions; and That from thenceforth, it shall and may be lawful to, and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting, were dead.

Every Person hereafter to be promoted to any Ecclesiastical Benefice shall read the Common-Prayer, and declare his Assent thereto, within 2 Months after Induction. Reading Articles and consent to them. *Vid.* 13 *Eliz. cap.* 12. § 3.

The Penalty for not so doing the same.

VII. And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every month openly and publickly Read the Common-prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish Church or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the Offence shall be committed, (which Oath the said Justices are hereby Impowred to Administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Over-seers of the Poor of the said Parish, rendring the surplusage to the party.

Incumbents of Livings keeping Curates shall read the same once every Month.

The Penalty and manner of Conviction for not doing it.

VIII. And be it further Enacted by the Authority aforesaid, That every [g] Dean, [h] Canon,

Deans, Canons, Prebendaries, &c. shall subscribe the Declaration. 15 *Car.* II. *c.* 6

*quinque marcas non habent, nonnisi talibus personis conferantur, qui resideant in eisdem, & in propria persona ministrent in eisdem. Spel. Conc Tom.* 2. *p.* 183. And from hence the Oath of perpetual Residence of Vicars at their Institution took its Rise. But sometimes the Bishops would be kinder than this to the Vicar, and make the Convent allow him a third part of the Living; as *Joceline* Bishop of *Bath and Wells*, *A. D.* 1235. enjoyn'd the Convent of *Brecon* to allow the Vicar, *tertiam partem omnium provenientium & pertinentium ad dictam Ecclesiam*: And *Bartholomew* Bishop of *Exon*, about the Year 1170. decreed upon the Monastery of *Tavistock*, that they should pay their Vicar of the Church of *Lamberton*, one half of the Value of the Living; as Dr. *Kennet* has prov'd out of two ancient Manuscripts, *Case of Impropriations, &c.* But when Abbies were dissolv'd in K. *Henry* VIII's. time, there were likewise granted away all Tithes, Pensions, Churches, Chappels, &c. appertaining to them — and any Person and Persons to enjoy the same in like manner by Letters Patents of the Kings Highness. 27 Hen. 8. cap. 28. Hence the Tithes, formerly appropriated to the Religious Houses, became *Lay-Fee*, and were held as other ordinary Estates by the Possessors; the Vicars being intituled to no other a Portion of them, or Pension in lieu of them, than their former Endowment, during the standing of the Monasteries, or other Benefactions since, have given them a right to.

[f] *Two Months.*] This is to be done within two Months after Induction: So likewise the reading the Articles, and consenting to them, by 13 *Eliz. cap.* 12. § III. But the Certificate of Subscription to the Declaration, contained in this Statute, as also the Declaration itself, is to be read within three Months after such Subscription, as *per* § XI.

*Dean.*] The Word Dean comes from the Latin *Decanus*, which signifies a Governour or Inspector over ten Persons; or rather, the Chief of the Ten, who was to keep the rest in good Order. The Word was first used among the Soldiers, Ten of which made a *Contubernium*, who lodg'd together in one Tent, or, who were quarter'd together in one place. *Modestinus de milit. vocab.* quoted by *Calvin* in his *Lexicon Jur. in voce contubernium.* After the Institution of Monks, the Name was adopted among them, to signifie a chief Monk in a Fraternity, who was to superintend nine or ten of his Brethren, and keep 'em in good order. *Decani in Monasteriis appellati sunt qui denis Monachis præerant. Aug. Lib.* 1. *de Moribus.* And the same Method was observed by the famous *Walter de Merton*, the Founder of *Merton-College* in *Oxon*, who drew the first Plan of an *Academical College-Government* here in *England*, by a Warden, Sub-Warden, Bursars and Deans. For this wise and excellent Person, tho' he was so very averse to the Religious Orders, that he denounced Expulsion from his College, to those of his Fellows who should enter into any one of them (*si quis eorum Religionem intraverit, cesset omnino in ejus personam Exhibitio supradicta, Statut. Coll. Mert. cap.* 14.) yet he took the Method of

h Canon, and i Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master keeping any publick, or private School, and every person Instructing, or Teaching any Youth in any House

of governing the young Fellows by a *Decanus*, or Dean, or a *Vicenarius*, or Governour over Twenty (in case his College should grow larger) from the Monastic Discipline. *De Scholaribus autem supradictis aliqui de discretioribus eligantur, qui sub ipso Custode, tanquam ejus Coadjutores, minus provectorum curam, qualiter in studio & morum honestate proficiant, agere teneantur, adeo ut numero cuilibet vicenario vel etiam DENARIO, si necesse fuerit, præsit unus. Stat. Coll. Mert. cap.* 7. And he elsewhere enjoyns, That every Quarrel which might arise in the College, should, *per supradictos Præpositos Vicenarios & DECANOS sedetur. Stat. Coll. Mert. cap.* 15. The Secular Clergy made use of the same sort of Government: For the Archi-Presbyter, who had the Inspection over about Ten Parish-Priests, was called the *Decanus Ruralis*, or the Rural Dean. And so the Collegiate Churches, or Colleges of Secular Priests generally intituled their Governour by the Name of Dean, because the Body did, for the most part, consist of about ten or twelve. For as Ten was the old Military *Decas*, so Twelve was the ordinary Ecclesiastical one; chang'd (I suppose) to that Number, upon the account of the number of the twelve Apostles. The way of Installing this Dignitary was formerly very singular in some Churches; which, according to the Dutch-Heraldry in the Popish times, was thus: He was to have a Surplice upon his Back; a Sword girt about his Middle, a Pouch hanging by his Side, a pair of Spurs upon his Heels, and a Hawk upon his Fist; and in this Mountebank Figure he took Possession of his Stall. *Vid. Gloss. du Fresne.*

h *Canon.* ] It may not be so very easie to assign the Reason, why the Name of Canons was given to the Members of Cathedral Churches. Some have thought that this Name was given to them, because a great number of them were Regular Priests, and oblig'd to observe the Canons or Rules of their respective Orders; or others, who were not so, received this Compellation, because they were ty'd up to the observation of their respective Founders, or Visitors Canons or Statutes. But the reason of this Name is of an higher Original, and I do not take it to come so directly from the Greek Word Κάνων, *Regula*, a Statute or Ordinance. as it has been us'd in the more modern Ages; but from the Latin Word *Canon*, which signifies a Dole, an Allowance, or stated quantity of Provision, either to be receiv'd, or delivered out. And thus it is us'd by *Cicero*, speaking of the Province of *Sicily*, under *Verres*'s Government. *Quando illa frumentum, quod deberet, ad diem non dedit, ecce Canonem! When the Country does not deliver in the proportion of Corn, which was due, at the appointed day; Behold* (says he) *how well you have made good your Canon, or quota, allotted you to pay. Cic. in Ver.* So likewise the whole Repository or Collection of the respective Quota's of the several Provinces, sent in Corn to *Rome* for the subsistence of the poorer Citizens, was called the Canon. For it is reported of *Severus* the Emperor, that he husbanded the Store-houses so well, that *septem annorum Canonem relinqueret, That he left a Canon or quantity of Corn*, to serve to be distributed among the Poor *for seven Years. Spart. in Severus.* And it is recorded, as a very scandalous Practice of *Heliogabalus*, that he gave *Canonem populi Romani unius anni, A full Years proportion of the Corn sent in by the Provinces for the use of the People of* Rome, *to Whores, Bawds, and such like scandalous Persons. Lampr. in Heliog.* Afterwards, when Christianity prevail'd, the Word was adapted to an Ecclesiastical use; and those Clergymen that had the *Canon*, or *Sportula*, taken from the common Bank of the Church-Offerings, delivered out to them for their Maintenance, came to be call'd *Canonici*. For, as we have elsewhere shewn, that the Church-Revenues were divided into four parts; one whereof went to the Maintenance of the Bishop, a second to the Maintenance of the Fabrick of the Church, and a third to the Poor; so a fourth part was divided among the other Clergy, who lived in a Collegiate manner about the Bishop. These receiv'd their Allowance Monthly, as appears from St. *Cyprian*; who speaking of some Persons who had behaved themselves Cowardly in the time of the Persecution, that they should not be deprived, but only suspended from their monthly Allowance, *Interim a Divisione tantum mensurna abstineant, Cypr. Ep.* 28. And elsewhere speaking of some whom he design'd to ordain Presbyters, he speaks thus: *Cæterùm Presbyterii honorem designásse nos illis jam sciatis, ut & sportulis iisdem cum Presbyteris honor ntur, & divisiones mensurnas æquatis quantitatibus partiantur. But I would have you know, that I design them for the Honour of the Presbytery, that they may be provided for out of the* Sportulæ, *together with the other Presbyters, and that they may have an equal share in the Monthly Divisions, Cypr. Ep* 34. These he elsewhere calls the *Sportulantes Fratres, Ep.* 66. Cathedral, or Mother-Churches, being sufficiently endowed, and likewise Parish Churches being erected and provided of Pastors, those Clergymen who staid with the Bishop in or about the Cathedral-Church, retained the Name of *Canonici*, from their ancient *Canon* or Stipend.

i *Prebendary.* ] A Prebendary is call'd so from the *Prebenda*, or Incom he has, as being Member of a Cathedral-Church. For in the Ages of the barbarous Latinity, *Præbenda*, æ. was used to signifie the Revenue of such a Preferment. It was formerly used as a Neuter of the Plural Number, *Præbenda, orum*; and was so used by *Ulpian* in *Lib.* 19. *D. de testibus*; and before him by *Livy, Lib.* 2. *de Bell. Pun.* as also by *Plautus* in *Persa*, denoting the Provision which was delivered out to the Soldiers. But this in the illiterate Ages was changed into a Noun Feminine; and was not used at first to signifie only the Incom, or Allowance of a Member of the Cathedral-Church, but denoted originally, any Stipend or Reward, which was given out of the Ecclesiastical Revenues, to a Person who by his Labours or Service had procured Benefit to the Church; and the Gratuity which was given, either to a Proctor or Advocate, or any other Person of the like kind. *Vid. Calv. Lexic. in voce Præbenda.* In process of time, when the Cathedral-Churches were well-endowed, they left off the receiving the Incom of their Lands into one common Bank, and so dividing the remainder thereof, after the Common Table, and other Publick Charges disburs'd, among the Members of the Body; and in lieu thereof, parcelled out the Lands into several Shares, appropriating them for the Maintenance of each single Clergyman who resided about the Cathedral-Church, calling it, *Præbenda*, or *Corpus Præbendæ*, the *Corps of the Prebend.* Hence arose the difference between a Prebend and a Canonry; That a Canonry was a Right which a Person had in a Church, to be deemed a Brother, or Member thereof, to have the right of a Stall therein, and of giving a Vote in the Chapter: But a Prebend was a Right to receive certain Revenues appropriated to his Place. *Præbenda differt a Canonia. Nam Canonia est jus spirituale, quod aliquis assequitur in Ecclesia per receptionem in Fratrem & Assignationem Stalli in choro & loci in capitulo. Præbenda vero est jus recipiendi certos proventus. Lindw. de Conces. Præb. cap. esurient.* v. *Præbendas.* The number of the Prebends in the several Cathedral-Churches, was increased by later Benefactions of respective Founders; oftentimes out of the Revenues of the Rural Clergy, to their great Impoverishment, whilst it was in the Power of the Bishops to apply the Tithes of Parsonages to that use; and oftentimes by exonerating the Lands of Prebends from paying Tithes to the Ministers of the Parishes where they lay.

k Archdeacons, Chancellors of Churches, Precentors, *&c.* are within this Clause; For the Words are, Every Person in Holy Orders —— who —— at any time hereafter —— shall have possession of —— any other Ecclesiastical Dignity or Promotion ——.

l *Ordinary*

house or private Family as a Tutor, or School-master, who upon the first day of May, which shall be in the Year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors-place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture or School; or shall instruct or teach any Youth as Tutor, or School-master, shall before the Feast-day of Saint Bartholomew, which shall be in the year of our Lord One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, Scilicet.

The Declaration.
This par of the Clause taken away by 1. *W.* and *M.*

IX. I *A. B.* Do declare [that it is not lawful upon any pretence whatsoever to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissionated by him; and] that I will conform to the Liturgy of the Church of *England*, as it is now by Law established. [And I do declare that I do hold, there lies no Obligation upon me, or any other person from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any change, or alteration of Government, either in Church or State; and that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.]

This part of the Clause expired *March* 25. 1682.

X. Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgment shall be subscribed before the respective Arch-bishop, Bishop or [l] Ordinary of the Diocese, by every other person hereby injoyned to * subscribe the same, upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, [m] and ipso facto deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture and School shall be void, as if such Person so failing were naturally dead.

* subscribe.

The Penalty for not subscribing.

XI. And if any Schoolmaster or other person, Instructing or teaching Youth in any private House or Family, as a Tutor or Schoolmaster, shall Instruct or Teach any Youth as a Tutor or Schoolmaster, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm, (for which he shall pay twelve-pence onely) and before such subscription and acknowledgement made as aforesaid; Then every such Schoolmaster and other, Instructing and Teaching as aforesaid, shall for the first Offence suffer three months Imprisonment without bail or mainprize; and for every second and other such Offence shall suffer three months Imprisonment without bail or mainprize, and also forfeit to His Majesty the sum of five pounds.

Schoolmasters in private Houses.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a [n] certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocese, (who are hereby

[l] *Ordinary of the Diocese, —— Deanry.*] It has been a Question by some, whether Cathedral Churches are to subscribe, at or before their having Possession, before the Bishop, or in their Cathedrals before the rest of the Chapter. But the Bishop seems here to be the proper Ordinary before whom he should subscribe. The Prebendaries and the other Dignitaries who are part of the Chapter, (the Residentaries being only a delegated Power, and chosen out of Persons already Members of the Chapter) do subscribe before the Bishop, and the Instalment of a Dean pursuant to the Queen's Mandate doth not make the Chapter ordinary in this Case.

[m] Ipso facto *deprived.*] There needs no Sentence declaratory; for these Words are explain'd by what follows, *viz.* shall be void as if such Person were naturally dead.

[n] *Certificate.*] Although Deans, Prebendaries, *&c.* are obliged to subscribe, yet Parsons, Vicars, Curates and Lecturers are the only Persons obliged to procure

Certificate of Subſcription to be read within 3 Months after Subſcription.

by enjoyned and required upon demand to make and deliver the ſame) and ſhall publickly and openly Read the ſame, together with the Declaration, or Acknowledgment aforeſaid, upon ſome Lords day within three months then next following, in his Pariſh-Church where he is to officiate, in the preſence of the Congregation there aſſembled, in the time of Divine Service; upon pain that every Perſon failing therein ſhall loſe ſuch

Parſonage, &c. void if not perform'd.

Parſonage, Vicarage, or Benefice, Curates place, or Lecturers place, reſpectively, and ſhall be utterly diſabled, and ipſo facto deprived of the ſame; And that the ſaid Parſonage, Vicarage, or Benefice, Curates place or Lecturers place ſhall be void, as if he was naturally dead.

What to be omitted in the Declaration after 25 *March* 1682.

XII. Provided always that from and after the Twenty fifth day of March, which ſhall be in the year of our Lord God, One thouſand ſix hundred eighty two, there ſhall be omitted in the ſaid Declaration, or Acknowledgment ſo to be Subſcribed and Read, theſe words following, Scilicet.

AND I do declare that I do hold there lies no obligation on me, or any other perſon from the Oath, commonly call'd the *Solemn League and Covenant*, to endeavour any change, or alteration of Government either in Church or State; And that the ſame was in itſelf an unlawful Oath, and impoſed upon the Subjects of this Realm againſt the known Laws and Liberties of this Kingdom.

So as none of the perſons aforeſaid ſhall from thenceforth be at all obliged to Subſcribe or Read that part of the ſaid Declaration or Acknowledgement.

Perſons not ordained Prieſts or Deacons according to Epiſcopal Ordination, ſhall not hold any Eccleſiaſtical Promotion:

XIII. Provided always, and be it Enacted, that from and after the Feaſt of Saint Bartholomew, which ſhall be in the year of our Lord One thouſand ſix hundred ſixty and two, no perſon who now is Incumbent, and in poſſeſſion of any Parſonage, Vicarage, or Benefice, and who is not already in holy Orders by Epiſcopal Ordination, or ſhall not before the ſaid Feaſt-day of Saint Bartholomew be Ordained Prieſt, or Deacon, according to the form of Epiſcopal Ordination, ſhall have, hold, or enjoy the ſaid Parſonage, Vicarage, Benefice with Cure or other Eccleſiaſtical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; But ſhall be utterly diſabled, and ipſo facto deprived of the ſame; And all his Eccleſiaſtical Promotions ſhall be void, as if he was naturally dead.

Nor ſhall conſecrate and adminiſter the holy Sacrament, before ordained Prieſt according to the Book of Common-Prayer, or formerly made Prieſt by Epiſcopal Ordination.

XIV. And be it further Enacted by the Authority aforeſaid, That no perſon whatſoever ſhall thenceforth be [o] capable to be admitted to any Parſonage, Vicarage, Benefice, or other Eccleſiaſtical Promotion or Dignity whatſoever, nor ſhall preſume to Conſecrate and [p] Adminiſter the holy Sacrament of the Lords Supper, before ſuch time as he ſhall be Ordained Prieſt, according to the form, and manner in, and by the ſaid Book preſcribed, unleſs he have formerly been made Prieſt by Epiſcopal Ordination, upon pain to forfeit for every offence the ſum of One hundred Pounds; (one moiety thereof to the Kings Majeſty, the other moiety thereof to be equally divided between the poor of the Pariſh where the offence ſhall be committed, and ſuch perſon, or perſons as ſhall ſue for the ſame by Action of Debt, Bill, Plaint, or Information in any of his Majeſties Courts of Record, wherein no Eſſoign, Protection, or Wager of Law ſhall be allowed) And to be diſabled from taking, or being admitted into the Order of Prieſt, by the ſpace of one whole year then next following.

Penalty 100 *l.*

XV. Provided that the Penalties in this Act ſhall not extend to the Foreigners or Aliens of the Foreign Reformed Churches allowed, or to be allowed by the Kings Majeſty, His Heirs and Succeſſors, in England.

XVI. Provided always, That no title to confer, or preſent by lapſe ſhall accrue by any avoidance, or deprivation ipſo facto by vertue of this Sta-

Certificates of their Subſcription to the Declaration, *and within three Months after ſuch Subſcription made*, to read not only the Certificate, but at the ſame time alſo the Declaration it ſelf; and where Induction is deferr'd beyond three Months, the Incumbent muſt take care to read the ſaid Declaration and Certificate: Parſonage, *&c.* void if not perform'd. — Q. If Prebendaries, who by their Prebends are obliged to read Lectures, are within this Clauſe?

[o] *Capable to be admitted.*] Note this Clauſe doth not make their Admiſſion void, but only makes them uncapable to be admitted under Penalty of 100 *l.* but being made uncapable they may be deprived.

[p] *Conſecrate and Adminiſter*] The Perſon muſt do both Acts to forfeit the Penalty.

Statute, but after six Months after notice of such voidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish-Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by vertue of this Act.

No lapse but after six Months Notice.

XVII. And be it further Enacted by the Authority aforesaid, That q no Form, or Order of Common-Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other Publick place of or in any Colledge, or Hall in either of the Universities, the Colledges of Westminster, Winchester, or Eaton, or any of them, other than what is prescribed and appointed to be used in and by the said Book; and That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of Westminster, Winchester, and Eaton, within one month after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two: And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed, within one month next after his Election, or Collation, and Admission into the same Government, or Headship, shall openly and publickly in the Church, Chappel, or other Publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, Subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms, and Orders in the said Book prescribed, and contained according to the form aforesaid; and that all such Governours, or Heads of the said Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every Quarter of the year (not having a lawful Impediment) openly and publickly Read the Morning Prayer, and Service in and by the said Book appointed to be Read in the Church, Chappel, or other Publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of Six Months, by the Visitor or Visitors of the same Colledge or Hall; And if any Governour or Head of any Colledge or Hall, Suspended for not Subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of Six Months next after such suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or Read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be ipso facto void.

No other Form of Common-Prayer to be openly used in any Church or publick Place.

See 1. of *Eliz.* c. 2. §. 6.

Subscription by Heads of Colleges to the 39 Articles mentioned in 13 *Eliz.* c. 12.

Heads of Colleges being in Orders to Read Quarterly Morning Prayer.

XVIII. Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other publick places of the respective Colledges and Halls in both the Universities, in the Colledges of Westminster, Winchester, and Eaton, and in the Convocations of the Clergie of either Province in Latine; Any thing in this Act contained to the contrary notwithstanding.

Who may use the Service in Latine.

XIX. And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of publick Worship, within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unless he be first approved and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, with Declaration of his unfeigned

Lecturers.

To read 39 Articles in the Presence of the Bishop before admission.

q *No form or order of Common-Prayer.*] Prayer before Sermon is not forbid by this Clause, for such Prayer is directed by the 55th Cannon, and the intent of the Statute is that no other Prayers shou'd be used in stead of those enjoyn'd. The Conviction and punishment is directed by this Act, and 1 *Eliz.* and therefore an Indictment at the Quarter-Sessions, and Judgment thereupon was disallowed, (3 *Mod. Rep.* 79)

feigned assent to the same; and that every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed or Received as a Lecturer, to preach upon any day of the week in any Church, Chappel, or place of publick Worship within this Realm of England, or places aforesaid, the first time he preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common-Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly Read the Common-Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thencefoyth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of publick worship, until such time as he and they shall openly, publickly, and solemnly Read the Common-Prayers and Service appointed by the said Book, and conform in all Points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

To read Common-Prayer the first time he preacheth, and declare assent.

And upon every first Lecture-day in every Month to read Common-Prayer.

And to declare assent.

Disabled to preach there or in any other Church.

XX. Provided always, that if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

Lecturers in Cathedral or Collegiate Churches.

XXI. And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending shall suffer Three months Imprisonment in the Common Goal without Bail or mainprise, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate, within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Goal of the same County, City, or Town-Corporate accordingly.

The Penalty upon Persons disabled, that preach. 15 C. 2. c. 5. at the end.

XXII. Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture be Preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

Common-prayer to be read before every Lecture, and the Lecturer to be present.

XXIII. Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the publick University-Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

Provisoes for Lectures and Sermons in the Universities.

XXIV. And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly

merly made, and are [q] now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book; Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the Psalter or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons; herein before mentioned to be joyned and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Litanies and Collects relating to the King, Queen, &c.

Provided alwaies, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of [r] lawful Authority.

True printed Copies of the Book of Common Prayer to be provided in all Parishes and Churches.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the Psalter, or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, shall at the cost and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedral Church, College, and Hall, be attained and gotten before the Feast-day of Saint Bartholomew, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the months, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

Proviso for the Bishops of *Hereford*, *St. Davids*, *Bangor*, *Landaff*.

XXVII. Provided alwaies, and be it Enacted by the Authority aforesaid, That the Bishops of Hereford, Saint Davids, Asaph, Bangor, and Landaff, and their Successors shall take such order among themselves, for the souls health of the Flocks committed to their Charge within Wales, That the Book hereunto annexed be truly and exactly Translated into the Brittish or Welsh Tongue, and that the * same so Translated and being by them, or any three of them at the least viewed, perused, and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish-Church, and Chappel of ease in the said respective Dioceses, and places in Wales, where the Welsh is commonly spoken or used, before the First day of May, One thousand six hundred sixty five; and, That from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales within the said Dioceses where the Welsh Tongue is commonly used, in the Brittish, or Welsh Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the English Tongue, differing nothing in any Order or Form from the said English Book; for which Book, so Translated and Imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their Accompt; and, That the said Bishops and their Successors, or any Three of them, at the least, shall set and appoint the price, for which the said Book shall be sold; And one other Book of Common Prayer in the English Tongue shall be bought and had in every Church throughout Wales, in which

* Some.

[q] *Now in force.*] 2 & 3 *Ed.* 6. *c.* 1. 5 & 6 *Ed.* 6. *c.* 1. 13 *Eliz. c.* 12. 23 *Eliz. c.* 1. 1 *Jac.* 1. *c.* 4. (see 1 *Eliz. c.* 2. § 25. *Notes.*)

[r] *Lawful Authority.*] Authority of Parliament is not what is here intended, it being in the power of the Parliament to make such Alterations as to them should seem meet; but that it should be in the power of the Crown to alter the Names: from which it appears, that no Alteration, nor Addition can be made in the Service, not even of Names, by Authority, either of the Crown, or the Ordinary, unless expressly provided for in the Act or Rubricks. Nor can the Inference be allowed, That some would draw from the following Words in the Rubrick, after the Nicene Creed. ——(That nothing shall be proclaimed or published in the Church during the time of Divine Service but by the Minister: Nor by him any thing but what is prescribed in the Rules of this Book, or enjoyn'd by the Queen, or by the Ordinary of the place) that therefore the Queen or Ordinary may add or alter; for that Rubrick respects only Proclamations, Briefs, and other Notices, and hath no relation to the Service.

which the Book of Common Prayer in Welsh is to be had, by force of this Act, before the First day of May, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same. and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the English Tongue; Any thing in this Act to the contrary notwithstanding: And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of Wales, where the English Tongue is not commonly understood.

True and perfect Copies of this Act, and the Book of Common-Prayer, by whom, and how to be had and kept.

XXVIII. And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within England and Wales shall at their proper costs and charges, before the twenty fifth day of December, One thousand six hundred sixty and two, obtain under the great Seal of England a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of England, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct, or amend in writing any Error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certifie in writing under their hands and Seals or the hands and Seals of of any Three of them at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Proviso for the King's professor of Law in *Oxford*.

XXIX. Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of Oxford, for, or concerning the Prebend of Shipton, within the Cathedral Church of Sarum, united and annexed unto the place of the same Kings Professor for the time being, by the late King James of blessed memory.

Proviso concerning the 36th Article agreed in the Convocation, 1562.

XXX. Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Arch-bishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of consent, touching true Religion is in these words following, viz.

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of itself is superstitious, and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed King *Edward* unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;

XXXI. Be it Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the per-

ſaid Articles, by any Deacon, Prieſt, or Eccleſiaſtical perſon, or other perſon whatſoever, who by this Act or any other Law now in force is required to Subſcribe unto the ſaid Articles, ſhall be conſtrued and taken to extend, and ſhall be applied (for and touching the ſaid Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons in this Act mentioned, in ſuch ſort and manner as the ſame did heretofore extend unto the Book ſet forth in the time of King Edward the Sixth, mentioned in the ſaid Six and thirtieth Article; Any thing in the ſaid Article, or in any Statute, Act, or Canon heretofore had or made, to the contrary thereof in any wiſe notwithſtanding.

The Common-Prayer uſed by Authority of Parliament, 1 *Eliz.* to be uſed until *Bartholomew-day*, 1662.

XXXII. Provided alſo, That the Book of Common-Prayer, and Adminiſtration of the Sacraments and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining, and Conſecrating Biſhops, Prieſts, and Deacons heretofore in uſe, and reſpectively eſtabliſhed by Act of Parliament in the Firſt and Eighth years of Queen Elizabeth, ſhall be ſtill uſed and obſerved in the Church of England, until the Feaſt of Saint Bartholomew, which ſhall be in the year of our Lord God, One thouſand ſix hundred ſixty and two.

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The

# The (a) PREFACE.

*IT hath been the Wiſdom of the Church of* England *ever ſince the firſt compiling of her* (b) *publick Liturgy, to keep the Mean between the two Extreams, of too much ſtiffneſs in refuſing, and of too much eaſineſs in admitting any Variation from it. For as on the one ſide common Experience ſheweth, that where a Change hath been made of things adviſedly eſtabliſhed (no evident Neceſſity ſo requiring) ſundry Inconveniences have thereupon enſued; and thoſe many times more, and greater than the Evils that were intended to be remedied by ſuch Change: So on the other ſide, the particular Forms of Divine Worſhip, and the Rites and Ceremonies appointed to be uſed therein,*

NOTES.

(a) *The Preface.*] It muſt be obſerved, that this Preface was written after the Review of the Common-Prayer, 1661. The Methods of which Review were theſe. King *Charles* II. by his Letters-Patents, dat. 25 *March*, 1661. conſtituted 42 Perſons Commiſſioners; Half of the Epiſcopal, Half of the Presbyterian Perſuaſion; to meet at the *Savoy*: To *take into Serious and Grave Conſideration, the ſeveral Directions, Rules, Forms of Prayer, and Things in the Book of Common-Prayer contained; to adviſe about the ſame, and the ſeveral Objections and Exceptions raiſed againſt the ſame; and (if occaſion be) to make ſuch reaſonable and neceſſary Alterations, Corrections and Amendments, as by them ſhould be agreed to be needful and expedient, for giving Satisfaction to tender Conſciences: But to avoid, as much as may be, all unneceſſary Alterations, wherewith the People are altogether unacquainted.* Many Objections were made againſt the former Service-Book, by the Commiſſioners of the Presbyterian ſide; the Particulars whereof may be ſeen, in an Account publiſh'd by them, entituled, *An Account of all the Proceedings of the Miniſters of both Perſuaſions*; *London*; printed in the Year 1661. To theſe Objections thoſe of the Epiſcopal ſide returned their Anſwer in Writing; juſtifying moſt of the Particulars which were excepted againſt, but however, for Peace ſake, complying with ſome Deſired Alterations. A Convocation likewiſe was after called, to meet on the ſame Affair. They met on *Wedneſday*, the 8th of *May*, 1661. and proceeding to Buſineſs, finiſh'd the Review, and all the Additional Offices and Prayers, before the 20th of *September* following; on which day the Clergy of Both Houſes ſubſcrib'd to the Book ſo alter'd.

The Preface is ſaid to be drawn up by Dr. *Saunderſon*, then Biſhop of *Lincoln*; and it ſhould ſeem by the Stile thereof to be his. However, no mention of his being Author of it, is made in the Acts of the Upper-Houſe of Convocation. It is there only ſaid, *Die Lun. 2. Decemb. Prefatium ſive Exordium Libri publ. Precum fuit introduct. & publice perlect.* On *Monday* the 2d. of *December*, *The Preface or Introduction to the Common-Prayer-Book, was brought in, and read*: But it is not ſaid by whom. It was referr'd to a Committee of the Upper-Houſe the ſame day, to conſider of it; who were Dr. *Matthew Wrenn*, Biſhop of *Ely*, Dr. *Robert Skinner*, Biſhop of *Oxon*, Dr. *Humphry Henchman*, Biſhop of *Sarum*, and Dr. *George Griffith*, Biſhop of St. *Aſaph*. On the 13th. of that Month the Acts ſay, ſome Amendments were made to the Preface.

(b) *Publick Liturgy.*] The Uſes and Benefits of a Publick Liturgy, or Book of Common-Prayer, do appear; not only from the Miſtakes and Confuſions which Extemporary Exerciſes, tho' of Perſons otherways well enough qualify'd, are ſubject to; but alſo from the People's being frequently at a ſtand, whether they may join with their Miniſter in thoſe Petitions: Whereas in a Liturgy, they may well weigh and conſider what they are to offer up in Petition to God, before they come to Church, having then nothing to do, but only with Earneſtneſs to put up their Petitions to God, for what they are ſure they may lawfully ask him. That Liturgies were anciently uſed in the Church, is evident, from the Uſage of them among the *Jews* themſelves. For ſeveral Liturgical Forms were compoſed, by *Eſdras* and the Great Synagogue. *Vid. Seld. Not. in Eutych.* And they in their Ancient Liturgies, were wont to make a Solemn Confeſſion of their Sins; to read ſeveral Chapters out of the *Moſaical* Law and the Prophets; to pray for God's Bleſſings on their People; and, in the cloſe of their Devotion, the Ruler of the Synagogue uſed to diſmiſs them with a Solemn Benediction. *Fag. in Targ. Lev.* 16. *Lightfoot*, Vol. II. p. 158. And, that our Saviour compoſed the Lord's Prayer, to be a Form to be conſtantly uſed by the Chriſtians, and that it was in Fact made uſe of ſo, in the publick Aſſemblies of the firſt Chriſtians, the moſt Ancient Writers of the Church do teſtify. *Tertul. adv. Prax.* cap. 23. Ib. cap. 4. *De Or.* cap. 9. They call it the *Legitima Oratio*, the Prayer *Eſtabliſhed by Law*. *Tertul. de Fug. Perſ. Firm. apud Cyp. Opt. de Schiſm.* p. 45. And St. *Chryſoſtom*, νεμομισμένη; which ſignifies the ſame, *Chryſ. Hom.* 2. *in* 2 *Cor.* Thoſe Propheſyings or Singing of Pſalms, mention'd in the New-Teſtament, *Acts* IV. 23, 24.; Andthat *Solemne Carmen*, the *Solemn Hymn* which *Pliny* ſpeaks of, which the Chriſtians uſed in his time, *Plin.* Lib. 10. Ep. 97. are certain Proofs that the Chriſtians, in the moſt early Times, made uſe of Set-Forms of Devotion. *Clemens Romanus* exhorts the Chriſtians of his time, not to tranſgreſs the ὡρισμένον λειτουργείας κάνονα, the *Preſcribed Rule of their Liturgy*, Clem. Rom. Ep. ad Cor. 1. *Ignatius* ſpeaks of a μία προσευχή, a *Joint-Prayer*, Ign. Ep. ad Mag. *Juſtin Martyr* ſpeaks of the Chriſtians of his Age, as κοιναὶς εὐχαῖς ποιούμενοι, uſing *Common-Prayer*, Juſt. Mart. Ap. 2. St. *Cyprian* calls the Forms they then uſed, *Publica & communis Oratio*, a *Publick or Common-Prayer*; *Unanimis Oratio*, *Unanimous Prayer*; *Inſtantiam ſimul & concordiam declarans*, *declaring not only Earneſtneſs but Concord*, Cyp. de Or. Dom. And in the ſame Book, he ſpeaks of the *Surſum corda*, *Lift up your Hearts*, &c. as part of the publick Devotion of his time. Beſides, when the ſame Father exhorts the People againſt a *Tumultuoſa Loquacitas & Clamores*, a *Tumultuous Loudneſs and Clamorouſneſs of their Voices*; it can hardly be thought, but that they had a Set-Form of Prayer, which they had learn'd to repeat their Parts in. But, tho' Formal Liturgies, juſt in the Method they have been ſince uſed, ſhould not have been framed for the Uſe of the Faithful, in the moſt early Ages; yet it was by reaſon, that there was not that Neceſſity of them, as there was afterwards. For the *Chariſmata*, or Miraculous Operations of the Holy Ghoſt, which were continually inherent in the Perſons of the Clergy eſpecially, (*Vid. Dodw. Diſſert* II. *in Iren.* §. 21, 23.) were not then ceaſed in the Church, and the Prayers, which the then Paſtors utter'd, in the publick Congregations, were not liable to ſuch Imperfections, as thoſe of the Clergy of latter Ages, who are deſtitute of that Miraculous Aſſiſtance are. The wonderful Power they had in Ejecting Evil Spirits, is notorious from all the Writers of thoſe Times. *Vid. Min. Fœlix*, *Tertul. Apol.* cap. 23. *Irenæus* ſpeaks of Men returning to Life again, by the Prayers of the Chriſtians, in his time; *Iren. lib.* 2. *cap.* 56. And ſays expreſly of his own perſonal knowledge, *Multos audivimus fratres in Eccleſia Prophetica habentes Chariſmata, & per Spiritum univerſis linguis loquentes*: *We ourſelves have heard many Brethren in the Church, who have had the Prophetical Gifts, and who have ſpoke with all Tongues.* The extraordinary Miracles, which were done by the famous *Gregory* of *Neocæſarea*, (from whence he got the Name of *Thaumaturgus*, or Miracle-Worker) filled many Centuries with Diſcourſe and Admiration. Tho' many of theſe were, perhaps, aggrandized by *Gregory Nyſſen*, who wrote his Life; yet, that he was endowed with the *Chariſmata*, which reach'd down to his time, cannot be denied; for ſuch an extraordinary Fame, for working Miracles, could not be raiſed from nothing. Now this very Perſon, was the Compoſer of a Liturgy, for the Uſe of all the Churches, which he had planted in *Cappadocia*. For St. *Baſil, de Spir. Sanct.* cap. 29. ſays of him, That 150 Years after his Death, the People of thoſe Places would not recede a tittle from what he had eſtabliſhed;) ὃ πρᾶξιν λίνα, ὃ λόγον, ὃ ὑπὸν λίνα μυστικὸν παρ' ἐν ἐκείνοις καλέλειπε, ἢ ἐκκλησία πεοσδηκεν. They would not depart from what he left them in the Church; either from his *Practice*, *or his Words*, *or from any Religious Ceremony he uſed.* Where the λόγοι and the μυστικοὶ ὑποι, muſt needs ſignify ſome

*therein, being things* (c) *in their own nature indifferent and alterable, and ſo acknowledged; it is but reaſonable that upon weighty and important Conſiderations, according to the various Exigency of Times and Occaſions, ſuch Changes and Alterations ſhould be made therein, as to thoſe that are in Place of Authority, ſhould from time to time ſeem either neceſſary or expedient. Accordingly we find, that in the Reigns of ſeveral Princes of Bleſſed Memory ſince the Reformation, the Church upon juſt and weighty conſiderations her thereunto moving, hath yielded to make ſuch Alterations in ſome particulars, as in their reſpective times were thought convenient: Yet ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt materials, as in the frame and order thereof,) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken; notwithſtanding all the vain attempts and impetuous aſſaults made againſt it by ſuch men as are given to change, and have always diſcovered a greater regard to their own private fancies and intereſts, than to that duty they owe to the publick.*

*By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though enjoyned by the Laws of the Land, and thoſe Laws never yet repealed,) came, during the late unhappy confuſions, to be diſcontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majeſty's happy Reſtauration it ſeemed probable, that, amongſt other things, the uſe of the Liturgy alſo would return of courſe (the ſame having never been legally aboliſhed) unleſs ſome timely means were uſed to prevent it; thoſe men who under the late Uſurped Powers had made it a great part of their buſineſs to render the people diſaffected thereunto, ſaw themſelves in point of reputation and intereſt concerned, (unleſs they would freely acknowledge themſelves to have erred, which ſuch men are very hardly brought to do,) with their utmoſt endeavours to hinder the Reſtitution thereof. In order whereunto* (d) *divers Pamphlets were publiſhed againſt the Book of* Common-Prayer, *the old Objections muſtered up, with the addition of ſome new ones more than formerly had been made, to make the number ſwell. In fine great* (e) *importunities were uſed to His Sacred Majeſty, that the ſaid Book might be Reviſed, and ſuch Alterations therein, and Additions thereunto made, as ſhould be thought requiſite for the eaſe of tender Conſciences: Whereunto His Majeſty out of His pious Inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all His Subjects of what perſuaſion ſoever, did graciouſly condeſcend.*

*In*

Liturgical-Forms, he had compoſed for their Uſe. Nay, *Origen*, who was Maſter to this *Gregory*, in his 11th Homily ſeems to allude to the Collects, then uſed in the Church. The *Triſagium* and *Surſum Corda*, as Standing-Forms in the Church, are mention'd by *Cyril* of *Jeruſalem*, Cat. Myſtagog. 5. *Spare thy People, good Lord, ſpare them*; is cited as part of an Ancient Liturgical-Form, by *Athanaſius*, Ath. ad Imp. Conſt. Apol. And ſo is that Verſicle, O *Lord ſave* (Conſtantine) *the King*. And the Council of *Laodicea*, which was held about *A. D.* 360, upon account of ſome New Prayers being introduc'd into the Evening-Service, decrees; Τὴν αὐτὴν λειτουργίαν τῶν εὐχῶν πάντοτε, καὶ ἐν ταῖς ἑννάταις, καὶ ἐν ταῖς ἑσπέραις, ὀφείλειν γίνεσθαι: *That the ſame Liturgical Prayers ought to be uſed, both in the Morning and Evening-Service*, Conc. Laod. Can. 18. & Balſ. in loc. That St. *Baſil* compoſed a Liturgy, is the Unanimous Opinion of the *Greek* Church. And that Liturgies were generally every where uſed in his Age, the Teſtimonies of St. *Baſil*, *Chryſoſtom*, *Auſtin*, and others, are ſufficient Evidence. And they have continued ever ſince in Uſe, among all Bodies of Chriſtians, both of the *Eaſtern* and *Weſtern* Church; nay, even among almoſt every Branch of the Reformation, both *Lutherans* and *Calviniſts*, as well as thoſe of the Church of *England*.

(c) *In their own Nature indifferent and alterable.*] It is inconceivable, what difficulties the Biſhops at that time had to contend with, about making the Alterations. They were not only to conquer their own former Reſentments, and the quick remembrance of their Sufferings, together with the unreaſonable Demands of the Presbyterian-Party; but they had the Court to deal with likewiſe, who puſhed on to all Acts of Severity, but were willing to let the *Odium* thereof lye upon the Clergy. And by the management of ſome great Perſons then in Power, the Minds of the Epiſcopal-Clergy and Zealous Conformiſts were ſo wrought up, upon the talk of theſe Alterations, that the Biſhops, who were concerned in them, found it a difficult Matter to manage the temper of their own Friends. This was the occaſion of this Apologetical Expreſſion, in the Preface, for the Alterations they had made. And they declare their mind more fully therein, in the Anſwer to the Presbyterians Exceptions, *Sect.* 6. *On the contrary we judge, that if the Liturgy ſhould be altered as is there required, not only a multitude, but the generality of the ſobereſt, and moſt loyal, Children of the Church of* England, *would be juſtly offended; ſince ſuch an Alteration would be a virtual conceſſion, that this Liturgy were an intolerable Burden to tender Conſciences, a direct Cauſe of Schiſm, a ſuperſtitious Uſage, (upon which pretence it is here deſired to be altered;) which would at once both juſtify all thoſe, who have ſo obſtinately ſeparated from it, as the only pious tender-conſcienced Men, and condemn all thoſe that have adhered to that in Conſcience of their Duty and Loyalty, with their loſs or hazard of Eſtates, Lives and Fortunes, as men ſuperſtitious, ſchiſmatical, and void of Religion and Conſcience.* This was the occaſion of the Apology for the Alterations in the Liturgy: And their Aſſertion, That *Ceremonies in their own Nature are indifferent and alterable*, is grounded on the Doctrine of the 34th Article of our Church. *For Ceremonies, at all times, have been diverſe, and may be changed, according to the diverſity of Countries, Times, and mens Manners, ſo that nothing be ordered againſt God's Word.* And again, *Every Particular, or National, Church hath Authority to Ordain, Change, or Aboliſh Ceremonies, or Rites of the Church, ordained only by Man's Authority; ſo that all things be done to Edifying.*

(d) *Divers Pamphlets were publiſhed.*] The Pamphlets, here pointed at, ſeem to be, *The Exceptions againſt the Common-Prayer*, Lond. 1661. And the *Reply to the Biſhops Anſwer to the Exceptions.*

(e) *Great Importunities were uſed to his Sacred Majeſty.*] What theſe were, is to be ſeen in the Two *Papers of Propoſals, concerning the Diſcipline and Ceremonies of the Church of* England, *humbly preſented to his Majeſty, by the Reverend Miniſters of the Presbyterian-Perſuaſion*. London printed in the Year 1661.

(f) *Perverſe*

*In which Review we have endeavoured to obſerve the like Moderation, as we find to have been uſed in the like caſe in former times. And therefore of the ſundry Alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequence (as ſecretly ſtriking at ſome eſtabliſhed Doctrine, or laudable Practice of the Church of* England, *or indeed of the whole Catholick Church of Chriſt,) or elſe of no conſequence at all, but utterly frivolous and vain. But ſuch Alterations as were tendred to us (by what perſons, under what pretences, or to what purpoſe ſoever ſo tendred) as ſeemed to us in any degree requiſite or expedient, we have willingly, and of our own accord aſſented unto: Not enforced ſo to do by any ſtrength of Argument, convincing us of the neceſſity of making the ſaid Alterations: For we are fully perſwaded in our judgments (and we here profeſs it to the World) that the Book, as it ſtood before eſtabliſhed by Law, doth not contain in it any thing contrary to the Word of* God, *or to ſound Doctrine, or which a godly man may not with a good Conſcience uſe and ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame; if it ſhall be allowed ſuch juſt and favourable conſtruction, as in Common Equity ought to be allowed to all Human Writings, eſpecially ſuch as are ſet forth by Authority, and even to the very beſt Tranſlations of the holy Scripture itſelf.*

*Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreaſonable demands; but to do that, which to our beſt underſtandings we conceived might moſt tend to the preſervation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the Publick Worſhip of God; and the cutting-off occaſion from them that ſeek occaſion of cavil, or quarrel againſt the Liturgy of the Church. And as to the ſeveral variations from the former Book, whether by Alteration, Addition, or otherwiſe, it ſhall ſuffice to give this general account, That moſt of the Alterations were made, either firſt, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or ſecondly, for the more proper expreſſing, of ſome words or phraſes of ancient uſage, in terms more ſuitable to the language of the preſent times, and the clearer explanation of ſome other words and phraſes, that were either of doubtful ſignification, or otherwiſe liable to miſconſtruction: Or thirdly, for a more perfect rendring of ſuch portions of holy Scripture, as are inſerted into the Liturgy; which, in the Epiſtles and Goſpels eſpecially, and in ſundry other places, are now ordered to be read according to the laſt Tranſlation: And that it was thought convenient, that ſome Prayers and Thankſgivings, fitted to ſpecial occaſions, ſhould be added in their due places; particularly for thoſe at Sea, together with an Office for the Baptiſm of ſuch as are of riper Years; which, although not ſo neceſſary when the former Book was compiled, yet by the growth of Anabaptiſm, through the licenciouſneſs of the late times crept in amongſt us, is now become neceſſary, and may be always uſeful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who ſhall deſire a more particular account of the ſeveral Alterations in any part of the Liturgy, ſhall take the pains to compare the preſent Book with the former; we doubt not but the reaſon of the change may eaſily appear.*

*And having thus endeavoured to diſcharge our duties in this weighty affair, as in the ſight of* God, *and to approve our ſincerity therein (ſo far as lay in us) to the conſciences of all men; although we know it impoſſible (in ſuch variety of apprehenſions, humours, and intereſts, as are in the world,) to pleaſe all; nor can expect that men of factious, peeviſh, and* (f) *perverſe Spirits ſhould be ſatisfied with any thing that can be done in this kind by any other than themſelves: Yet we have good hope, that what is here preſented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be alſo well accepted and approved by all ſober, peaceable, and truly conſcientious ſons of the Church of* England. CON-

(f) *Perverſe Spirits ſhould be ſatisfied with any thing, that can be done in this kind, by any other than themſelves.*] This Stricture ſeems to be levelled againſt the new Prayers drawn up by Mr. *Baxter*, by appointment of the Presbyterian Commiſſioners, in the *Reformation of the Liturgy*. Publiſhed together with the *Petition for Peace*. Lond. 1661.

(g) *Con*

# (g) Concerning the Service of the Church.

*THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common-Prayers in the Church, commonly called* Divine-Service. *The firſt original and ground whereof if a man would* (h) *ſearch out by the Ancient Fathers, he ſhall find, that the ſame was not ordained, but of a good purpoſe, and for a great advancement of godlineſs. For they ſo order'd the matter, that all* (i) *the whole Bible, (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the Clergy, and eſpecially ſuch as were Miniſters in the Congregation, ſhould (by often reading, and meditation in God's word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholeſom doctrine, and to confute them that were Adverſaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.*

*But*

(g) *Concerning the Service of the Church.*] This Preface was compoſed by the Original Compilers of the Common-Prayer, only the Two laſt Paragraphs are not in the firſt Book of *Edw.* VI.

(h) *Search out by the Ancient Fathers*] Theſe words are to ſhew, That the *Latin*-Service, which had been of late Years defiled by the mixture of a great many foul and Popiſh Errors, did however retain in it many Ancient Forms, received in the Church in the beſt Times; and that ſome Parts thereof are ſtill to be found in the Writings of the Ancient Fathers, who mention many of theſe Offices, in their Books.

(i) *The whole Bible, or the greateſt Part thereof ſhould be read over every Year.*] The Primitive Chriſtians derived their moſt excellent Cuſtom, of reading the Scriptures in courſe, from the *Jews*. For *Philo* ſays concerning them (as he is quoted, *Euſeb. Præp. Evang.* L VIII *c.* 7. Αυτὰς εἰς ταὐτὸν συνάγεσθαι, &c *They come into one common Place; and ſitting together in Silence and Modeſty, hear the Law read; that no one of them might plead Ignorance of the Obligation thereof. And this is the conſtant manner of their Aſſembly: The Common People are ſilent, unleſs only when they take their Parts, in declaring their Aſſent, by joyful Acclamations at what is read unto them. But the Reader of the Law is, either one of their Prieſts, or one of their Elders, who alſo expounds it unto them till the Evening: And then they break up their Aſſembly; being thereby conſiderably improved in the Knowledge of the Sacred Laws, and having their Devotion increaſed.* The like is declared by *Joſephus, Contra Ap.* Lib. II. Οὐδὲ ἦν ἀπ' ἀγνοίας, &c. Moſes, *that he might not leave them any pretence of Ignorance, brought in a moſt excellent way of Inſtruction among the* Jews: *Which was, not only to have the Law they were obliged to, read once or twice over to them; but commanded them, to leave their Work every Sabbath-day, and to meet together in publick to hear the Law recited. Which is a thing, that all the Legiſlators in the world have been defective in beſides.* Now, for the more convenient Reading of the *Moſaical* Law, upon the Sabbath-days, the whole Law was divided into Sections, which they call *Paraſha's*; and which are marked on the ſides of the Bibles ס ס ס; being in all 54. the better to ſuit with the Sabbaths which occur in the *Jewiſh* Year; which, conſiſting of Lunary Months, is conſequently longer than our Solar Year, which conſiſts only of 52 Weeks.

As they had a Firſt Leſſon read to them in their Synagogues out of the Law, ſo they had a Second Leſſon read to them out of the Prophets; the Sections whereof were called *Haphtarah*, and the Reader thereof *Maphtir*: They were called *Haphtaroth* from the Verb *Patar*, which ſignifies to diſmiſs; becauſe the Congregation was, after the ending of that Leſſon, diſmiſſed. This Cuſtom, whether eſtabliſh'd ſo anciently as the *Jews* would have it, or no, it matters not, moſt certainly was in uſe in our Saviour's and the Apoſtles time. As we find *Luke* 8. 17. *Jeſus went into the Synagogue on the Sabbath-day, and ſtood up for to read. And there was delivered unto him the Book of the Prophet Iſaias*, &c. So *Acts* XIII. 15. *Paul* and his Companions *went into the Synagogue on the Sabbath-day, and ſat down. And after reading the Law and the Prophets, the Rulers of the Synagogue ſent unto them, ſaying, Ye men and brethren, if ye have any word of exhortation unto the people, ſay on.*

Now, in imitation of this Practice of the *Jews*, the Chriſtians have all along had their Leſſons out of Holy Scripture read in their Publick Aſſemblies. For *Juſtin Martyr*, ſpeaking of the Aſſemblies of his time, ſays, Τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ, πάντων κατὰ πόλεις ἢ ἀγρὸς μενόντων ὁμοῦ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρις ἐγχωρεῖ. *Upon that Day of the Week, which is called* Sunday, *all that dwell in the City and the Neighbouring Country meet together in a certain place, where they read the Writings of the* Apoſtles, *and the Ancient* Prophets, *in ſuch Portions as the time will permit.* And to this does refer the 17th Canon of the Council of *Laodicea*: Περὶ τοῦ μὴ δεῖν ὁπτασιάζειν ἐν ταῖς συνάξεσι τοὺς ψαλμούς, ἀλλα διὰ μέσου κεῖσθαι ἕκαστον ψαλμὸν, γινέσθαι ἀναγνώσεις. *We do not think it convenient, that in the Congregation the Pſalms for the Day ſhould be read on in order all together, but that the Leſſons ſhould be mixed betwixt them.* The Writer of the Apoſtolical Conſtitutions, who, tho' a ſuppoſititious Writer, yet certainly underſtood the Cuſtoms of the Church in the Age he wrote; ſays, Ἀνὰ δύο δὲ γινομένων ἀναγνωσμάτων, ἕτερος τὸν τοῦ τοῦ Δαβὶδ ψαλλέτω ὕμνους. *Let Two Perſons read the Two Leſſons, and let another ſing the Pſalms of* David, Apoſt. Conſt. lib. II. cap. 57. *Tertullian*, ſpeaking of the Leſſons out of Scripture read in the Church, ſays, *Fidem his ſanctis vocibus paſcimus, ſpem erigimus, fiduciam figimus. With theſe holy Words we feed our Faith, we lift up our Hope, and fix our Truſt*, Tert. Apol. cap. 39.

But as there is no doubt, but that there were Firſt and Second Leſſons read in the Primitive Church, ſo it is very probable that the Scriptures were read in ſuch a Courſe, as that the greateſt part of the Bible was read over every Year. For the *Pſeudo-Dionyſius*, giving an Account of the Cuſtoms in the Chriſtian Aſſemblies, ſays, That, after the Singing of the Pſalms, Ἐξῆς δὲ, διὰ τῆς λειτουργῶν ἡ τῶν ἱερογράφων βίβλων ἀνάγνωσις ἀκολούθως γίνεται. *There is read* in courſe *a Leſſon out of the Holy Books.* For I take ἀκολούθως here to ſignify *in courſe*; and not barely *following* or coming after the Pſalms which were read before, but *following* the Leſſon which was read the laſt Congregation. From St. *Auſtin* we have a clearer account of the Leſſons appointed both for ordinary Days, and for thoſe of great Feſtivals. *Meminit ſanctitas veſtra Evangelium ſecundùm Johannem* ex ordine Lectionum *nos ſolere tractare: Sed quia nunc interpoſita eſt ſolennitas ſanctorum dierum, quibus* certas ex Evangelio Lectiones *oportet in Eccleſiâ recitari, quæ ita ſunt annuæ ut aliæ eſſe non poſſunt, ordo ille quem ſuſceperamus neceſſitate paululum* intermiſſus *eſt, non omiſſus. You may remember, good People, that I was expounding the Goſpel of St.* John *to you, as it was read* in courſe in the Leſſons; *but now a very Solemn Feſtival interpoſes, for which there are particular Leſſons appointed to be uſed every Year as it returns, and upon which the other common Leſſons muſt not be uſed: Therefore, tho' I will not perfectly omit or lay aſide my deſigned Expoſition upon that Goſpel, yet I muſt for ſome time intermit it*, Aug. Expoſ. in 1 Ep. S. Johan. And that Paſſage of St. *Chryſoſtom* is remarkable to this purpoſe; Chryſ. Hom. 6. de Pœn. *It has oftentimes been a great occaſion of my wonder, for what reaſon all Chriſtians have had a particular Liking to* David, *more than to any Writer of the Old or New Teſtament; that they ſhould only have him every day in their Months.*—Moſes *indeed was a great Legiſlator*, &c. *but we hardly read over his Writings*

*once*

*But these many Years passed, this godly and* (k) *decent Order of the ancient Fathers hath been so altered, broken, and neglected, by* (l) *planting in uncertain Stories, and Legends, with multitude of* (m) *Responds,* (n) *Verses, vain Repetitions,* (o) *Commemorations, and* (p) *Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of* Isaiah *was begun in* Advent, *and the Book of* Genesis *in* Septuagesima; *but they were only begun, and never read through: After like sort were other Books of Holy Scripture used. And moreover, whereas* St. Paul *would have such Language spoken to the People in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of* England *these many Years, hath been read in* Latin *to the People, which they understand not; so that they have heard with their Ears only, and their Heart, Spirit, and Mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the* Psalms *into seven Portions, whereof every one was called a* (q) Nocturn: *Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover, the Number and* (r) *Hardness*

*once in the whole Year in our Publick Congregations: But we read* David *in our Publick Services, both by day and by night,* &c. From which Passage 'tis plain that the best Part of *Moses* was read, tho' not all.

(k) *Decent Order of the ancient Fathers has been so alter'd and broken.* ] The Scriptures are ordered to be read in the *Roman* Service in so confused a Method, that, though they were not read in an unknown Tongue, the People could not receive any great Benefit therefrom. For there is not more than 3 or 4 Verses to be read at one time, and then follows a Response, or short Anthem to be sung, and then 3 or 4 Verses of the same Chapter again, and then another Response: After this rate breaking the Chapter into 10 or 12 Lessons; sometimes mixing parts of another Chapter, at other times some of *St. Austin's*, or Saint *Ambrose's* Homilies, or Passages out of worse Books.

(l) *Planting in uncertain Stories and Legends.* ] These Legendary Stories are chiefly read upon the Saints Days; but every day in the Year being dedicated to some odd Saint or other, there is hardly a Day free from having some of these idle Tales mixed in the Service thereof. And indeed, there is such an incongruous mixture, of Scripture and Monkish Fiction together, as must make all Wise, and Conscientious Christians, to nauseate and abominate their Service. This is remarkable, not only in the Lessons upon their Modern Saints Days, (concerning whom one could expect nothing else but such Stories,) but even upon the Festivals of the Apostles themselves. As for Instance, upon the first Holiday of the Year St. *Andrew*. This Apostle is brought in hugging the Cross, he was to suffer upon, and Worshipping it, and Addressing himself to it, just in the Language of a Monkish Poet. When St. *Andrew* saw the Cross, he with Joy cried out and said,

*Quàm amator tui semper fui;*
*Et desideravi te amplecti, O bona Crux!*

And then a Story is told, how St. *Andrew* preached to the People for Two Days together, as he hung upon the Cross, *vid. Brev. Rom.* 30. *Nov.* On the 2d of *December* there is a Story told of *Bibiana*, the Martyr; That her Body being thrown to the Dogs, it lay Two Days among them untouched. On the 4th of *December*, St. *Bennet's* Corpse, being brought into a Boat, which lay frozen up in a River, immediately it thaws the Ice, makes the Water of the River flow; and, without either Oar or Rower, moves of its own accord Sixteen Miles up Stream, to be buried in a certain Monastrey; and when it came to the Gate of the Convent, though it was in the midst of a very cold Winter, all the Trees of the Country thereabouts put out their Blossoms as thick as in a mild Spring. On the 6th of *December*, we have a pleasant Story of St. *Nicholas*, who began his Mortification in his Mother's Arms, and being a Healthy Child, suck'd frequently upon all Days of the Week, but *Wednesdays* and *Fridays*; but then he would never suck but once, and that not till the Evening when *Vespers* was over. With such foolish Stuff, as this is, all the Twelve Months are filled up.

(m) *Responds.* ] A Respond is a short Anthem brought into the middle of a Chapter, which is interrupted by it; and when the Respond is done, the Chapter proceeds; which is called the short Response. The long Responses are used at the close of a Lesson.

(n) *Verses.*] By the Verses here, are either understood the Versicle which follows after the Respond, in the *Roman* Breviary; or else those Hymns which are proper to every *Sunday* and Holiday; which are many of them a despicable Parcel of Monkish *Latin* Verses, composed in the most illiterate Ages of Christianity; only some few of them, being taken from Poets of a better size, are pretty tolerable.

(o) *Commemorations.* ] Commemorations are the mixing the Service of some Holiday of lesser Note, with the Service of a *Sunday* or Holiday of greater Eminency, which it happens to fall together with: And then it suffices that the Hymn, Verses, *&c.* and some other part of the Lesser Holiday, as is appointed by the General Rubrick, be read. *Brev. Rom. Rubr. gen.* 9.

(p) *Synodals.* ] The Synodals were the Publication, or Recital, of the Provincial Constitutions, in the Parish-Churches. For I take those Passages, in *Linwood's* Collection of them, to refer to That. *Mandantes nostris Coepiscopis ut ipsas Constitutiones in publicam notitiam faciant deduci.* Constitut. Stratford. *Firmiter injungentes, quatenus præmissa omnia, & singula, in dioceси nostra celeriter publicetis*, Const. Islep. So that, after the Conclusion of every Provincial Synod, the Canons thereof were read in the Parish-Church, and the Tenor thereof declared to the People. Whether the Canons of all the Provincial Synods were annually published in the Church, I will not venture to say; but 'tis plain, some of them were. Those of the Council of *Oxford*, held under *Stephen*, Archbishop of *Canterbury*, *An. Dom.* 1222, were of this Number. *Excommunicationes etiam, in hoc concilio promulgatæ, singulis annis in synodis episcopalibus, & quater in anno in Parochialibus Ecclesiis, solenniter iterentur.* And so were those of the Council of *London*, held under Archbishop *Chichely*, *A. D.* 1417. by a particular Constitution of *Chichely*, published after the Conclusion thereof; wherein likewise the Excommunications, incurred by the Council of *Reading*, under *Peccham* 1281, are ordered for the future to be recited, which had sometimes been disused, *in singulis Ecclesiis Cathedralibus & Parochialibus*, 3 times a Year, *viz. 1st Sunday* in *Lent*, *Trinity-Sunday*, and the first of *Advent*. The Form of the Promulgation of that Synodal is annexed to the Constitution. **Pest pei be accurſed, that preſume to take away or pyſe any Chirch of the right, pat longeth pere-to, or els again right to ſtroy, breke, or ſtrobyll pe Liber-ties of the Chirch,** &c.

(q) *Nocturn.* ] The Nocturns, in the *Romish* Service, are the Nine Psalms, the Nine Lessons, with their Responds appointed for any day, *Rup. de div. off. Lib.* I. *Cap.* 10. And *Durandus* says, they were called *Nocturns*, because the Primitive Christians used to rise up to their Devotion several times in the Night, to perform their Devotions.

(r) *Hardness of the Rules called the* Pie. ] The *Pie* is a Table, or Rule in the Old *Roman* Offices, shewing, in a Technical way, to find out the Service which is to be read upon each Day; which consisting of such a World of Particulars, by the Intermixing of the several Offices, which sometimes fall in together to be read, makes it difficult to be understood. It has been the Occasion of some Doubt, Why the Name of the *Pie* should be given to this Table? Now, for Resolution of this *Quære*, which is not very important, it must be consider'd: That what was called the *Pie*, by the Clergy before the Reformation, was called by the *Greeks* Πίναξ, or the Index. For tho' the Word Πίναξ signifies a Plank in its Original Signification, yet in a Metaphorical Sense it signifies σανὶς ἐζωγραφημένη, a Painted Table or Picture: And because the Indexes, or Tables of Books, were formed into Square Figures resembling Pictures, or Painters Tables, hung up in a Frame; these likewise were called Πίνακες, or being mark'd only with the first Letter of the Word, Πί's or *Pies*. So that 'tis very probable that the Original Com-

*neſs of the Rules called the* Pie, *and the manifold Changings of the Service was the Cauſe, that to turn the Book only was ſo hard and intricate a Matter, that many times there was more Buſineſs to find out what ſhould be read, than to read it when it was found out.*

*Theſe Inconveniences therefore conſidered, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Kalendar for that purpoſe, which is plain and eaſy to be underſtood; wherein (ſo much as may be) the reading of Holy Scripture is ſo ſet forth, that all things ſhall be done in Order, without breaking one Piece from another. For this Cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.*

*Yet, becauſe there is no Remedy, but that of Neceſſity there muſt be ſome Rules; therefore certain Rules are here ſet forth; which, as they are few in Number, ſo they are plain and eaſy to be underſtood. So that here you have an Order for Prayer, and for the Reading of the Holy Scripture, much agreeable to the Mind and Purpoſe of the old Fathers, and a great deal more Profitable and Commodious, than that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are Untrue, ſome Uncertain, ſome Vain and and Superſtitious; and nothing is ordained to be read, but the very* (s) *pure Word of God, the Holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a Language and Order, as is moſt eaſy and plain for the underſtanding both of the Readers and Hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules be few and eaſy.*

*And whereas heretofore there hath been great Diverſity in ſaying and ſinging in Churches within this Realm; ſome following* Salisbury *Uſe, ſome* Hereford *Uſe, and ſome the Uſe of* Bangor, *ſome of* York, *ſome of* Lincoln; *now from henceforth all the whole Realm ſhall have but one Uſe.*

*And for as much, as nothing can be ſo plainly ſet forth, but Doubts may ariſe in the Uſe and Practice of the ſame; to appeaſe all ſuch Diverſity (if any ariſe) and for the Reſolution of all Doubts, concerning the manner how to underſtand, do, and execute the Things contained in this Book; the Parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſs, who by his Diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame Order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſs be in doubt, then he may ſend for the Reſolution thereof to the Archbiſhop.*

*Though*

pellation came from the *Greeks*. But theſe Tables being generally made with Initial Letters of Red, and likewiſe ſome other remarkable Letters, or Words thereof, being of the ſame Colour, it was thought, That the Table was called *Pie* from the Party-colour'd Letters, whereof it did conſiſt. And upon this account, when they put it into *Latin*, they called it *Pica*. Thus in former Times, ſome of the Fryars, from their Party-colour'd Habits, were called Pies. *In quodam veteri Cæmiterio, quod fuit quondam Fratrum, quos* Freres Pies *veteres appellabant.* Walſing. Hiſt. p. 124. Afterwards, when Printing came in Uſe, thoſe Letters, which were of a moderate Size, not ſo big as the Large Text-Hand in the Manuſcripts, but were of the Bigneſs only of thoſe in the Comments and Tables, were called *Pica* Letters.

(s) *But the Pure Word of God, or that which is agreeable to the ſame.*] By the latter Words, are underſtood the *Apocrypha*; which Books our Church does elſewhere declare, That ſhe doth uſe them, *for Example of Life and Inſtruction of Manners, but yet doth not apply them to eſtabliſh any Doctrine.* Art. VI. And this Practice of the Church of *England*, is but agreeable to that of the Ancient Church. For the Books of *Eccleſiaſticus, Tobit, Judith, Maccabees*, are recommended to be uſed in publick by the Council of *Carthage*, Cap. 27. And *Ruffinus* teſtifies, that they were all in Uſe, in his Time; tho' not with an Authority equal to that of the Canonical Books. *Ruff. in Symb.* And, That the ſame Reſpect was paid to them in latter Ages, *Iſidorus Hiſpalenſis de Eccl. Off.* Lib. I. Cap. 11. and *Rabanus Maurus de Inſt. Eccl.* L. II. C. 53. do witneſs. And indeed, the Wiſdom and Moderation of the Compilers of our Common-Prayer, as in many other Things, ſo in Appointing the Leſſons in the Kalendar, is very remarkable. For there is no *Apocryphal* Leſſon appointed to be read, upon any *Sunday* throughout the Year, when there are the greateſt Congregations both of Learned and Unlearned People: And, then Canonical Scripture being only read, no one can take Offence thereat, nor can any juſt Complaint be made, of want of Edification from the Holy Scriptures. The *Apocryphal* Leſſons are generally read only upon Holidays of leſs Note, or elſe upon Week-days in Autumn, a Time of all the Year, when Churches are the thinneſt; and, when they are read, there is always one Leſſon read out of Canonical Scripture beſides.

(s) *In*

# Concerning the Service of the Church.

*THough it be appointed, That all Things ſhall be read and ſung in the Church in* (t) *the* Engliſh *Tongue, to the end, that the Congregation may be thereby edified; yet it is not meant, but that when Men ſay Morning and Evening-Prayer privately, they may ſay the ſame in any Language that they themſelves do underſtand.*

* *And all Prieſts and* (u) *Deacons are to ſay daily the Morning and Evening-Prayer,* † *either* (x) *privately or openly, not being let by Sickneſs, or ſome other urgent Cauſe.*

*And*

*VARIOUS READINGS.*

* Theſe Two Paragraphs omitted in the Firſt Book of King *Edward.*

† Privately or openly, except they be let by Preaching, Studying Divinity, or by ſome other urgent Cauſe; O. C. P. Of which Cauſe, if it be frequently pretended, they are to make the Biſhop of the Dioceſe, or the Archbiſhop of the Province, the Judge and Allower. S. L.

*NOTES.*

(t) *In the* Engliſh *Tongue.*] The Pretence of the Papiſts to lock up the Scriptures, and to have the Common-Prayer of the Church, in an Unknown Tongue, are Two of the moſt impudent Crimes, of all thoſe many which that Religion abounds with. For this is, not only directly contrary to the Divine Command of *Searching the Scriptures*, Joh. V. 39. and the Doctrine of St. *Paul*, concerning the Unprofitableneſs of making uſe of a Tongue in the Publick Aſſemblies, which the People do not underſtand, 1 *Cor.* XIV. but is contrary to the Practice of the Beſt, and Earlieſt Times of the Church. The Scriptures and Liturgies, being in the *Greek* and *Latin* Languages, muſt needs be underſtood by all *Italy* and *Greece*, and thoſe other Nations where thoſe Tongues were ſpoken; which was the far greateſt Part of the then Known World. The *Syrians*, *Æthiopians*, *Armenians*, *Muſcovites*, &c. have the Scriptures and Liturgy in their Mother-Tongue, to this day: And that they had ſo formerly, the Euchologies, and Ancient Verſions of the Bible, in the ſeveral Languages, are ſufficient Evidences. St. *Jerom*, ſpeaking of *Paleſtine* in his time, ſays, That at the Funeral of *Paula*, the Chriſtians of the ſeveral Languages in that Country ſang Pſalms in their Mother-Tongue, *Hebræo*, *Græco*, *Latino*, *Syroq*; *Sermone*, *Pſalmi in ordine perſonabant.* Hieron. in Epitaph. Paulæ. And 'tis recorded, of the ſame St. *Jerom*, That he tranſlated the Bible into the *Dalmatick* Tongue. *Alph. de Hær.* Lib I. Cap. 13. Nay, ſo late as the Tenth Century, the Church of *Rome* had not the Forehead to declare againſt the Uſe of the Vulgar Tongue. For *Æneas Sylvius*, in his *Bohemian* Hiſtory, relates, That *Cyril* Biſhop of *Moravia*, having converted a great Part of that People to the Chriſtian Faith, deſired of the Pope, that he might perform Divine Offices in the *Sclavonian* Language. For which *Cyril* obtained a Diſpenſation.

Therefore, to put a ſtop to this Unreaſonable Tyranny of the Church of *Rome*, over Men's Souls, Archbiſhop *Cranmer* ſo dealt with *Henry* VIII. That firſt the Lord's-Prayer, Creed and Decalogue ſhould be publiſhed in *Engliſh*, A. D. 1536. After this a Tranſlation of the Bible came out, 1540. The Order of the Communion came out, in the beginning of K. *Edward* VIth's Reign, *March* 8. 1548. And the Firſt Common-Prayer-Book, 1549.

(u) *Deacons.*] The want of Exactneſs in the Expreſſion of this Rubrick, has given Occaſion to a Practice in our Church of Deacons Performing the whole Divine Service; but the Meaning is, not that Deacons may ſay Prayer openly, but that Deacons who are not at Church any Day, to officiate in Aſſiſting the Prieſt, and thereby do not join publickly in the Divine Service, ſhall read the Morning and Evening Service in their own Families. And the Word *ſay*, as it refers to Deacons, denotes only their Share in the Divine Office, the *Reſponſes*, *Leſſons*, &c. and not their Saying the whole Morning and Evening Service. For this Rubrick is to be underſtood, by conſidering what was the Practice in the Church before the Reformation. For then *Deacons* and *Sub-deacons* were to be at Canonical Hours in the Church, or muſt repeat the Offices privately at Home; as we ſhall ſee more in the next Note. But then no one could conclude from thence, that a *Deacon* or *Sub-deacon* might entirely perform theſe Offices in a Church or Chapel; which the Prieſt only is allowed to do. *In ſingulis diurnis horis Sacerdos incipit*, *Deus Adjutorium meum*: *In all the Canonical Hours of the Day, the Prieſt begins the Service with*, O Lord, make ſpeed to ſave us. With which Words the Breviary begins. *Durand. de div. Off.* Lib. V. Cap. 2. And tho' the Anthems, Pſalms, *&c.* are ſung by the Choir, and the Leſſons read by Inferior Orders of the Clergy; yet the *Dominus vobiſcum*, and all the Prayers and Collects muſt be ſaid by the Prieſt. *Vid. Baptiſtam de Rubeis Rat. Div. Off.* Lib. III. And the Practice was the ſame in the *Greek* Church. The Prayers in their Veſpers were ſaid by the Prieſts only. Ἀπέρχεται ὁ ἱερεὺς καὶ λέγει τὰς εὐχὰς τὰς λυχνικάς. Ord. Sacr. Miniſt. in Euchol. Græc. And throughout the whole Order, when the Deacon ſays, Τῷ Κυρίῳ δεηθῶμεν, Let us pray to God; ἱερεὺς λέγει τὴν εὐχὴν πάντων, the Prieſt ſays the Prayer. And ſo it is in the Mattins, or Morning Service of that Church. Ὑπέρχεται ὁ ἱερεύς, καὶ ἱσταται ἔμπροσθεν τῆς ἁγίων θυρῶν ἀσκεπὴς, καὶ λέγει μυστικῶς τὰς ἑωθινὰς εὐχάς. *The Prieſt goes, and ſtanding bare-headed before the Holy Doors, ſays with a low voice the Morning Prayer.* Ord. Sacr. Miniſterii in Euchol. Græc. Indeed, the Litanies are ſaid both in the *Latin*, *Durand. Rat.* Lib. II. C. 9. and the *Greek* Church, *Lucern. Euchol. Græc.* p. 39. by the Deacons; but they are only repeated by them κηρυκικῶς, *more Præconum*: Theſe are only to repeat the Words with a loud Voice, that the People may the better go along with them; and the Κύριε ἐλέησον, which is the Precatory Part, is ſaid by the Miniſter, who goes before the People therein. Indeed, in that Church, the Deacons are to put the Prieſts in mind of the ſeveral Parts of their Office in the Liturgy, but they muſt not invade it. They frequently call out in a moſt humble manner, Εὔξαι δέσποτα, *Pray, O my Maſter*: εὐλόγησον δέσποτα, *Bleſs, O Maſter*: But the Deacon muſt not preſume to Pray or Bleſs himſelf.

But it may be ſaid, That the Practice is otherwiſe in the Church of *England*; where the Deacons have, time out of mind, been permitted to ſay Morning and Evening Prayer. But I anſwer; This Practice took its Riſe from a Caſe of Neceſſity in the Beginning of Q. *Elizabeth*'s Time, when after her Viſitation, *A. D.* 1559. many Churches were left deſtitute, and ſome, even Laymen, were appointed to read Service in the Church, by Letters of Toleration from the Biſhops. Strype's *Hiſtory of the Reformation*, p. 138. But ſtill ſuch Licenſes were contrary to the Canon Law, and probably to the Statute Law: For the Rubricks in the Liturgy are confirmed by Statute; and they order Morning and Evening Service to be ſaid by the Prieſt, or *Miniſter*, which in the Statute-Language is equivalent to Prieſt. All the Countenance which I know given by Law, for Deacons to read Prayers in the Church, is from one Expreſſion in the Act of Uniformity of *Charles* II. *Provided always, and be it further enacted by the Authority aforeſaid, That at all and every time and times, when any Sermon or Lecture is to be preached, the Common-Prayers and Service in the ſaid Book, appointed to be read for that time of the Day, ſhall be openly, publickly, and ſolemnly read by ſome Prieſt or Deacon.* But this does not veſt a Deacon with any new Power, contrary to any former Eccleſiaſtical Rule; but only ſecures a Lecture from a Penalty otherwiſe incurred by the Law. And the Makers of that Act were led into an Error concerning the Legal Uſage of the Church, from an irregular Practice, which before that Time had begun to obtain.

(x) *Either privately or openly.*] There was a ridiculous Interpretation of this Paſſage, deviſed by ſome Perſons, who were no good Wiſhers to our Liturgical Forms, but were willing to make it give way, upon all Occaſions, for the Exerciſe of their Own Gifts; *viz.* That this was to make the ignorant Curates, at the time of the Reformation, to read the better in Publick, having conned over their Leſſon firſt at home. Which Conjecture they ſupport, by 25th Injunct. of Queen *Elizabeth*, *Such as are but mean Readers, ſhall peruſe over, before, once or twice, the Chapters and Homilies; to the intent, that they may read to the better underſtanding of the People, and the more Encouragement to Godlineſs.* But this Injunction, as 'tis invidiouſly applied in this Caſe, ſpeaks only of the Homilies and Leſſons: But the Rubrick here ſpeaks of the whole Morning and Evening-Prayer, which our Reformers would not have, in any caſe, neglected by Miniſters of the Church; but that they ſhould be as diligent, in uſing the *Engliſh* Liturgy, as the Papiſts were the *Latin*; and if they could not get a Congregation at Church, they ſhould uſe the publick Forms with their own Families at home.

Now it is certain, by the Rules of the *Roman* Church, even before the Reformation and the Council of *Trent*, that the Clergy were obliged to recite the *Canonical Hours*, or the Offices of the ſeveral Hours of Day and Night, which are in the Breviary; either publickly in a Church or Chappel, or private-

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*And the Curate that miniſtreth in every Pariſh-Church or Chapel, being at home, and not being otherwiſe reaſonably hindred, ſhall ſay the ſame in the Pariſh-Church or Chapel where he miniſtreth; and ſhall (y) cauſe a Bell to be tolled thereunto a convenient time before he begin, that the People may come to hear God's Word, and to pray with him.*

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# * Of (z) CEREMONIES,

## Why ſome be Aboliſhed, and (a) ſome Retained.

*OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the Inſtitution of Man, ſome at the firſt were of Godly Intent and Purpoſe deviſed, and yet at length turned to Vanity and Superſtition: Some entred into the Church by undiſcreet Devotion, and ſuch a Zeal as was without Knowledge; and for becauſe they were winked at in the beginning,*

*VARIOUS READINGS.*

* *This Diſcourſe concerning Ceremonies is placed at the End of the Firſt Book of* Edward VI.

*NOTES.*

ly by themſelves. The Canon-Law is poſitive as to this, with relation to *Prieſts*. *Decret. Diſt.* XCI. And it is the common Opinion of the Divines and Canoniſts, That *Deacons and Subdeacons* were obliged to the ſame. *Panor. Cap. I. de Cel. Miſſ. Gabr. Biel ad 4 Sent. Diſt.* 15. *Thom. quodl.* VI. *Art.* 8. Wherefore, ſince our Reformers thought it convenient, that the Mumbling over the Prayers in private ſhould be laid aſide by the Clergy, they would not perfectly exonerate them from the conſtant Repetition of the Publick Devotions; and therefore they changed the private Recital of the Morning and Evening Service, which was before performed by each Clergyman alone by himſelf, into Family-Prayer, when a Congregation could not be gotten at Church.

(y) *Cauſe a Bell to be tolled.*] Bells were not in uſe for ſeveral of the firſt Ages of Chriſtianity. For, during the Times of Perſecution, and before the Chriſtians received Countenance from the Civil Power, they were called together by a Sexton or Meſſenger, who went about from Houſe to Houſe, ſome time before the Hour the Congregation met; which Perſon was called Διόδρομος, and λαοσυναχτης. After this Cuſtom grew into Diſuſe, they made uſe of a Sounding Plank hanging by a Chain, upon which one knocking hard with a Mallet or Hammer, did thereby give Notice to the Congregation. *Amal. Fort. de Eccl. Off.* Cap. 20. *Leo All. de Templis.* This Sounding Engine was called by the *Greeks* Σήμαντρον, and continued long in uſe with them, after Bells were generally made uſe of in all the *Latin* Churches. The preciſe Time, when they came in uſe, is not known. 'Tis certain, they were common in *Italy* (tho' not uſed by the *Greek* Church) in the Ninth Century. For in the Year 865, when the *Turkiſh* Fleet, ſailing into the *Adriatick* Sea, was beaten and deſtroy'd by the *Venetians*, *John Urſini*, who was their Admiral, as a Reward for his Obtaining ſo conſiderable a Victory, was made by *Baſilius* the Emperor of *Conſtantinople* his Protoſpathary, or Captain of the Guards. The *Venetians*, not to be behind-hand with the Emperor in Munificence, *Duodenas magni ponderis, artificiiq; non vulgaris, miſit Campanas; Sent him Twelve Bells of a vaſt weight, and curiouſly contrived.* Sabel. En. 9. And this is the firſt time Bells were known to the *Greek* Church. But the *Latins* uſed them ſome Centuries before. For, by a Decree of *Sabianus* Biſhop of *Rome*, who was Succeſſor to *Gregory* the Great, and lived about the Year 600, they were order'd to be rung at all the Hours of Prayer. *Pol. Virg.* Lib. VI. Cap. 12. But they were invented many Years before this. For one *Paulinus* Biſhop of *Nola*, a Town of *Campania*, being willing to give Notice to the moſt remote Inhabitants of his little City, when Prayers began, hung up a large Braſs-Veſſel; which when ſtruck upon by a Hammer or Clapper, gave ſuch a ſtrange large Sound, as he deſired for his purpoſe. This was (according to *Trithemius*) about the Year 420. Hence came the two *Latin* Names for a great Bell; *Nola*, from the Town; and *Campana*, from the Country, where they were firſt uſed.

(z) *Of Ceremonies.*] The Word Ceremony is of *Latin* Original, though ſome of the beſt Criticks in Antiquity are divided in their Opinions, in aſſigning from what Word in that Tongue it took its Name. *Valerius Maximus*, *Lib.* I. *Cap.* 1. ſays, that it was ſo called from *Cære*, a Town in *Italy*, where the Veſtals had a ſafe Retreat, when the City of *Rome* was ſacked by the *Gauls*. *Inde enim inſtitutum eſt, ſacra Ceremonias vocari, quia Cæretani ea, in fracto Reipublicæ ſtatu, perinde ac florente, coluerunt.* *Gellius* derives it *à carendo*, from Wanting, *quia Religio Ceremoniis carere nequit*, *A. Gellius*, *Lib.* IV. *Cap.* 9. *Macrobius* inclines to the ſame Opinion as to the Derivation of the Word; and cites *Sulpitius Severus*, who ſays, that *Religio à relinquendo dicitur, ut à carendo Ceremonia*, *Macrob. Saturn. Lib.* III. *Cap.* 3. Others contend, that the Word takes its riſe from the Goddeſs *Ceres*, upon which account the old Gloſſary explains *Ceremonia* by Δημήτρια. But notwithſtanding the Deference which is to be paid to theſe ancient Criticks, *Joſeph Scaliger*, though a Modern Author, ſeems to have more truly given the Etymology of the Word. For by very good Analogy he proves, that as *Sanctimonia* comes from *Sanctus*, ſo does *Ceremonia* from the old *Latin* word *Cerus*, which ſignifies Sacred or Holy; as he has found from ſome of the old *Carmina Saliaria*, that this was one of the Myſtical Titles of *Janus*. *Vid. Scalig. Not. in Feſtum.* Thus much of the Original of the Word.

The Chriſtian Writers have adapted the Word to ſignify external Rites and Cuſtoms in the Worſhip of God; which though they are not of the Eſſence of Religion, yet they contribute much to the Decency thereof, to Convenience, good Order, and Uniformity in the Church. Now, though a multitude of them do clog and choak the vital part of Religion, yet ſome few Decent External Orders, though of Human Inſtitution, do help to keep up the Dignity of Religion, and preſerve it from Contempt in Vulgar Eyes, whoſe Minds are not apt to have always the higheſt Regards to the internal Excellence thereof. For, if there were no Ornaments in the Church, and no preſcript Order of Adminiſtration, the Common People would hardly be perſuaded to ſhew more Reverence in the Sacred Aſſemblies, than in other ordinary Places, where they meet only for Buſineſs or Diverſion. Upon this Account St. *Auſtin* ſays, *Nullam religionem neque veram, neque falſam, ſine Ceremoniis poſſe conſiſtere; No Religion, either true or falſe, can ſubſiſt without ſome Ceremonies.* Contr. Fauſt. Cap. 11.

But notwithſtanding this, ſome Perſons have laid it down, as a Fundamental Principle of Religion, that no Ceremony or Human Conſtitution is juſtifiable, but what is expreſly warranted in the Word of God. This Mr. *Cartwright* has pretended to reduce into a Syllogiſtical Demonſtration. *Whereſoever Faith is wanting, there is Sin. In every action not commanded, Faith is wanting*; Ergo, *In every Action not commanded, there is Sin.* But the Falſity of this fallacious Syllogiſm is ſufficiently ſhewn at large, by the excellent Mr. *Hooker* in his Second Book of Eccleſiaſtical Polity, by Arguments drawn from the Indifference of many Human Actions; from the natural Liberty God has afforded us; from the Examples of Holy Men in Scripture, who have differently uſed this Liberty; and from the Power which the Church by Divine Authority is veſted with. Nay, moſt certainly that Apoſtolical Injunction, *Let all things be done with decency and in order*, 1 Cor. XIV. 40. is a much better Demonſtration, that the Church has a Power to enjoyn proper Ceremonies, for the good Order, and Comelineſs of Eccleſiaſtical Conventions, than Mr. *Cartwright*'s Syllogiſm is for the People's Contempt of them when enjoyned.

(a *Some Retained.*] With all juſt Deference paid to our Learned and Pious Predeceſſors, I humbly conceive that this Title and

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*ning, they grew daily to more and more abuſes, which not only for their unprofitableneſs, but alſo becauſe they have much blinded the People, and obſcured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent Order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.*

*And although the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common Order and Diſcipline, is no ſmall Offence before God.* Let all things be done among you, *ſaith St.* Paul, in a ſeemly and due order: *The appointment of the which Order pertaineth not to private men; therefore no man ought to take in hand, or preſume to appoint or alter any publick or common Order in Chriſt's Church, except he be lawfully called and authorized thereunto.*

*And whereas in this our time, the minds of men are ſo divers, that ſome think it a great matter of conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtoms. And again, on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: It was thought expedient not ſo much to have reſpect how to pleaſe and ſatisfy either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfy, here be certain cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.*

*Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burthen of them was intolerable; whereof St.* Auguſtine *in his time complained, that they were grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, than were the* Jews. *And he counſelled, that ſuch yoke and burthen ſhould be taken away, as time would ſerve quietly to do it. But what would* St. Auguſtine *have ſaid, if he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark that they did more confound and darken, than declare and ſet forth Chriſt's benefits unto us. And beſides this, Chriſt's Goſpel is not a Ceremonial Law (as much of* Moſes *Law was) but it is a Religion to ſerve God, not in bondage of the figure or ſhadow, but in the freedom of the ſpirit; being content only with thoſe Ceremonies which do ſerve to a decent Order, and godly Diſcipline, and ſuch as be apt to ſtir up the dull mind of man to the remembrance of his Duty to God, by ſome notable and ſpecial ſignification, whereby he might be edified. Furthermore, the moſt weighty cauſe of the aboliſhment of certain Ceremonies was, That they were ſo far abuſed; partly by the ſuperſtitious blindneſs of the rude and unlearned, and partly by the unſatiable avarice of ſuch as ſought more their own lucre, than the glory of God, that the abuſes could not well be taken away, the thing remaining ſtill.*

*But*

Preface were better adapted, to the Service-Book for which it was firſt written, than for our preſent Common-Prayer. For, to have ſuch an Apology made for Ceremonies, before a Book in which there are hardly any, does not ſeem altogether ſo proper. For the Croſs in Baptiſm, or, it may be, the Marriage-Ring, are perhaps the only Ceremonies enjoined in this Book, which can in a ſtrict and proper ſenſe be called ſo. For the Uſe of the Surplice is rather a Habit than a Ceremony; or if it be ſo, it is a Ceremony of that kind, which thoſe who find fault with us for Ceremonies, do themſelves uſe: For the Ceremony of uſing a *White Surplice* is no more to be found fault with, than the Ceremony of uſing a *Black Cloak*. The Baptizing at the *Font* is no more a Ceremony, than the Preaching by an *Hour-Glaſs*. The Site of the Communion-Table, as it is accuſtomably placed at the *Eaſt*-Wall of the Church, is no more a Ceremony, or at leaſt a blameable one, than the placing the Reading-Pew by the Pulpit. And laſtly, If the Enjoining the People to *Stand* or *Kneel* at ſeveral Parts of the Service, be the Commanding the Uſe of Ceremonies, as I do not think it is; thoſe Ceremonies are not blameable by our Adverſaries own Limitation; becauſe theſe Poſtures in Divine Worſhip are ſufficiently warranted by God's Word. So that upon the whole, I think that this Preface in Defence of Ceremonies, was not ſo proper to be retained, after the Firſt Book of *Edward* VI. was laid aſide; it being an Apology chiefly for thoſe Rites and Ceremonies which were therein enjoined. For in that Book there are indeed many Ceremonies preſcribed; but thoſe we have nothing to do with now. For there Water is enjoined to be mix'd with the Wine in the Adminiſtration of the Lord's-Supper, and Croſſing in the Conſecration-Prayer: The Bread was to be unleavened, and round: Exorciſm was uſed in the Office of Baptiſm, and the Infant anointed, after Dipping *thrice*, and was to have the Chryſom put upon him: The Biſhop was to croſs the Confirmed Perſon in the Forehead: Bracelets and Jewels were to be given in Matrimony, as *Tokens of Spouſage*: The Sick Perſon, upon Deſire, was to be anointed on the Forehead and the Breaſt: The Prieſt was to caſt Earth upon the Corps, and to recommend his Soul to God: The Churched Woman was to offer up her Chryſom: And Croſſing, Knocking upon the Breaſt, and other Geſtures permitted to be uſed. Now theſe are Ceremonies in the ſtricteſt ſenſe: and it was for theſe that this Preface was made to apologize, more than for the few Ceremonies, if they be ſuch, which are now retained.

*But now as concerning thoſe perſons, which peradventure will be offended, for that ſome of the old Ceremonies are retained ſtill: If they conſider, that without ſome Ceremonies it is not poſſible to keep any Order, or quiet Diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgments. And if they think much, that any of the old do remain, and would rather have all deviſed anew: Then ſuch men granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old only for their age, without bewraying of their own Folly. For in ſuch a caſe they ought rather to have reverence unto them for their antiquity, if they will declare themſelves to be more ſtudious of unity and concord, than of innovations and new-fangleneſs, which (as much as may be with true ſetting forth of Chriſt's Religion) is always to be eſchewed. Furthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe are taken away which were moſt abuſed, and did burden men's conſciences without any cauſe; ſo the other that remain, are retained for a Diſcipline and Order, which (upon juſt cauſes) may be altered and changed, and therefore are not to be eſteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every man may underſtand what they do mean, and to what uſe they do ſerve. So that it is not like that they in time to come ſhould be abuſed as other have been. And in theſe our doings we condemn no other Nations, nor preſcribe any thing but to our own people only: For we think it convenient, that (b) every Country ſhould uſe ſuch Ceremonies as they ſhall think beſt to the ſetting forth of God's honour and glory, and to*

(b) *Every Country ſhould uſe Ceremonies as they think beſt.*] This Expreſſion of our Church is conſonant to the Avowed Opinion of all Proteſtant Churches; as appears by their ſeveral Confeſſions. For the ſame is declared not only by the Confeſſions of *Saxony*, *Wirtemburg*, &c. and all other *Lutheran* Churches, who retain moſt of the Ancient Rites in their Publick Services; but by other Churches, whoſe Conſtitution our Diſſenting Brethren here in *England* have the greater Liking to, and were wont to call the *Beſt and Pureſt Reformed Churches*. The Church of *Switzerland* declares, *Nos hodiè ritus diverſos in Celebratione Cœnæ Domini, & in aliis nonnullis rebus, habentes in noſtris Eccleſiis, in Doctrina tamen & Fide non diſſidemus, neq; Unitas Societaſq; Eccleſiarum noſtrarum eâ re diſcinditur. Semper verò Eccleſiæ in hujuſmodi ritibus, ſicut mediis, uſæ ſunt libertate. Id quod nos hodie quoq; facimus. We at this day, in the Celebration of the Lord's-Supper, and in ſome other Matters, having different Rites in our Churches; yet we do not differ in Doctrine and Faith, neither is the Unity of our Churches divided upon this account. For the Churches have always uſed a Liberty, in theſe Rites, as Indifferent Things: Which we at this day alſo do.* Confeſſ. Helv. Cap. 27. The *French* Church, to the ſame purpoſe, aſſerts; *Hoc autem non impedit, quo minùs quædam ſingulis locis peculiaria ſint Inſtituta, prout commodum viſum fuerit. But this does in no ways hinder, but that in particular Places there may be particular Rules of Worſhip, as may ſeem moſt convenient.* And for this they quote *Acts* XIV. 23. XXIII. 15. and VI. 7. XXV. 28. 1 *Cor.* XIV. 40. 1 *Pet.* V. And ſo the *Dutch* Church, tho' they diſclaim the Uſe of ſuch Rites as may enſnare the Conſcience, yet they declare that they do *Eos ſuſcipere, qui idonei ſunt, vel ad fovendam alendamq; Concordiam, vel ad ſe in Dei obedientia retinendos: Retain thoſe which tend to maintain and cheriſh Uniformity, and to keep them in Obedience to God's Commands.* Conf. Belg. C. 32.

And this was no more than what was declared by Pious Perſons, many Ages before, in the Ancient Church; of which, innumerable Inſtances might be given: But I ſhall content my ſelf with alledging only two famous Paſſages, out of two Ancient Writers; which, tho' of conſiderable Length, yet I will not think much to tranſlate them, becauſe they contain ſo much true Chriſtian Temper and Moderation, that they may be of very good Uſe to quiet our Quarrels, which have been ſo long kept up among us, about theſe Matters. The firſt is out of *Socrates*'s Hiſtory. Διὰ μικρὰ οὖν οὐ χρὴ τὰς ἐκκλησίας ἐθῶν, &c. "Now concerning the different Cuſtoms of the Churches, "it will not be unſeaſonable to add: We may eaſily find that "they were very different in the Obſervation of the Ante-"paſchal Faſt. They that are at *Rome* faſt Three Continued "Weeks before *Eaſter*, except only upon Saturdays and Sundays. "They in *Illyricum*, *Greece* and *Alexandria* faſt ſix Weeks "before *Eaſter*; nevertheleſs calling it the *Forty-Days*. "Others act after a different manner. Others beginning their "Faſts Seven Weeks before the Feaſt, faſt only Five Days "thereof by Intervals; nevertheleſs they call this Time by the "Name of the *Forty-Days*. Which occaſions me to wonder, "how they, differing ſo much about the Number of the Days, "yet agree all to call it by the Name of the *Forty-Days*. Of "which Compellation, ſome aſſign one Reaſon, and ſome ano-"ther, according to their Fancies. Neither do we only find "them differing concerning the Number of the Faſted Days, "but alſo about their Abſtaining from Food. Some abſtain "from all Living Creatures; and ſome feed only upon Fiſh. "Some eat Fowl as well as Fiſh; alledging *Moſes* his Authority, that theſe likewiſe were made out of the Waters. "Some abſtain from all Fruits of Trees, and alſo from Eggs. "Some feed only upon dry Bread; and others abſtain even from "that. Others having faſted till Three a Clock in the After-"noon, eat then any kind of Food without Difference. In "other Places there are different Cuſtoms, for which various "Reaſons are aſſigned. And foraſmuch as none of theſe have "any written Injunction to plead, it is plain that the Apoſtles "allowed every Country Liberty, to uſe their own Judgment in "theſe Matters: So that no Perſon might be compelled, thro' "Fear or Neceſſity, in Matters of Religion. Such is the Dif-"ference among the Churches concerning Faſts: Nor are they "more Uniform in Matters relating to their Aſſemblies. For "tho' moſt of the World do celebrate the Sacred Myſteries up-"on *Saturday*, at the Cloſe of the Week; yet they of *Alexandria*, "and they of *Rome*, from a certain Ancient Tradition reject "this Practice. The *Ægyptians*, being Neighbours to the *Alex-"andrians*, and the Inhabitants of *Thebais*, hold their Aſſemblies "upon *Saturdays*; but do not then, as is the Cuſtom among "Chriſtians, partake of the Myſteries. For, after they have "feaſted and filled themſelves with Victuals of every kind, in "the Evening they offer, and partake of the Holy Myſteries. "Again; At *Alexandria*, upon *Wedneſday* in the Paſſion-"Week, which is called the Preparation, the Scriptures are "read, and the Doctors expound them; and perform all Parts "of a Communion beſides the Celebration of the Myſteries. "This is an Ancient Cuſtom in *Alexandria*. Now it is plain, "that *Origen* taught the Churches in thoſe Times. He being a "very Learned Doctor, and obſerving that it was impoſſible to "explain the *Moſaical* Law according to the Letter; all that is "ſaid in thoſe Writings concerning the Paſſover, he turned "into an Allegorical Senſe; aſſerting, that there was only One "true Paſſover, which our Saviour celebrated upon the Croſs, "in Oppoſition to the Powers who reſiſted him; in this gain-"ing a Triumph over the Devil. In the ſame City of *Alexan-"dria*, the Catechumens, without diſtinction, are admitted to "be Readers and Singing-Men; whereas in other Churches, "only thoſe who are Baptized are allowed to exerciſe theſe Of-"fices. I my ſelf knew another Cuſtom in *Theſſaly*, when I was "a Clergyman there. For if any Clergyman, tho' lawfully "married before he was in Orders, ſhould after that bed with "his Wife, he was turned out of the Miniſtry: Whereas in "the *Eaſt*, ſeveral Eminent Perſons, even Biſhops, do of their "own accord abſtain; but yet they do this voluntarily. But "yet many of them, in the time of their being Biſhops, have "Children in Lawful Wedlock. The Author of this U-"ſage in *Theſſaly*, was *Heliodorus* Biſhop of *Triba*; to whom is "attri-

*to the reducing of the people to a moſt perfect and godly living, without error or ſuperſtition; and that they ſhould put away other things, which from time to time they perceive to be moſt abuſed, as in men's ordinances it often chanceth diverſly in divers Countreys.*

The

" attributed the Romance called the *Æthiopicks*. This Cuſtom " is obſerved in *Theſſalonica*, *Macedonia* and *Greece*. I knew " another Cuſtom in *Theſſaly*; which was, To Baptize only at " *Eaſter*: Upon which account, a great many died Unbaptized. " In *Antioch* of *Syria*, the Church is ſituated very prepoſterouſly; " for the Altar is not placed towards the *Eaſt*, but towards the " *Weſt*. In *Greece*, and at *Jeruſalem*, and in *Theſſaly*, they go to " Prayers when Candles are lighted; like as the *Novatians* do at " *Conſtantinople*. So at *Cæſarea* in *Cappadocia*, and in *Cyprus*, " every *Saturday* and Lord's-Day, at Candle-light in the Even- " ing, the Presbyters and Biſhops expound the Scriptures. " The *Novatians* in the *Helleſpont* do not perform their Prayers " in all things agreeable to thoſe of *Conſtantinople*; but in many " things are conformable to the Orthodox. In a word; You " will hardly find Two Churches, which exactly agree in the " ſame Way of Worſhip. At *Alexandria*, a Presbyter muſt not " Preach; which Cuſtom began after *Arius* had diſturbed the " Church. At *Rome*, they faſt every *Saturday*. At *Cæſarea* of " *Cappadocia*, they drive from their Communion every one " who commits a Sin after Baptiſm; as the *Novatians* do. " The like is done by the *Macedonians* in the *Helleſpont*; and by " the *Quartodecimani* in *Aſia*. The *Novatians* in *Phrygia* do not " receive *Digamiſts*. Now the Biſhops who at ſeveral times " have preſided in the Churches, have been the Occaſion of " this Difference. Others receiving them from their Prede- " ceſſors, have deliver'd them down as a Law to thoſe who " came after them. But it is a very difficult matter, nay rather " an impoſſible one, to give an Account of all the different " Uſages in the ſeveral Cities and Countries: I think theſe are " ſufficient, and to the Purpoſe, that the Feaſt of *Eaſter* was " Celebrated in different manner, according to the Cuſtoms of " different Countries. Therefore thoſe People talk too faſt, " who ſay, The Old Time of Celebrating *Eaſter*, was alter'd " by thoſe who ſat in the Council of *Nice*. For thoſe who " were convened in that Council, endeavoured to bring the " People to an Uniformity of Practice, who acted differently " before. But even in the Apoſtolical Times, as the Apoſtles " themſelves were ſenſible, there were ſome Differences on ac- " count of theſe Matters; as the Book of the *Acts* does teſti- " fy. For, after the Apoſtles underſtood that there was a " Diſturbance raiſed among the Faithful, concerning ſome " Different Uſages; they convened, and made a Decree, " which they notified in a Letter: By which they afforded a " Freedom from the Heavy Slavery of the Legal Ceremonies, " and vain Contention concerning them; and gave them a " good and ſafe Rule of Manners; ſetting down all Things " which are neceſſary for them to obſerve.——Command- " ing them to *abſtain from meats offered to Idols, and from blood, " and from things ſtrangled, and from fornication.*—— Theſe " Things pleaſed God. For the Letter ſays expreſly, *It ſeemed " good to the Holy Ghoſt, to lay upon you no greater Burthen than theſe " Neceſſaries to be obſerved.* But notwithſtanding this, there are " ſome Perſons who are regardleſs of theſe Commands; look " upon all Fornication to be an indifferent thing; but as for " Feſtival-Days, they contend for them as for their Life: In- " verting the Commands of God; making Laws to themſelves " which the Apoſtles did not think fit to eſtabliſh; forgetting " that they act contrary to that which *ſeemed good unto God.* *Socr. Hiſt. Eccl.* Lib. V. Cap. 21.

The next Paſſage, which I promiſed the Reader upon this Head, is out of St. *Auſtin*.

*Januarius* had conſulted St. *Auſtin* about the Obſervation of certain Ancient Uſages; and the Communicating with other Churches, whoſe Cuſtoms were different therein. Among other very good Rules and Obſervations made upon this Subject, he writes thus: *Illa autem quæ non ſcripta ſed tradita cuſtodimus*, &c. " As for Things which we obſerve, not from Scripture but " from Tradition, and which are obſerved all over the World; " it muſt be ſuppoſed, that theſe were recommended or eſtabliſh- " ed, either by the Apoſtles themſelves, or by General Coun- " cils, whoſe Authority is very wholſome in the Church: Of " this kind are, *Good-Friday*, *Eaſter-day*, *Aſcenſion-day*, *Whit- " ſunday*, which are yearly celebrated, or any thing elſe which " is obſerved by the Church all over the World.

" But there are ſome other Things, which different Countries " vary in; as, That ſome faſt upon *Saturday*, and others do " not; Some take the Sacrament every day, and others upon " certain Days: In ſome Places, there is no Day paſſes, but " there is an Offering made; in other Places, they Offer only " upon *Saturday* and *Sunday*. Now, if you take notice of any " thing of this kind, the Obſervation thereof is a thing per- " fectly indifferent: Neither is there any better Rule for a " Grave and a Prudent Chriſtian, than to join in the ſame Cu- " ſtoms which are uſed in every Church which he comes to. " For whatſoever is enjoined, not contrary to Faith and Good " Manners, is to be accounted indifferent, and to be obſerved " by every one in common with that Society he lives among. " I think I have formerly told you, but will now repeat it again: " My Mother accompanying me to *Milan*, found that that " Church did not faſt upon *Saturday*; and therefore began to " be under ſome Diſturbance and Hæſitancy what to do. Indeed, " I, for my part, laid no great Streſs upon ſuch Matters: " But however, for her ſake, I was willing to conſult *Ambroſe*, " of Bleſſed Memory. His Anſwer was, That he could ſay " no more to me, than that it was his Cuſtom ſo to do: If he " knew a better Cuſtom, he would obſerve that. I thinking, " that he giving me no Reaſon, would have me, upon his bare " Authority, to forbear Faſting on *Saturday*; he followed after " me as I was going away, and ſaid thus to me: *When I come to* " Rome, *I faſt upon* Saturday; *when I am here, I do not faſt.* " *And ſo I would have you do, when you chance to come to any* Church; " *Obſerve its Cuſtoms, if you would avoid both giving and taking* " *Offence.* This when I reported to my Mother, ſhe willingly " followed the Advice. But for my part, I having thought of " this Matter over and over again, have always eſteemed it as a " Reſponſe from an Oracle. For I have oftentimes with great " Grief obſerved, that Diſturbances are occaſion'd to weak " Chriſtians, by a Contentious Obſtinacy, and Superſtitious " Scrupuloſity of ſome Perſons; who, in Things which are " neither grounded upon the Authority of H. Scripture, nor " the Tradition of the Univerſal Church, nor do any ways " conduce to the Amendment of Life; but only upon ac- " count of ſome little Argument they are poſſeſſed with; or " becauſe they have another Uſage in their Country; (as if the " further they were removed from home, the more learned they " muſt grow;) raiſe ſo many Litigious Queſtions, as to think " nothing well done, but what they do themſelves. *Auguſt.* Epiſt. 118.

† *There*

# † The ORDER

## How the Pſalter is appointed to be read.

THE *Pſalter ſhall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read only to the Twenty eighth, or Twenty ninth day of the month.

And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December* have One and thirty Days a-piece; It is ordered, that the ſame Pſalms ſhall be read the laſt day of the ſaid months, which were read the Day before: So that the Pſalter may begin again the firſt Day of the next month enſuing.

And whereas the CXIX Pſalm is divided into XXII Portions, and is overlong to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the CXIX Pſalm ſhall be repeated this Hymn,

*Glory be to the Father, and to the Son: and to the Holy Ghoſt; As it was in the beginning, is now, and ever ſhall be, world without end.* Amen.

Note,

*VARIOUS READINGS.*

(†) *There is a Common Title to the following Orders and Calendar in the firſt Book of* Edw. VI. *which is this:* THE TABLE and the Calendar, expreſſing the Order of the Pſalmes and Leſſons to be ſayed at Mattyns and Evenſong throughout the Yeare, except certain proper Feaſtes, as the Rules following more plainlye declare.

* *The Pſalter ſhall be read through once every Month. And becauſe that ſome Months be longer than ſome other be, it is thought good to make them even by this Means.* [ *The Pſalter ſhall be read through once every Month, ſave* February, *and in that Month ſo far, as the Pſalms are appointed for* 28 *or* 29 *Days in the Leap-year.* S. L. ]

*To every Month ſhall be appointed* ( *as concerning this purpoſe* ) *juſt* XXX *Days. And becauſe* January *and* March *hath one Day above the ſaid number, and* February *which is placed between them both, hath only* XXVIII *Days*, February *ſhall borrow of either of the Months (of* January *and* March) *one Day: And ſo the Pſalter which ſhall be read in* February, *muſt begin at the laſt day of* January, *and end the firſt day of* March.

*And whereas* [ S. L. *many Months have* ] May, July, Auguſt, October, *and* December, XXXI *Days a-piece; it is ordered that the ſame Pſalms ſhall be read the laſt day of the ſaid Months which were read the day before, ſo that the Pſalter may begin again the firſt day of the next Month enſuing.*

*Now to know what Pſalms ſhall be read every day, look in the Calendar the Number which is appointed for the Pſalms, and then find the ſame Number in this Table, and upon that Number ſhall you ſee what Pſalms ſhall be ſaid at Morning and Evening Prayer.*

*And where the* CXIX *Pſalm is divided into* XXII *Portions, and is overlong to be read at one time; it is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions, as you ſhall perceive to be noted in the ſaid Table.*

*And here is alſo to be noted, that in the ſaid Table, and in all other Places of the Service, where any Pſalms are appointed, the Number is expreſſed after the great* Engliſh *Bible, which from the* IX. *Pſalm, unto the* CXLVIII *Pſalm, following the Diviſion of the* Hebrews, *doth vary in Number from the common* Latin *Tranſlation.*

| | MORNING-PRAYER. | EVENING-PRAYER. |
|---|---|---|
| 1 | 1, 2, 3, 4, 5. | 6, 7, 8. |
| 2 | 9, 10, 11. | 12, 13, 14. |
| 3 | 15, 16, 17. | 18. |
| 4 | 19, 20, 21. | 22, 23. |
| 5 | 24, 25, 26. | 27, 28, 29. |
| 6 | 30, 31. | 32, 33, 34. |
| 7 | 35, 36. | 37. |
| 8 | 38, 39, 40. | 41, 42, 43. |
| 9 | 44, 45, 46. | 47, 48, 49. |
| 10 | 50, 51, 52. | 53, 54, 55. |
| 11 | 56, 57, 58. | 59, 60, 61. |
| 12 | 62, 63, 64. | 65, 66, 67. |
| 13 | 68. | 69, 70. |
| 14 | 71, 72. | 73, 74. |
| 15 | 75, 76, 77. | 78. |
| 16 | 79, 80, 81. | 82, 83, 84, 85. |
| 17 | 86, 87, 88. | 89. |
| 18 | 90, 91, 92. | 93, 94. |
| 19 | 95, 96, 97. | 98, 99, 100, 101. |
| 20 | 102, 103. | 104. |
| 21 | 105. | 106. |
| 22 | 107. | 108, 109. |
| 23 | 110, 111, 112, 113. | 114, 115. |
| 24 | 116, 117, 118. | 119, Inde 4. |
| 25 | Inde 5. | Inde 4. |
| 26 | Inde 5. | Inde 4. |
| 27 | 120, 121, 122, 123, 124, 125. | 126, 127, 128, 129, 130, 131. |
| 28 | 132, 133, 134, 135. | 136, 137, 138. |
| 29 | 139, 140, 141. | 142, 143. |
| 30 | 144, 145, 146. | 147, 148, 149, 150. |

# The Order how the Pſalter is appointed to be read.

*Note*, That the Pſalter followeth the Diviſion of the *Hebrews*, and the Tranſlation of the (*d*) great *Engliſh* Bible, ſet forth and uſed in the time of King *Henry* the Eighth and *Edward* the Sixth.

The

(*d*) *Great* Engliſh *Bible.*] This was called the *Great Bible*, becauſe it was printed in a very bulky Volume; and publiſhed by Authority in *Henry* VIIIth's Time; being afterwards reviſed under *Edward* VI. The firſt Eſſay of Tranſlating the Bible into *Engliſh*, was made by *William Tyndal*, a good Scholar, and one of the firſt Proteſtants of Note in *Henry* the VIIIth's Reign. He tranſlated the New Teſtament into *Engliſh* about the Year 1525. And after that the Five Books of *Moſes*; (writing Prefaces before each Book) wherein the Popiſh Tenets were expoſed with no little Sharpneſs. This ſo enraged the Popiſh Clergy againſt him, that there was no longer ſtaying for him in *England*; and therefore he was reſolved to finiſh his Work beyond Sea: And being aſſiſted by *Miles Coverdale*, who compared *Tyndal*'s Tranſlations with the *Hebrew*, they with Joint-Labours finiſhed the firſt Tranſlation of the whole Bible; printed at *Hamburgh*, 1535. But before the Book was publiſhed, *Tyndal* was apprehended in *Flanders* upon an Accuſation of Hereſy; and therefore was dedicated to the King by *Thomas Matthews*, Prebendary of St. *Paul*'s. Hence this Edition got the Name of *Matthews* his Bible. There being ſome Marginal Marks in this Bible, which referred to ſome Notes afterwards to be publiſhed, upon ſuch Places as made againſt Popiſh Errors, made many of the Clergy take great Exceptions againſt this Bible likewiſe.

Therefore, at the Deſire of the Lord *Cromwel*, Vicar-General of the King, *Coverdale* reviews *Tyndal*'s Tranſlation again, examining it by the beſt *Hebrew* Copies. It was firſt printed at *Paris* in 1540, but many of the Copies being burnt for Heretical Books, it was reprinted at *London* in 1541, and was called *The Bible of the Larger Volume*, or, *The Great Bible*. To this Bible was prefixed an excellent Preface of Archbiſhop *Cranmer*. It was countenanced by a Proclamation of the King, commanding it to be fixed up ſo, as to be read by the People in all Churches; with a Penalty of Forty Shillings a Month upon every Pariſh which did not procure one.

This Bible was again reviſed, at the Beginning of King *Edward*'s Reign, in 1549, at the Direction of Archbiſhop *Cranmer*: Another Edition whereof was publiſhed in 1551. Theſe Three Editions of the *Engliſh* Bible, are thoſe which are called *The Great Bible*, and by others, *Coverdale*'s *Bible*.

There was another Tranſlation, or at leaſt a Reviſion of the Bible, in Queen *Elizabeth*'s Time, but this was called *The Biſhops Bible*; becauſe the Queen, by her Letters-Patents, had empowered ſeveral Biſhops to review it.

The laſt Tranſlation was made in the Fifth Year of King *James* I. 1607, by Forty ſeven Eminent Divines of that Time, appointed for that purpoſe by the King; there being ſome Faults found in the *Biſhops Bible*, by the Managers of the Conference in *Hampton-Court*.

Now the *Pſalms* annexed to the Common-Prayer-Book, are not taken out of either of theſe Two laſt Tranſlations, but out of the Great Bible tranſlated by *Tyndal* and *Coverdale*, and reviſed by Archbiſhop *Cranmer*: For when the Common-Prayer was compiled in 1548, neither of theſe Two laſt Tranſlations were extant.

The Tranſlation is very plain and eaſy, and fitter for Devotion than any one extant, by reaſon that the Hebraiſms are not ſo much retained as in the others: And notwithſtanding ſome Perſons Objections, it is nigher the Original than thoſe, who have not examined it, may imagine. For as *Coverdale* was a good Orientaliſt himſelf, ſo he had not much fewer Advantages to aſſiſt him in this Work, than thoſe who followed him. He had the *Hebrew* Text of the *Pſalms*, with St. *Jerom*'s Tranſlation thereof, called *Hebraica Veritas*, publiſhed in *Eraſmus*'s Edition of St. *Jerom*'s Works, which I obſerve this Tranſlation very much to follow. Beſides, *Pagnin*'s Interlineary Verſion was extant before the Great Bible was printed: For *Arias Montanus* ſpeaks of Three Editions of that Tranſlation before that publiſhed by him: And I find that *Pagnin* died that very Year the Great Bible was publiſhed, *viz.* 1541. One Edition whereof, I am certain, was extant before this Tranſlation was made, it being printed at *Lyons*, 1527. Theſe Tranſlators had likewiſe before them the Verſion of *Munſter*, which was publiſhed at *Baſil* 1534, which in many places they follow.

# ¶ The ORDER

## How the reſt of holy Scripture is appointed to be read.

THE Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; † ſo as the moſt part thereof will be read every Year once, as in the Kalendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; Except the Apocalyps, out of which there are only certain proper Leſſons appointed upon divers Feaſts.

* And to know what Leſſons ſhall be read every day, look for the day of the month in the Kalendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; Except only the Moveable Feaſts which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Leſſons; the proper Leſſons for all which days are to be found in the Table of proper Leſſons.

And note, that whenſoever proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Kalendar (if they be different) ſhall be omitted for that time.

Note alſo, that the Collect, Epiſtle, and Goſpel appointed for the Sunday ſhall ſerve all the Week after, where it is not in this Book otherwiſe ordered. Pro-

*VARIOUS READINGS.*

† *And ſhall be read through every Year once, except certain Books and Chapters, which be leſs edifying, and might be beſt ſpared; and therefore be left unread.* O. C. P.

* *And to know what Leſſons ſhall be read every Day, find the day of the Month in the Kalendar going before, and there ye ſhall perceive the Books and Chapters that ſhall be read for the Leſſons, both at Morning and Evening Prayer.*

*And here is to be noted, That whenſoever there be any proper Pſalms or Leſſons appointed for the* Sundays, *or for any Feaſt moveable or unmoveable: Then the Pſalms and Leſſons appointed in the Kalendar, ſhall be omitted for that time.*

*Ye muſt note alſo that the Collect, Epiſtle, and Goſpel appointed for the* Sunday, *ſhall ſerve all the Week after, except there fall ſome Feaſt that hath his Proper.*

*When the Years of our Lord may be divided into Four even Parts, which is every fourth Year, then the* Sunday-*Letter leapeth, and that Year the Pſalms and Leſſons which ſerve for the 23d day of* Febr. *ſhall be read again the Day following, except it be* Sunday, *which hath proper Leſſons of the Old Teſtament appointed in the Table ſerving to that purpoſe.*

*Alſo, whereſoever the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed; there ye muſt begin at the beginning of the Chapter.*

*And whereſoever is not expreſſed how far ſhall be read; there ye ſhall read to the end of the Chapter.*

Item, *So often as the firſt Chapter of St.* Matthew *is read either for Leſſon or Goſpel, ye ſhall begin the ſame at Verſe* 18. Now the Birth of Jeſus Chriſt, *&c. And the third Chapter of S.* Luke's *Goſpel ſhall be read into the middle of Verſe* xxiii. Being as men ſuppoſed the Son of Joſeph, *&c.* O. C. P.

*Thus is alſo to be noted concerning Leap-Year, that the 25th of* Febr. *which in Leap-Year, is counted for Two Days, alter neither Pſalm nor Leſſon, but the ſame Pſalms and Leſſons which be ſaid the firſt day, ſhall alſo ſerve for the ſecond.* 1 & 2 B. *of* Edw. VI.

*N. B.* By comparing theſe Two old Rubricks together, we may learn upon what Day in the Leap-Year St. *Matthias* his Day is to be kept. Our preſent Common-Prayer-Book is perfectly ſilent of this Matter, only placing S. *Matthias* upon the 24th Day of *Febr.* as all the Ancient Calendars did. But according to the old *Roman* Computation, the Intercalary Day coming in after the 23d, and before the 25th Day of *February*, thereby making Two 24th Days, or Two *Sexto Calendas*, (from whence ſuch Year had the Name of *Biſſextil*; the Query is, which of the Two 24th Days is to be St. *Matthias*'s; whether the firſt 24th, the uſual Day it falls upon in common Years, or the ſecond 24th, which is in reality the 25th. For when there are two 24ths, the ſecond of theſe muſt be the Twenty Fifth. Now we ſhall be led to the Knowledge of this by conſidering the foregoing Rubricks of the Old Common-Prayer-Books. King *Edward*'s Books ſeem to have placed the Intercalary Day wrong; *viz.* between the 24th and the 25th of *February*, thereby making two 25th Days of that Month in Leap-Year. The *Twenty fifth of* February *which in Leap-Year is counted for Two Days*, 1 & 2 B. *of* Edward VI. This ſeems to have been diſallowed of by the Compilers of Queen *Elizabeth*'s Book, who order, that when *the Year leapeth, the Pſalms and Leſſons which ſerve for the 23d Day of* February, ſhall *be read again the Day following.* O. C. P. So that by this Rule the Intercalary Day was to be, not as by King *Edward*'s Books, between the 24th and the 25th, thereby making two 25ths, but after the 23d and before the Twenty fifth, making Two 24th Days, as the old *Romans* uſed to do. And ſo again this Rubrick gives us to underſtand, which of theſe two 24ths S. *Matthias* his Day is to be obſerved upon. For if the Leſſons of the 23d were to be read upon the firſt 24th Day in Leap-Year, then that Day could not be S *Matthias*'s; for the firſt Leſſon appointed for St. *Matthias* was *Wiſdom* the xix, but the firſt Leſſon for the 23d of *Feb.* was *Deut.* ii. Therefore 'tis plain, that according to the Old Common-Prayer-Book, Saint *Matthias* muſt not be celebrated upon the Intercalary Day, or the firſt 24th, but upon the Day after the Intercalary, that is, the ſecond 24th, or what we commonly call the 25th. Now ſince neither our preſent Calendar or Rubricks do declare which of the Two 24ths is St. *Matthias*, the Cuſtom of the Church muſt determine the Point; which has ordered another Service upon that Day, and conſequently that it muſt be kept on the Day following, *viz.* the 25th of *February*.

This is certain by the Rules and Practice of our own Church ſince the Reformation. But if we be governed by the *Miſſale Romanum*, the Matter is yet clearer, and beyond all doubt. *In anno Biſſextili Februarius eſt dierum* 29. *& Feſtum S. Mathiæ celebratur* 25 *Feb. & bis dicitur ſexto Calendas*, i. e. *die* 24 *& die* 25; *& litera dominicalis, quæ aſſumpta fuit in Menſe Januario, mutatur in præcedentem; Ut ſi in Januario litera dominicalis fuit A. mutatur in præcedentem quæ eſt* g. *& litera* f. *bu ſervit* 24, 25. Miſſ. Rom. in Rubr. ad Menſ. Febr. The ſame Rule is laid down in the Old Miſſals, *ſecundum uſum Sarum*, which were uſed here in *England* before the Reformation: *Si Biſſextus fuerit, quartâ die à Cathedrâ S. Petri fiat Feſtum S. Matthiæ, & F Litera bis mutetur.* Now the *Cathedra S. Petri* is always the 22d, the Fourth day after which is the 25th, to be S. *Matthias*'s Day; which agrees with the Rule laid down in the modern Miſſals.

NOT-

¶ Proper LESSONS to be read at (*e*) Morning and Evening Prayer on the (*f*) Sundays, and other (*g*) Holidays throughout the year.

| ¶ *Leſſons proper for Sundays.* | | |
|---|---|---|
| *Sundays of Advent.* | *Mattins.* | *Evenſong.* |
| The firſt. | Iſai. i. | Iſai. ii. |
| ii. | v. | xxv. |
| iii. | xxv. | xxvi. |
| iv. | xxx. | xxxii. |

| *Sundays after Chriſtmas.* | *Mattins.* | *Evenſong.* |
|---|---|---|
| The firſt. | Iſai. xxxvii. | Iſai. xxxviii. |
| ii. | xli. | xliii. |
| *Sundays after the Epiphany.* | | |
| The firſt. | xliv. | xlvi. |
| ii. | li. | liii. |
| iii. | lv. | lvi. |

*Sundays*

NOTES.

(*e*) *Read at Morning and Evening Prayer.*] The Two Times of Worſhipping God in Publick among the *Jews*, were Morning and Evening, and that by God's own Appointment; the Morning and Evening Sacrifice drawing the People together for that purpoſe. *Thou ſhalt offer upon the Altar two Lambs of the firſt Year: The one Lamb thou ſhalt offer in the Morning, and the other in the Evening*, Exod. XXIX. 39. Which Precept was conſtantly obſerved, as long as the City and Polity of the *Jews* ſtood. For *Joſephus* ſays, Διὸ τὴν ἡμέραν, πρῶτα μὲν καὶ ἐναύσιον ἄγειν, ἱερεύοντων ὅτι τοῦ Σαμῶ. Twice a Day, in the Morning and at the Ninth Hour, they offer Sacrifice. *Joſeph. Ant.* Lib. XIV. C. 8. And that this was the Hour of Prayer, for Devout People to go to the Temple, to perform their Devotions there, is plain from *Acts* III. 1. *Peter and John went up together into the Temple, being the ninth hour.* Which is confirmed by the *Talmud. Rabbi Joſi Ben Chaninah* ſaith, *The Patriarchs appointed the Prayers. R. Joſua Ben-Levi* ſaith, *They appointed them, according to the Daily Sacrifices. Morning-Prayer is till the fourth hour: The Prayer of the* Mincha, *or the Evening, is till the Evening. Beraceth*, cited by Dr. *Lightfoot. Talm. Ex.* 649.

Upon this Account, the Primitive Chriſtians, who would not be behind-hand with the *Jews* in their Devotion, did conſtantly obſerve theſe Two Solemn Times of Prayer; and did very early add a Third. For, as ſome Devout *Jews* had a Third Hour, which they devoted to Prayer, *viz.* (our Twelve a Clock) when they retired to ſome Cloſet, or other private Place, to ſay their Prayers; as we ſee in the Example of *Peter*, who *went upon the houſe-top to pray, about the ſixth hour.* Acts X. 9. So the Primitive Chriſtians turned this Hour, which was formerly voluntary, into a Settled Hour of Publick Devotion. For ſo it was ſettled before St. *Cyprian*'s Time; for this Father gives a Rationale of the Inſtitution of the Three Solemn Hours of Prayer. The Morning-Prayer (he ſays) was inſtituted in Remembrance of Chriſt's Reſurrection; the Noon-Prayer in Remembrance of his Crucifixion, and the Evening-Prayer in Token of his Death. *Vid. Cyp de Or. Dom.* Which is confirmed likewiſe by a Paſſage in St. *Clement* of *Alexandria*. Εἰ τινες καὶ ὥρας τάπτας ἀποδίδωσιν εὐχῆς, ὡς τρίτην, φάσι, καὶ ἕκτην, καὶ ἐνάτην, &c. Tho' *ſome are for ſtated Hours of Prayer*, viz. 9, 12, *and* 3 *a Clock; yet the* ὁ γνωστικὸς, *the moſt perfect Chriſtian, will be always praying.* Clem. Alex. Strom. VII. Soon after, the Monks, who would be more devout than Common Chriſtians, were for more Hours of ſtated Prayer: And, in St. *Baſil*'s time, they had mounted them up to Seven. Op. Tom. II. P. 479. At laſt theſe were eſtabliſhed by Decree of Pope *Pelagius* II. and the *Pſalms* appointed for each Hour; which was the Riſe of what they call Canonical Hours in the Church of *Rome*. *Pol. Virg. de Rer. Inv.* Lib. II. Cap. 2. But our Church, in her Reformation, has brought back the Solemn Times of Prayer, to the moſt Ancient Inſtitution; and enjoined only Morning and Evening Prayer to be uſed.

(*f*) *Sundays*] There is little doubt to be made, but the Celebration of *Sunday*, or the Lord's-Day, is of Apoſtolical Inſtitution. For we read, That the Publick Aſſemblies of the Chriſtians, immediately after our Saviour's Aſcenſion, were held upon this Day. For, *Acts* XX. 7. we find the Diſciples *met together, upon the firſt day of the Week, to break bread*, i. e. to receive the Sacrament, and to perform other Acts of Religious Worſhip. And we may diſcover, That the Churches of *Corinth* and *Galatia* had a Religious Aſſembly upon that Day, from St. *Paul*'s commanding the Collections for the Poor to be made then. *Upon the firſt day of the Week, let every one lay by him in ſtore, that there be no Collections when I come.* 1 Cor. XVI. 1. And it had obtained the Name of κυριακὴ ἡμέρα, by which it has all along been called in the Chriſtian Church, before the Time in which St. *John* wrote his *Revelations*: As is clear from *Rev.* I. 10. *I was in the Spirit upon the Lord's-Day.* St. *Ignatius* calls this Day, Τὴν κυριακὴν, ἡ ἀναστάσιμον, ἡ βασιλίδα, ἡ ὕπατον πασῶν τῶν ἡμερῶν: *The Lord's-Day, the Day ſet aſide in honour of the Reſurrection, the Princeſs of all Days.* Ignat. Ep. ad Mag. When *Pliny* ſays of the Chriſtians in his Time, *Soliti ſunt ſtato die ante lucem convenire; They are wont, upon* a Settled or Stated Day, *to meet together before Day-light.* Plin. Ep. Lib. X. it is very probable, that he means here the Lord's-Day. *Juſtin Martyr* is more expreſs. Τὴν δὲ τοῦ ἡλίου ἡμέραν, κοινῇ πάντες εἰς συνέλευσιν ποιούμεθα, &c. *Upon* Sunday *all of us meet in a Publick Congregation; as being that day, wherein God, dividing the Light from the Darkneſs, created the World; and wherein Jeſus Chriſt, our Saviour, roſe again from the dead.* Juſt. Mart. Ap. II. Another Teſtimony of the Obſervation of this Day, about this time, is from *Dionyſius*, Biſhop of *Corinth*, who lived *A. D.* 175. Τὴν σήμερον κυριακὴν ἁγίαν ἡμέραν διηγάγομεν, &c. *To-day we kept holy the Lord's-Day, wherein we read the Epiſtle which you wrote unto us.* Euſeb. Lib. IV. Cap. 22. Under *Conſtantine*'s Government, the Obſervation of this Day was eſtabliſhed by Imperial Law, and all Perſons obliged to forbear the Exerciſe of their Employs upon it, and upon the Eve likewiſe which did precede it. Τὴν δὲ κυριακὴν καλεμένην ἡμέραν, &c. *He ſet forth an Edict, That all Perſons ſhould have a Vacation in the Judicatures, and from their Employs; and that they ſhould pay their Devotions to God, upon that day, which the* Hebrews *call the Firſt day of the Week, as alſo upon that day which does precede it.* Soz. Hiſt. Eccleſ. Lib. I. Cap. 8. The like was eſtabliſhed by Eccleſiaſtical Authority, in the Council of *Laodicea*: Διὰ χριστιανοὺς ἡ κυριακὴν σχολάζοντα, εἰ τε δύναιντο, τιμᾶν. *The Chriſtians ought to lay aſide their Employs, if it may be, on the Lord's-Day.* Where it muſt be noted, that the εἰ τε δύναιντο doth not leave it to the Pleaſure of the Chriſtians, whether they will work, or do as they uſe to do on Common-Days (as ſome have imagined) but only makes an Exception for Works of abſolute Neceſſity. For *Balſamon* commenting upon this Canon, ſays, *That the Fathers of this Council did not neceſſarily command not to work; but they qualified it by this Clauſe*, εἰ τε δύναιντο. *For, if upon account of extreme Poverty, or any great Neceſſity, a man ſhall exerciſe his Calling, the Canon will not lye againſt him.* And *Zonaras* expounds it, as if it had a principal Regard to Husbandmen. *The Canon* (ſays he) *adds* εἰ τε δύναιντο: *For the Civil Law requires* ἀπραξίαν τινὰ ἡμέρας, *a Ceſſation from Labour, without any Excuſe, except in the Caſe of Husbandmen; but it permits them to labour on the Lord's-Day, becauſe they may not have the Opportunity of getting another Day ſo convenient for their Buſineſs*

(*g*) *Holidays.*] That ſeveral Holidays were obſerved in the Church from the very beginning of Chriſtianity, or at leaſt in the very firſt Ages, is a Matter I think beyond Diſpute: As particularly

| *Sundays after the Epiphany.* | *Mattins.* | *Evenſong.* |
|---|---|---|
| iv. | Iſai. lvii. | Iſai. lviii. |
| v. | lix. | lxiv. |
| (a) vi. | lxv. | lxvi. |
| *Septuageſima.* | Gen. i. | Gen. ii. |
| *Sexageſima.* | iii. | vi. |
| *Quinquageſima.* | ix (b) *to* v. 20. | xii. |
| *Lent.* First Sunday. | xix.(c) *to* v. 30. | xxii. |
| ii. | xxvii. | xxxiv. |
| iii. | xxxix. | xlii. |
| iv. | xliii. | xlv. |
| v. | Exod. iii. | Exod. v. |
| vi. | | |
| 1. Leſſon. | Exod. ix. | Exod. x. (11. |
| 2. Leſſon. | (d)Matth. xxvi. | (e) Heb.v. *to* v. |
| *Eaſter Day.* | | |
| 1. Leſſon. | Exod. xii. | Exod. xiv. |
| 2. Leſſon. | Rom. vi. | Acts ii.(f)v.22. |
| *Sundays after Eaſter.* The firſt. | Numb. xvi. | Numb. xxii. |
| ii. | (g) xxiii, xxiv. | xxv. |
| iii. | Deut. iv. | Deut. v. |

| *Sundays after Eaſter.* | *Mattins.* | *Evenſong.* |
|---|---|---|
| iv. | Deut. vi. | Deut. vii. |
| v. | viii. | ix. |
| *Sunday after Aſcenſion day.* | xii. | xiii. |
| *Whitſunday.* | (18. | |
| 1. Leſſon. | Deu.xvi.(h)*to*v. | (i) Iſai. xi. |
| 2. Leſſon. | Acts x. v. 34. | Act.xix.*to*v.21. |
| *Trinity Sunday.* | | |
| 1. Leſſon. | (k) Gen. i. | (l) Gen. xviii. |
| 2. Leſſon. | Matth. iii. | (m) 1 John v. |
| *Sundays after Trinity.* The firſt. | Joſh. x. | Joſh. xxiii. |
| ii. | Judg. iv. | Judg. v. |
| iii. | 1 Sam. ii. | 1 Sam. iii. |
| iv. | xii. | xiii. |
| v. | xv. | xvii. |
| vi. | 2 Sam. xii. | (n)2 Sam. xix. |
| vii. | (o) xxi. | xxiv. |
| viii. | 1 Kings xiii. | 1 Kings xvii. |
| ix. | xviii. | xix. |
| x. | xxi. | xxii. |

*Sundays*

## VARIOUS READINGS.

(a) *The Two Leſſons for this Day added in the Laſt Review.*

(b) *This Limitation was made the Laſt Review; the whole Chapter being read before.*

(c) *This Limitation was made the Laſt Review; the whole Chapter being read before.*

(d) Exod. iv. O. C. P.

(e) Exod. x. O. C. P.

(f) *This Limitation made the laſt Review, the whole Chapter being read before.*

(g) Numb. xxiii. O. C. P.

(h) *This Limitation made the laſt Review.*

(i) Wiſd. i. O. C. P.

(k) Gen. xviii. O. C. P.

(l) Joſ. i. O. C. P.

(m) *This Second Leſſon was added the laſt Review.*

(n) 2 Sam. xxi. O. C. P.

(o) 2 Sam. xxii. O. C. P.

## NOTES.

ticularly the Feaſts of the *Nativity*, *Reſurrection*, *Pentecoſt*, &c. which, as they are mentioned by the moſt early Writers in the Church, ſo they have been eſteemed by all Antiquity, to have been of Apoſtolical Obſervation. After theſe came into uſe the Obſervation of the Days, whereon Martyrs ſuffered; one of the firſt Inſtances whereof we have, in the People of *Smyrna*, who kept the Anniverſary-Day of the Martyrdom of *Polycarp*. Euſ. Lib. IV. Cap. 14. And this happened *A. D.* 170. This Practice of the Chriſtians became more common, in *Tertullian*'s Time, who ſays; *That it was uſual to have annual Oblations*, i. e. *ſolemn Prayers upon the Birth-Days* (i. e.) *the Martyrdoms. Annuas Oblationes fieri ſolere pro Natalitiis*. This Inſtitution, St. *Baſil* ſays, had a double Cauſe of its Original, *That we may be incited to imitate the Zeal of thoſe, who have been conſtant in their Faith unto Death*; as alſo, *That Men, being exerciſed in the Performance of theſe Duties, might not have leiſure to attend to the prophane Feſtivals of the Heathens*, Baſ. Aſc. Cap. 4. The following Ages were likewiſe as forward, in the celebrating the Feſtivals of the Martyrs and Holy Men of their Time; ſo that, at laſt, it came to be ſo common, as not only made the Obſervation of them very troubleſome, but occaſioned them to crowd their Calendars with a Set of dead Saints, who, when they were alive, were not worthy to be reckoned among wiſe Men. But, though they were ſo forward in coining Feſtivals for theſe modern Saints, they ſeemed long to have forgotten the Apoſtles themſelves; they being firſt brought into the Calendar by one of our *Engliſh* Councils, *viz.* That of *Oxford*, held under *Stephen* Archbiſhop of *Canterbury*, A. D. 1222. But upon the Reformation, our Church caſt off all the Feſtivals of the Modern Martyrs, and retained only thoſe of the Apoſtles, and ſome other few Feſtivals, which related to our Saviour.

VARI-

| *Sundays after Trinity.* | *Mattins.* | *Evenſong.* |
|---|---|---|
| xi. | 2 Kings v. | 2 Kings ix. |
| xii. | x. | xviii. |
| xiii. | xix. | xxiii. |
| xiv. | Jere. v. | Jere. xxii. |
| xv. | xxxv. | xxxvi. |
| xvi. | Ezek. ii. | (p) Ezek. xiii. |
| xvii. | (q) xiv. | xviii. |
| xviii. | xx. | xxiv. |
| xix. | Dan. iii. | Dan. vi. |
| xx. | Joel ii. | Mic. vi. |
| xxi. | Hab. ii. | Prov. i. |
| xxii. | (r) Prov. ii. | iii. |
| xxiii. | xi. | xii. |
| xxiv. | xiii. | xiv. |
| xxv. | xv. | xvi. |
| xxvi. | xvii. | xix. |

## ¶ (s) *Leſſons proper for Holidays.*

| | *Mattins.* | *Evenſong.* |
|---|---|---|
| *S. Andrew.* | (t) Prov. xx. | (v) Prov. xxi. |
| *S. Thomas the Apoſtle.* | (x) xxiii. | (y) xxiv. |

| | *Mattins.* | *Evenſong.* |
|---|---|---|
| *Nativity of CHRIST.* | | |
| 1. Leſſon. | (z) Iſai. ix. *to* v. (8. | Iſai. vii. v. 10. *to* v. 17. |
| 2. Leſſon. | Luk. ii. *to* v. (15. | Titus iii. v. 4. *to* (v. 9. |
| *St. Steven.* | | |
| 1. Leſſon. | (aa) Prov. xxviii. | (bb) Eccleſ. iv. |
| 2. Leſſon. | Acts vi. v. 8. and C. vii. *to* v. 30. | Acts vii. v. 30. *to* (v. 55. |
| *S. John.* | | |
| 1. Leſſon. | (cc) Eccleſ. v. | (dd) Eccleſ. vi. |
| 2. Leſſon. | Apoc. i. | Apoc. xxii. |
| *Innocents Day.* | (ee) Jer. xxxi. *to* (v. 18. | (ff) Wiſd. i. |
| *Circumciſion.* | | |
| 1. Leſſon. | Gen. xvii. | Deut. x. v. 12. |
| 2. Leſſon. | Rom. ii. | Coloſ. ii. |
| *Epiphany.* | | |
| 1. Leſſon. | (gg) Iſai. lx. | Iſai. xlix. |
| 2. Leſſon. | Luk. iii. *to* v. (23. | Joh. ii. *to* v. 12. |
| *Converſion of St. Paul.* | | |
| 1. Leſſon. | (hh) Wiſd. v. | (ii) Wiſd. vi. |
| 2. Leſſon. | Act. xxii. *to* v. (22. | Acts xxvi. |
| *Purification of the Virgin Mary.* | (kk) Wiſd. ix. | (ll) Wiſd. xii. |
| *S. Matthias.* | (mm) xix. | (nn) Ecclus. i. |
| *Annunciation of our Lady.* | (oo) Ecclus ii. | (pp) iii. |

*Wedneſday*

### VARIOUS READINGS.

(p) Ezek. xiv. O. C. P.
(q) Ezek. xvi. O. C. P.
(r) Prov. vii. O. C. P.
(s) *Proper Leſſons for diverſe Feaſts and Days at Morning and Even-Prayer.* 2 B. Edw. VI.
*Leſſons proper for ſome Holidays.* S. L.
*Proper Leſſons to be read for the Firſt Leſſons, both at Morning and Evening Prayer, on the* Sundays *throughout the Year; and for ſome alſo, the Second Leſſons.* O. C. P.
(t) *Omitted in the* 1 *and* 2 *of* Edward VI. *and in the* Scotch *Liturgy.*
(v) *Omitted in the Firſt and Second Book of* Edw. VI. *and the* Scotch *Liturgy.*
(x) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
(y) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
(z) *This Limitation of the Chapter made the laſt Review.*
(aa) *Omitted in the Firſt and Second Book of* Edward VI.
(bb) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
(cc) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
(dd) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
(ee) *Scot. Lit.* Exod. i.
(ff) *S. L.* Jer. xxxi. *unto* v. 18.
(gg) Iſa. xlviii. O. C. P.
(hh) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *S. L.* Wiſd. i.
(ii) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *S. L.* Wiſd. ii.
(kk) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *S. L.* Wiſd. iv.
(ll) *Omitted in the Firſt and Second B. of* Edw. VI. *and in S. L.*
(mm) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *and in S. L.*
(nn) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *and S. L.*
(oo) *Omitted in the Firſt and Second Book of* Edw. VI.
(pp) *Omitted in the* 1 *B. of* Edw. VI. 2 *B.* Oſee xiii, xiv.

| *Wedneſday before Eaſter.* | *Mattins.* | *Evenſong.* |
|---|---|---|
| 1. Leſſon. | (qq) Hoſ. xiii. | (rr) Hoſ. xiv. |
| 2. Leſſon. | (ss) Joh. xi. v. 45. | |
| *Thurſday before Eaſter.* | | |
| 1. Leſſon. | (tt) Dan. ix. | (uu) Jere. xxxi. |
| 2. Leſſon. | John xiii. | |
| *Good-Friday.* | | |
| 1. Leſſon. | (xx) Ge. xxii. *to* v. | Iſai. liii. |
| 2. Leſſon. | Joh. xviii. (20. | 1 Pet. ii. |
| *Eaſter-Even.* | | |
| 1. Leſſon. | Zech. ix. | Exod. xiii. |
| 2. Leſſon. | Luk. xxiii. v. 50. | Heb. iv. |
| *Munday in Eaſter week.* | | |
| 1. Leſſon. | (yy) Exod. xvi. | (zz) Exod. xvii. |
| 2. Leſſon. | Matth. xxviii. | Acts iii. |
| *Tueſday in Eaſter week.* | | |
| 1. Leſſon. | (aaa) Exod. xx. | (bbb) Exod. xxxii |
| 2. Leſſon. | (ccc) Lu. xxiv. *to* (v. 13. | 1 Cor. xv. |
| *S. Mark.* | (ddd) Ecclus iv. | (eee) Ecclus v. |
| *S. Philip and S. Jacob.* | | |
| 1. Leſſon. | (fff) vii. | (ggg) ix. |
| 2. Leſſon. | John i. v. 43. | |
| *Aſcenſion d.* | | |
| 1. Leſſon. | (hhh) Deut. x. | (iii) 2 Kin. ii. |
| 2. Leſſon. | (kkk) Luk. xxiv. (v. 44. | Eph. iv. *to* v. 17. |
| *Munday in Whitſun-week.* | | |
| 1. Leſſon. | (lll) Gen. xi. *to* (v. 10. | (mmm) Num. xi. v 16. *to* v. 30. |
| 2. Leſſon. | 1 Cor. xii. | 1 Cor. xiv. *to* (v. 26. |

| *Tueſday in Whitſun-week.* | *Mattins.* | *Evenſong.* |
|---|---|---|
| 1. Leſſon. | (nnn) 1 Sam. xix. (v. 18. | (ooo) Deuter. (xxx. |
| 2. Leſſon. | 1 Theſſ. v. verſ. 12. *to* v. 24. | 1 John iv. *to* v. (14. |
| (ppp) *S. Barnabas.* | | |
| 1. Leſſon. | (qqq) Ecclus x. | (rrr) Ecclus xii. |
| 2. Leſſon. | Acts xiv. | Acts xv. *to* v. 36. |
| *S. John Baptiſt.* | | |
| 1. Leſſon. | Malach. iii. | Mal. iv. |
| 2. Leſſon. | Matth. iii. | Mat. xiv. *to* v. 13 |
| *S. Peter.* | | |
| 1. Leſſon. | (sss) Ecclus xv. | (ttt) Ecclus xix. |
| 2. Leſſon. | Acts iii. | Acts iv. |
| *S. James.* | (uuu) Ecclus xxi. | (xxx) Ecclus xxii |
| *S. Bartholomew.* | (yyy) xxiv. | (zzz) xxix. |
| *S. Matthew.* | (aaaa) xxxv. | (bbbb) xxxviii. |
| *S. Michael.* | | (v. 5. |
| 1. Leſſon. | (cccc) Gen. xxxii. | (dddd) Dan. x. |
| 2. Leſſon. | Acts xii. *to* v. 20. | Jud. v. 6. *to* v. 16. |
| *S. Luke.* | (eeee) Ecclus li. | (ffff) Job i. |
| *S. Simon & S. Jude.* | (gggg) Job xxiv, xxv. | (hhhh) xlii. |
| *All Saints.* | | |
| 1. Leſſon. | Wiſ. iii. *to* v. 10. | Wiſ. v. *to* v. 17. |
| 2. Leſſon. | Heb. xi. v. 33. *and* Cap. 12. *to* v. 7. | Apoc. xix. *to* v. 17. |

(qq) 1 *B.* Edw. VI. Lam. i.
*Omitted in the* 2 *B. of* Edward VI.

(rr) *Added in the Laſt Review.*

(ff) 1 *B.* Edw. VI. Lam. ii.
O. C. P. Dan. ix.

(tt) *Added in the Laſt Review.*

(vv) 1 *B.* Edw. VI. Lam. iii.

(xx) *Both the Second Leſſons for this Day were added in the Laſt Review: And* Gen. xxii. *the Morning Firſt Leſſon, limited to* v. 20. *which was formerly read all through.*

(yy) *Omitted in* 1 *and* 2 *of* Edw. VI.

(zz) *Omitted in the* 1 *and* 2 *B. of* Edward VI.

(aaa) *Omitted in the* 1 *and* 2 *B. of* Edw. *the* VIth. *and* O. C. P.

(bbb) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *and* O. C. P.

(ccc) *Added in the Laſt Review.*

(ddd) *Omitted in the* 1 *and* 2 *of* Edw. VI.

(eee) *Omitted in the* 1 *and* 2 *of* Edw. VI.

(fff) *Omitted in the* 1 *and* 2 *of* Edw. VI.
1 *Book of* Edw. VI. Acts vii. *unto* When the Apoſtles.

(ggg) *Omitted in the* 1 *and* 2 *of* Edw. VI.

(hhh) *Omitted in the* 1 *and* 2 *of* Edw. VI.

(iii) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.

(kkk) *The Second Leſſons added in the Laſt Review.*

(lll) Gen. xi. *unto* Theſe are the generations of Sem. O. C. P.
*Omitted in the* 1 *and* 2 *of* Edw. VI.

(mmm) *Omitted in the* 1 *and* 2 *of* Edw. VI. Numb. xi. Gather unto me, *unto* Moſes, and the Elders returned.

(nnn) *Omitted in the* 1 *and* 2 *of* Edw. VI.
*Second Leſſon added in the Laſt Review.*

(ooo) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
*The Second Leſſon added in the Laſt Review.*

(ppp) S. Barnabe, 1 *and* 2 *B. of* Edw. VI. *and* O. C. P.

(qqq) *Omitted in the Firſt Book of* Edw. VI.

(rrr) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
*Second Leſſon,* Acts xv. *unto* After certain days.

(sss) *Omitted in* 1 *and* 2 *B. of* Edw. VI. *and S. L.*

(ttt) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *and S. L.*

(vvv) *Omitted in the* 1 *and* 2 *of* Edw. VI. *and S. L.*

(xxx) *Omitted in the* 1 *and* 2 *of* Edw. VI. *and S. L.*

(yyy) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.

(zzz) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.

(aaaa) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.

(bbbb) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.

(cccc) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *and S. L.*

(dddd) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *and S. L.*
*The Second Leſſons added in the Laſt Review.*

(eeee) *Omitted in* 1 *and* 2 *B. of* Edw. VI. *and S. L.*

(ffff) *Omitted in* 1 *and* 2 *B. of* Edw. VI. *and S. L.*

(gggg) *Omitted in* 1 *and* 2 *B. of* Edw. VI *and S. L.*

(hhhh) *Omitted in the* 1 *and* 2 *Book of* Edw. VI. *and S. L.*

¶ *Proper*

## ¶ *Proper Pſalms on certain Days.*

| | *Mattins.* | *Evenſong.* |
|---|---|---|
| ¶ *Chriſtmas-day.* | Pſal. xix.<br>xlv.<br>lxxxv. | lxxxix.<br>cx.<br>cxxxii. |
| ¶ * *Aſh-Wedneſday.* | vi.<br>xxxii.<br>xxxviii. | cii.<br>cxxx.<br>cxliii. |
| ¶ † *Good-Friday.* | xxii.<br>xl.<br>liv. | lxix.<br>lxxxviii. |
| ¶ *Eaſter-day.* | ii.<br>lvii.<br>cxi. | cxiii.<br>cxiv.<br>cxviii. |
| ¶ *Aſcenſion-day.* | viii.<br>xv.<br>xxi. | xxiv.<br>xlvii.<br>cviii. |
| ¶ *Whit-Sunday.* | xlviii.<br>lxviii. | civ.<br>cxlv. |

* *The Proper Pſalms upon this Day were added in the Laſt Review.*

† *The Proper Pſalms upon this Day, added in the Laſt Review.*

# TABLES and RULES for the Moveable, and Immoveable Feaſts; Together with the days of Faſting and Abſtinence, through the whole year.

### *RULES to know when the Moveable Feaſts, and Holidays begin.*

* (*f*) *Eaſter*-day (on which the reſt depend) is always the firſt *Sunday* after the firſt

*VARIOUS READINGS.*

* *This and the following Rule were added in the Laſt Review.*

*NOTES.*

(*f*) Eaſter-day *on which.* ] As the Obſervation of this Great Chriſtian Feſtival was very early in the Church, ſo it was not obſerved exactly at the ſame time. The Chriſtians of the Eaſt, following the Example of St. *John*, kept it preciſely upon the Fourteenth day after the *Equinox*, whatſoever day of the Week it happened to be. The Weſtern Churches, following the Practice of St. *Peter* and St. *Paul*, Celebrated that Feaſt, upon the *Sunday* following that Fourteenth Day. This difference in the Obſervance of *Eaſter* continued a conſiderable time, with great Chriſtian Charity and Forbearance of one another; each allowing Liberty to the other, to follow their Ancient Cuſtoms, delivered down from their reſpective Predeceſſors. But, about the Year of Chriſt 147, Pope *Pius*, moved thereunto, upon a pretended Revelation made to *Hermes*, by an Angel in a Paſtoral Habit, who told him that all Perſons ought to celebrate *Eaſter* upon the following *Sunday*, made a Decree purſuant to that purpoſe, ſtrictly commanding all Chriſtians whatſoever, to conform their Practice therein to the *Roman* Rule. His Succeſſor *Anicetus* perſiſted in the ſame Reſolution; Which drew the famous *Polycarp* to *Rome*, to compoſe this unhappy Difference, between the *Aſiatick*, and the Weſtern Churches. But ſince they could not ſo compromiſe the Matter, as to come to an Uniformity of Practice, *Polycarp* and *Anicetus* parted very friendly; agreeing that each of them, with their Adherents, ſhould continue to follow their Ancient Practice, without condemning one another. After the Martyrdom of *Polycarp*, the Controverſy was renewed, and *Eleutherius* being then Biſhop of *Rome*, in Oppoſition to the *Aſiaticks*, confirmed the Decree of his Predeceſſor *Pius*. But about the Year 200, under the Empire of *Pertinax*, *Victor* being Biſhop of *Rome*, convened a Synod there, and paſſed a Decree, That it was abſolutely unlawful to celebrate *Eaſter*, upon the Fourteenth Day of the Moon. Copies of this Decree he diſpatches to moſt Chriſtian Churches, requiring them to declare their Opinion, in Favour of the *Roman* Practice. Several Synods were congregated upon this account, one at *Cæſarea* in *Paleſtine*; one at *Lyons* in *France*, under *Irenæus*; one at *Jeruſalem*, under *Narciſſus*, and ſome others in *Pontus*, *Achaia*, *Corinth*, and in *Meſopotamia*. All theſe did μιᾷ γνωμῃ, unanimouſly confirm the *Roman* Way of Obſervation. *Euſeb.* Lib. V. Cap. 26. Several Synods were held by ſome of the *Aſiatick* Churches, in Oppoſition to theſe; as reſolutely declaring on their ſide, That they would never depart from the Uſages of their Great Predeceſſors, S. *John*, *Philip* and *Polycarp*, to ſubmit to the Will of One Foreign Biſhop:

| *Wedneſday before Eaſter.* | *Mattins.* | *Evenſong.* |
|---|---|---|
| 1. Leſſon. | (qq) Hoſ. xiii. | (rr) Hoſ. xiv. |
| 2. Leſſon. | (ss) Joh. xi. v. 45. | |
| *Thurſday before Eaſter.* | | |
| 1. Leſſon. | (tt) Dan. ix. | (uu) Jere. xxxi. |
| 2. Leſſon. | John xiii. | |
| *Good-Friday.* | | |
| 1. Leſſon. | (xx) Ge. xxii. *to* v. | Iſai. liii. |
| 2. Leſſon. | Joh. xviii. (20. | 1 Pet. ii. |
| *Eaſter-Even.* | | |
| 1. Leſſon. | Zech. ix. | Exod. xiii. |
| 2. Leſſon. | Luk. xxiii. v. 50. | Heb. iv. |
| *Munday in Eaſter week.* | | |
| 1. Leſſon. | (yy) Exod. xvi. | (zz) Exod. xvii. |
| 2. Leſſon. | Matth. xxviii. | Acts iii. |
| *Tueſday in Eaſter week.* | | |
| 1. Leſſon. | (aaa) Exod. xx. | (bbb) Exod. xxxii |
| 2. Leſſon. | (ccc) Lu. xxiv. *to* (v. 13. | 1 Cor. xv. |
| *S. Mark.* | (ddd) Ecclus iv. | (eee) Ecclus v. |
| *S. Philip and S. Jacob.* | | |
| 1. Leſſon. | (fff) vii. | (ggg) ix. |
| 2. Leſſon. | John i. v. 43. | |
| *Aſcenſion d.* | | |
| 1. Leſſon. | (hhh) Deut. x. | (iii) 2 Kin. ii. |
| 2. Leſſon. | (kkk) Luk. xxiv. (v. 44. | Eph. iv. *to* v. 17. |
| *Munday in Whitſun-week.* | | |
| 1. Leſſon. | (lll) Gen. xi. *to* (v. 10. | (mmm) Num. xi. v 16. *to* v. 30. |
| 2. Leſſon. | 1 Cor. xii. | 1 Cor. xiv. *to* (v. 26. |

| *Tueſday in Whitſun-week.* | *Mattins.* | *Evenſong.* |
|---|---|---|
| 1. Leſſon. | (nnn) 1 Sam. xix. (v. 18. | (ooo) Deuter. (xxx. |
| 2. Leſſon. | 1 Theſſ. v. verſ. 12. *to* v. 24. | 1 John iv. *to* v. (14. |
| (ppp) *S. Barnabas.* | | |
| 1. Leſſon. | (qqq) Ecclus x. | (rrr) Ecclus xii. |
| 2. Leſſon. | Acts xiv. | Acts xv. *to* v. 36. |
| *S. John Baptiſt.* | | |
| 1. Leſſon. | Malach. iii. | Mal. iv. |
| 2. Leſſon. | Matth. iii. | Mat. xiv. *to* v. 13 |
| *S. Peter.* | | |
| 1. Leſſon. | (sss) Ecclus xv. | (ttt) Ecclus xix. |
| 2. Leſſon. | Acts iii. | Acts iv. |
| *S. James.* | (uuu) Ecclus xxi. | (xxx) Ecclus xxii |
| *S. Bartholomew.* | (yyy) xxiv. | (zzz) xxix. |
| *S. Matthew.* | (aaaa) xxxv. | (bbbb) xxxviii. |
| *S. Michael.* | | (v. 5. |
| 1. Leſſon. | (cccc) Gen. xxxii. | (dddd) Dan. x. |
| 2. Leſſon. | Acts xii. *to* v. 20. | Jud. v. 6. *to* v. 16. |
| *S. Luke.* | (eeee) Ecclus li. | (ffff) Job i. |
| *S. Simon & S. Jude.* | (gggg) Job xxiv, xxv. | (hhhh) xlii. |
| *All Saints.* | | |
| 1. Leſſon. | Wiſ. iii. *to* v. 10. | Wiſ. v. *to* v. 17. |
| 2. Leſſon. | Heb. xi. v. 33. *and* Cap. 12. *to* v. 7. | Apoc. xix. *to* v. 17. |

(qq) 1 *B.* Edw. VI. Lam. i.
*Omitted in the* 2 *B. of* Edward VI.
(rr) *Added in the Laſt Review.*
(ss) 1 *B.* Edw. VI. Lam. ii.
O. C. P. Dan. ix.
(tt) *Added in the Laſt Review.*
(vv) 1 *B.* Edw. VI. Lam. iii.
(xx) *Both the Second Leſſons for this Day were added in the Laſt Review: And* Gen. xxii. *the Morning Firſt Leſſon, limited to* v. 20. *which was formerly read all through.*
(yy) *Omitted in* 1 *and* 2 *of* Edw. VI.
(zz) *Omitted in the* 1 *and* 2 *B. of* Edward VI.
(aaa) *Omitted in the* 1 *and* 2 *B. of* Edw. *the* VIth. *and* O. C. P.
(bbb) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *and* O. C. P.
(ccc) *Added in the Laſt Review.*
(ddd) *Omitted in the* 1 *and* 2 *of* Edw. VI.
(eee) *Omitted in the* 1 *and* 2 *of* Edw. VI.
(fff) *Omitted in the* 1 *and* 2 *of* Edw. VI.
1 *Book of* Edw. VI. Acts vii. *unto* When the Apoſtles.
(ggg) *Omitted in the* 1 *and* 2 *of* Edw. VI.
(hhh) *Omitted in the* 1 *and* 2 *of* Edw. VI.
(iii) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
(kkk) *The Second Leſſons added in the Laſt Review.*
(lll) Gen. xi. *unto* Theſe are the generations of Sem. O. C. P.
*Omitted in the* 1 *and* 2 *of* Edw. VI.

(mmm) *Omitted in the* 1 *and* 2 *of* Edw. VI. Numb. xi. Gather unto me, *unto* Moſes, and the Elders returned.
(nnn) *Omitted in the* 1 *and* 2 *of* Edw. VI.
*Second Leſſon added in the Laſt Review.*
(ooo) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
*The Second Leſſon added in the Laſt Review.*
(ppp) S. Barnabe, 1 *and* 2 *B. of* Edw. VI. *and* O. C. P.
(qqq) *Omitted in the Firſt Book of* Edw. VI.
(rrr) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
*Second Leſſon,* Acts xv. *unto* After certain days.
(sss) *Omitted in* 1 *and* 2 *B. of* Edw. VI. *and S. L.*
(ttt) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *and S. L.*
(vvv) *Omitted in the* 1 *and* 2 *of* Edw. VI. *and S. L.*
(xxx) *Omitted in the* 1 *and* 2 *of* Edw. VI. *and S. L.*
(yyy) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
(zzz) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
(aaaa) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
(bbbb) *Omitted in the* 1 *and* 2 *B. of* Edw. VI.
(cccc) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *and S. L.*
(dddd) *Omitted in the* 1 *and* 2 *B. of* Edw. VI. *and S. L.*
*The Second Leſſons added in the Laſt Review.*
(eeee) *Omitted in* 1 *and* 2 *B.* of Edw. VI. *and S. L.*
(ffff) *Omitted in* 1 *and* 2 *B. of* Edw. VI. *and S. L.*
(gggg) *Omitted in* 1 *and* 2 *B. of* Edw. VI *and S. L.*
(hhhh) *Omitted in the* 1 *and* 2 *Book of* Edw. VI. *and S. L.*

¶ *Proper*

## ¶ *Proper Pſalms on certain Days.*

| | *Mattins.* | *Evenſong.* |
|---|---|---|
| ¶ *Chriſtmas-day.* | Pſal. xix.<br>xlv.<br>lxxxv. | lxxxix.<br>cx.<br>cxxxii. |
| ¶ * *Aſh-Wedneſday.* | vi.<br>xxxii.<br>xxxviii. | cii.<br>cxxx.<br>cxliii. |
| ¶ † *Good-Friday.* | xxii.<br>xl.<br>liv. | lxix.<br>lxxxviii. |
| ¶ *Eaſter-day.* | ii.<br>lvii.<br>cxi. | cxiii.<br>cxiv.<br>cxviii. |
| ¶ *Aſcenſion-day.* | viii.<br>xv.<br>xxi. | xxiv.<br>xlvii.<br>cviii. |
| ¶ *Whit-Sunday.* | xlviii.<br>lxviii. | civ.<br>cxlv. |

* *The Proper Pſalms upon this Day were added in the Laſt Review.*

† *The Proper Pſalms upon this Day, added in the Laſt Review.*

# TABLES and RULES for the Moveable, and Immoveable Feaſts; Together with the days of Faſting and Abſtinence, through the whole year.

## *RULES to know when the Moveable Feaſts, and Holidays begin.*

* (f) *Eaſter*-day (on which the reſt depend) is always the firſt *Sunday* after the firſt

*VARIOUS READINGS.*

* *This and the following Rule were added in the Laſt Review.*

*NOTES.*

(f) Eaſter-day *on which.* ] As the Obſervation of this Great Chriſtian Feſtival was very early in the Church, ſo it was not obſerved exactly at the ſame time. The Chriſtians of the Eaſt, following the Example of St. *John*, kept it preciſely upon the Fourteenth day after the *Equinox*, whatſoever day of the Week it happened to be. The Weſtern Churches, following the Practice of St. *Peter* and St. *Paul*, Celebrated that Feaſt, upon the *Sunday* following that Fourteenth Day. This difference in the Obſervance of *Eaſter* continued a conſiderable time, with great Chriſtian Charity and Forbearance of one another; each allowing Liberty to the other, to follow their Ancient Cuſtoms, delivered down from their reſpective Predeceſſors. But, about the Year of Chriſt 147, Pope *Pius*, moved thereunto, upon a pretended Revelation made to *Hermes*, by an Angel in a Paſtoral Habit, who told him that all Perſons ought to celebrate *Eaſter* upon the following *Sunday*, made a Decree purſuant to that purpoſe, ſtrictly commanding all Chriſtians whatſoever, to conform their Practice therein to the *Roman* Rule. His Succeſſor *Anicetus* perſiſted in the ſame Reſolution; Which drew the famous *Polycarp* to *Rome*, to compoſe this unhappy Difference, between the *Aſiatick*, and the Weſtern Churches. But ſince they could not ſo compromiſe the Matter, as to come to an Uniformity of Practice, *Polycarp* and *Anicetus* parted very friendly; agreeing that each of them, with their Adherents, ſhould continue to follow their Ancient Practice, without condemning one another. After the Martyrdom of *Polycarp*, the Controverſy was renewed, and *Eleutherius* being then Biſhop of *Rome*, in Oppoſition to the *Aſiaticks*, confirmed the Decree of his Predeceſſor *Pius*. But about the Year 200, under the Empire of *Pertinax*, *Victor* being Biſhop of *Rome*, convened a Synod there, and paſſed a Decree, That it was abſolutely unlawful to celebrate *Eaſter*, upon the Fourteenth Day of the Moon. Copies of this Decree he diſpatches to moſt Chriſtian Churches, requiring them to declare their Opinion, in Favour of the *Roman* Practice. Several Synods were congregated upon this account, one at *Cæſarea* in *Paleſtine*; one at *Lyons* in *France*, under *Irenæus*; one at *Jeruſalem*, under *Narciſſus*, and ſome others in *Pontus*, *Achaia*, *Corinth*, and in *Meſopotamia*. All theſe did μιᾷ γνωμῃ, unanimouſly confirm the *Roman* Way of Obſervation. *Euſeb.* Lib. V. Cap. 26. Several Synods were held by ſome of the *Aſiatick* Churches, in Oppoſition to theſe; as reſolutely declaring on their ſide, That they would never depart from the Uſages of their Great Predeceſſors, S. *John*, *Philip* and *Polycarp*, to ſubmit to the Will of One Foreign Biſhop:

first (g) full Moon, which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after. *Advent-*

Bishop: As is to be seen in the Letter of *Polycrates*, one of the Principal *Eastern* Bishops; a Fragment of which is extant in *Eusebius*. *Victor*, nettled by this Opposition, flew into so Unchristian a Degree of Anger and Fury, as to declare all the *Asiaticks* Excommunicate, who would not comply with his Practice. Which gave great Offence to all Peaceable Men of his own Opinion, particularly to *Irenæus* Bishop of *Lyons*; who afterwards took a great deal of Pains in Composing this Difference, and quieting the Minds of each Party: By whose good Endeavours the Quarrel was laid aside, or at least patched up, for some time. But about the Year 318, the Controversy broke out a-fresh, under the Reign of *Constantine*; which Pious Prince used all his Interest and Authority, to allay it, and bring the Opposite Parties to an Uniformity of Practice: And at last he got a Canon to be passed in the Famous Universal Council of *Nice*; Τὴν ἁγιωτάτην τῆς Πάσχα ἑορτὴν μιᾷ καὶ τῇ αὐτῇ ἡμέρᾳ συντελεῖσθαι: That every-where, the Feast of *Easter* should be observed upon the same Day; *i. e.* The *Sunday after the Fourteenth*. Theod. Hist. Eccl. Lib. I. Cap. 9. Socr. Lib. I. Cap. 9. This Affair being now settled by the Authority of an Oecumenical Council, the Dispute began by degrees to dwindle, and at last dropped. Now the Feast of *Easter* being to be observed at this Time, both by Ecclesiastical Law and Ancient Custom; the Church has provided Tables, for the exact Discovery of the Time, when this Festival is to be Celebrated.

(g) *First Full Moon*] This Rule is excepted against by some as a false Rule, and of such a dangerous Consequence, as to deter Conscientious Ministers from Subscribing to the Book of Common-Prayer; as fearing thereby to commit a great Sin, by Attesting under their Hands an Evident Falsity. Take the Objection in Mr. *Baxter*'s own Words. "By this General Declaration, "we are obliged to assent to, (as true) to approve, and to "use these Words after the Calendar: [Rules to know when "the Moveable Feasts and Holidays begin. *Easter-day* (on "which the rest depend) is always the First *Sunday* after the "first Full Moon, which happens next after the One and twen-"tieth Day of *March*.] This Rule is false; as 1. every Almanack "will shew. 2. The Table following to find out *Easter* for "ever. 3. The Practice of the Church which keepeth *Easter* "on another Day. To consent to use this, is to consent to "keep *Easter-day* contrary to all Christian Churches, and con-"trary to another Rule in the same Book: And to consent to "use both Rules, is to consent to keep Two *Easter-days* in "One Year." To allow Mr. *Baxter*'s Argument its full Force, I will instance for him in the present Year 1709. The first Full Moon after the 21st of *March*, is *April* the 13th, as all our Almanacks tell us; and the next *Sunday* after such Full Moon, is *April* the 17th. That ought, according to this Rule (he thinks) to be *Easter-day*; which nevertheless is but *Palm-Sunday*. But if we consult the Table to find *Easter for Ever*, we find we are directed to another Day. For the Angle, wherein the *Sunday*-Letter B and the Prime 19 meet, (according to the Direction to find out *Easter* by that Table) shews *April* the 24th to be *Easter-day*.

But I answer to this, That this whole Objection is grounded upon a Mistake, which supposes our Church to reckon the Full Moons according to the Rules of the Modern Almanacks; whereas she governs herself therein by the Ancient Synodical Determinations, and Paschal Cycles of the Church. And one would hardly imagine, how it could enter into the Thoughts of this and some other Learned Persons, to fancy that, when the Church had established an Authentick Calendar of her own, confirmed by the Law of the Realm, to find out the Ages of the Moon; People must go to the Common Almanacks, to know when the Ecclesiastical Full-Moon happens.

But to set this Matter in a true Light, it must be considered, That this evidently *false Rule* (as 'tis called) to *find out Easter by*, is the same Rule which was established by the Great Council of *Nice*; and which the Church of God, both in the *Eastern* and *Western* Parts of the World, for 13 or 14 Hundred Years together, has gone by. So that if we are in an Error, we mistake in very good Company. I have shew'd before, That the Controversy between the *East* and the *West* about the Celebration of *Easter*, was, Whether it was to be observed (as the *Asiaticks* and *Jews* did) precisely upon the very Day of the Full Moon, after the *Equinox*, or the fourteenth Day of the Age thereof; or (according to the Usage of the *Western* Church) the *Sunday* after this Full Moon. This Controversy was determined by the Council of *Nice*: And they decreed Two Things. *First*, That *Easter* should be observed συμφώνως Ρωμαίοις, according to the *Romans*, and the other *Western* Christians. *Ep. Concil. Nic. Theod.* Lib. I Cap 9. *Secondly*, Μηδὲν πίνειν ἔτι ὑμῖν κοινὸν μετὰ τῶν ἐχθίστων τῶν Ἰουδαίων ὄχλων: *That the Christians should have nothing in common with the hateful People of the* Jews, *i. e.* That they should never Celebrate their *Easter* upon the same Day, on which the *Jews* Celebrated their Passover; as appears by *Constantine*'s Letter to the Churches, upon the Occasion of the Council's Determination in this Affair. *Euseb. de Vit. Const.* Lib. III. Cap. 16. These were the Rules the Ancient Church went by; and our Church, in this Rubrick, exactly copies after their Pattern. For we fix *Easter*, as they did, not upon the first Full Moon which happens after the 21st day of *March*, (the Old Vernal *Equinox*) but upon the first *Sunday* after such first Full Moon. In the next place, we avoid, as they did, Celebrating our *Easter* at the same time the *Jews* kept their Passover: For that is the Reason of the latter Clause of the Rule before us; *If the Full Moon happens upon a* Sunday, Easter-day *is the* Sunday *after*. Because if we should keep it upon the very Day of the Full Moon, our *Easter* and the *Jewish* Passover would exactly fall out together; which would be contrary to the Determination of the Holy Council.

All the Question therefore is, What we are to account the Full Moon, or the fourteenth Day of its Age? Whether we are to be governed therein by the Church-Calendar, or by the Common Almanacks? Now I say, the Church allows no other Full-Moon, but what the Church-Calendar sets down as such; nor is it reasonable she should. For the Cycle of the Moon, as it is set down in this Calendar, was drawn up by Order of the *Nicene* Council, if we may take S. *Ambrose* his Word for it; who was very capable of understanding this Matter, and flourished not above 60 Years after the Council was held. His Words are these. *Non mediocris esse sapientiæ diem celebritatis definire Paschalis, & scriptura divina nos instruit, & Traditio majorum: qui convenientes ad Synodum Nicænam, inter illa fidei ut vera ita admiranda decreta, etiam super celebritate memoratâ, congregatis peritissimis calculandi, novemdecem annorum collegere rationem, & quasi quendam constituere circulum, ex quo exemplum in annos reliquos gigneretur. Hunc Circulum Enneadecarida nuncupaverunt, sequentes illud, quod non debeamus vanâ quadam opinione super celebritate hujusmodi fluctuare, sed verâ ratione compertâ ita omnium concurrat affectio, ut unâ nocte ubique sacrificium pro Resurrectione Domini deferatur. That it is no small part of Wisdom to settle the day of the Paschal Solemnity, we are instructed, not only by the Holy Scripture, but by the Tradition of our Forefathers; who meeting in the Synod of* Nice, *among their admirable Decrees concerning Faith, did moreover settle the Circle of Nineteen Years, by the assistance of Persons well-versed in Numbers, and made a certain Cycle, to be a Rule for all the Years that were to come after. This Cycle they called the* Enneadecateris, *or Circle of Nineteen Years; laying down this as a Rule, that we ought not to fluctuate in a vain Opinion about the keeping this Festival, but that having a settled Computation, all* Christians *should so agree, that in the same Night in all Places a Sacrifice should be offered for the Resurrection of our Lord.*

Indeed, the Copy of this Cycle which was made use of in the *Latin* Church, does not seem to have been sufficiently exact; and which having caused some Irregularities to be committed in the Observation of *Easter*, it was committed by *Theodosius* the Emperor to the Care of *Theophilus*, Bishop of *Alexandria*, to be amended from the Cycles of the *Eastern* Church. Which accordingly he did about the Year 410; and his Cycle, thus amended, was translated into *Latin* by S. *Jerom*. But the *Romans* still making use of their old faulty Cycle, some new Difficulties arose concerning it, in the Time of *Leo* the Great, Bishop of *Rome*, A. D. 452. as may be seen in his Epistles; *Ep. Leon. Mag.* 63, 64. But *Dionysius*, a *Roman* Abbot, about the Year 532, fully settled the *Roman* Cycle, according to the Amendments of *Theophilus*; and so it has continued ever since. This Ancient Calendar our Church has been pleased to receive; and tho' there has arisen some considerable Variation from the precise Time of the New Moons in so long a Tract of Time, upon account of some Minutes unregarded in the first Calculation; yet this is our Rule to find out the New and Full Moons by, and the Church allows no other. Let us therefore now examine the Truth of Mr. *Baxter*'s Objection; and see, whether to *consent to use both the Rules* of our Church, for finding out *Easter*, be *to consent to keep Two* Easter-days *in One Year*.

I have shewed before, that, in the Table to find *Easter* for ever, *April* the 24th is *Easter-day* in this present Year 1709; and upon that Day we kept it. Now, let us see if the Rule before us, which is so terribly excepted against, direct us to any other Day. According to the Directions of this Rule, I look for the 21*st* of *March* in the Calendar, and then endeavour to find out the first Full Moon which follows it. The Full Moons are not set down in the Calendar, but the New Moons are: Therefore I look for the first New Moon after the 21st of *March*. And knowing that this Year the Golden Number is 19, and finding the 19, which first occurs after the 21st of *March*, to be placed over against *April* 4; I know likewise, That the *Fourth* of *April* is the first *New Moon* after the *Twenty first* of *March*; and, That the Fourteenth Day after this is the *Full Moon*. So that upon the whole, I find by this Calendar, that the first Full Moon after the 21st of *March*, in this present Year, is *April* 17. But I find *April* the 17th to be marked by B, the *Sunday*-Letter of this Year; and therefore, by the latter Clause of this present Rule, I learn, that *Easter-day* must not be kept then; and therefore I go on to the next B, or the *Sunday* after, *viz. April* the 24th, which is *Easter-day* by both the Rules.

*Advent*-Sunday is always the neareſt Sunday to the Feaſt of S. *Andrew*, whether before or after.

*Septuageſima*, *Sexageſima*, *Quinquageſima*, *Quadrageſima* } Sunday is [Nine, Eight, Seven, Six] weeks before *Eaſter*.

*Rogation*-Sunday, *Aſcenſion*-day, *Whitſunday*, *Trinity*-Sunday } is [Five weeks, Forty days, Seven weeks, Eight weeks] after *Eaſter*.

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# A Table of all the Feaſts that are to be obſerved in the Church of *England* through the year.

ALL Sundays in the Year.

The days of the Feaſts of

- The Circumciſion of our Lord JESUS CHRIST.
- The Epiphany.
- The Converſion of St. *Paul*.
- The Purification of the Bleſſed Virgin.
- S. *Matthias* the Apoſtle.
- The Annunciation of the Bleſſed Virgin.
- S. *Mark* the Evangeliſt.
- S. *Philip* and S. *Jacob* the Apoſtles.
- The Aſcenſion of our Lord JESUS CHRIST.
- S. *Barnabas*.
- The Nativity of St. *John Baptiſt*.
- S. *Peter* the Apoſtle.
- S. *James* the Apoſtle.
- S. *Bartholomew* the Apoſtle.
- S. *Matthew* the Apoſtle.
- S. *Michael*, and all Angels.
- S. *Luke* the Evangeliſt.
- S. *Simon* and S. *Jude* the Apoſtles.
- All Saints.
- S. *Andrew* the Apoſtle.
- S. *Thomas* the Apoſtle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangeliſt.
- The Holy Innocents.

Monday and Tueſday in *Eaſter*-week.

Monday and Tueſday in *Whitſun*-week.

A * Table of the Vigils (*h*), Faſts, and days of Abſtinence, to be obſerved in the year.

THE Eves or Vigils before
- The Nativity of our Lord.
- The Purification of the Bleſſed Virgin *Mary*.
- The Annunciation of the Bleſſed Virgin.
- *Eaſter*-day.
- *Aſcenſion*-day.
- *Pentecoſt*.
- S. *Matthias*.
- S. *John Baptiſt*.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Simon* and S. *Jude*.
- S. *Andrew*.
- S. *Thomas*.
- All Saints.

Note, that if any of theſe Feaſts-days fall upon a Munday, then the Vigil or Faſt-day ſhall be kept upon the Saturday, and not upon the Sunday next before it.

## (*i*) Days of Faſting or Abſtinence.

I. THE Forty days of Lent.

II. The (*k*) Ember-days at the four Seaſons,

being the Wedneſday, Friday, and Saturday after
- the Firſt Sunday in Lent.
- the Feaſt of Pentecoſt.
- *September* 14.
- *December* 13.

III. The Three Rogation-days, being the Munday, Tueſday, and Wedneſday before Holy Thurſday, or the Aſcenſion of our Lord.

IV. All the Fridays in the year, except *Chriſtmas*-day.

## Certain Solemn days for which particular Services are appointed.

1. THE Fifth day of *November*, being the day of the Papiſts Conſpiracy.
2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the Firſt.
3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second.

VARIOUS READINGS.

* *This Table was added in the Laſt Review.*

NOTES.

(*h*) *Vigils.*] See Note on the Firſt *Sunday* in *Advent*.

(*i*) *Days of Faſting.*] See Note on *Aſh-Wedneſday*.

(*k*) *Ember-Days.*] See Note on the Fourth *Sunday* after *Advent*.

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# A TABLE of the Moveable Feasts, Calculated for Forty Years.

| The Year of our Lord. | The Golden Number. | The Dominical Letter. | The Epact. | Sundays after the Epiphany. | Septuagesima Sunday. | The first Day of Lent. | EASTER Day. | Rogation Sunday. | Ascension-day. | Whitsunday. | Sundays after Trinity. | Advent Sunday. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1710 | 1 | A | 11 | 4 | Feb. 5. | Feb. 22. | Apr. 9. | May 14. | May 18. | May 28. | 25 | Dec. 3. |
| 1711 | 2 | G | 22 | 3 | Jan. 28. | Feb. 14. | Apr. 1. | May 6. | May 10. | May 20. | 26 | Dec. 2. |
| 1712 | 3 | F E | 3 | 5 | Feb. 17. | Mar. 5. | Apr. 20. | May 25. | May 29. | Jun. 8. | 23 | Nov. 30. |
| 1713 | 4 | D | 14 | 3 | Feb. 1. | Feb. 18. | Apr. 5. | May 10. | May 14. | May 24. | 25 | Nov. 29. |
| 1714 | 5 | C | 25 | 2 | Jan. 24. | Feb. 10. | Mar. 28. | May 2. | May 6. | May 16. | 26 | Nov. 28. |
| 1715 | 6 | B | 6 | 5 | Feb. 13. | Mar. 2. | Apr. 17. | May 22. | May 26. | Jun. 5. | 23 | Nov 27. |
| 1716 | 7 | A G | 17 | 3 | Jan. 29. | Feb. 15. | Apr. 1. | May 6. | May 10. | May 20. | 26 | Dec. 2. |
| 1717 | 8 | F | 28 | 5 | Feb. 17. | Mar. 6. | Apr. 21. | May 26. | May 30. | Jun. 9. | 23 | Dec. 1. |
| 1718 | 9 | E | 9 | 4 | Feb. 9. | Feb. 26. | Apr. 13. | May 18. | May 22. | Jun. 1. | 24 | Nov. 30 |
| 1719 | 10 | D | 20 | 2 | Jan. 25. | Feb. 11. | Mar. 29. | May 3. | May 7. | May 17. | 26 | Nov. 29. |
| 1720 | 11 | C B | 1 | 5 | Feb. 14. | Mar. 2. | Apr. 17. | May 22. | May 26. | Jun. 5. | 23 | Nov. 27. |
| 1721 | 12 | A | 12 | 4 | Feb. 5. | Feb. 22. | Apr. 9. | May 14. | May 18. | May 28. | 25 | Dec. 3. |
| 1722 | 13 | G | 23 | 2 | Jan. 21. | Feb. 7. | Mar. 25. | Ap. 29. | May 3. | May 13. | 27 | Dec 2. |
| 1723 | 14 | F | 4 | 4 | Feb. 10. | Feb. 27. | Apr. 14. | May 19 | May 23. | Jun. 2. | 24 | Dec. 1. |
| 1724 | 15 | E D | 15 | 3 | Feb. 2. | Feb. 19. | Apr. 5. | May 10. | May 14. | May 24. | 25 | Nov. 29. |
| 1725 | 16 | C | 26 | 2 | Jan. 24. | Feb. 10. | Mar. 28. | May 2. | May 6. | May 16 | 26 | Nov. 28. |
| 1726 | 17 | B | 7 | 4 | Feb. 6. | Feb. 23. | Apr. 10 | May 15. | May 19. | May 29. | 24 | Nov. 27. |
| 1727 | 18 | A | 18 | 3 | Jan. 29. | Feb. 15. | Apr. 2. | May 7. | May 11. | May 21. | 26 | Dec. 3. |
| 1728 | 19 | G F | 29 | 6 | Feb. 18. | Mar 6. | Apr. 21. | May 26. | May 30. | Jun. 9. | 23 | Dec. 1. |
| 1729 | 1 | E | 11 | 3 | Feb. 2. | Feb 19 | Apr. 6. | May 11. | May 15. | May 25. | 25 | Nov. 30 |
| 1730 | 2 | D | 22 | 2 | Jan. 25. | Feb. 11. | Mar. 29. | May 3. | May 7. | May 17. | 26 | Nov. 29. |
| 1731 | 3 | C | 3 | 5 | Feb. 14. | Mar. 3. | Apr. 18. | May 23. | May 27. | Jun. 6. | 23 | Nov. 28. |
| 1732 | 4 | B A | 14 | 4 | Feb. 6. | Feb. 23. | Apr. 9. | May 14. | May 18. | May 28. | 25 | Dec. 3. |
| 1733 | 5 | G | 25 | 2 | Jan. 21. | Feb. 7. | Mar. 25. | Apr. 29. | May 3. | May 13. | 27 | Dec. 2 |
| 1734 | 6 | F | 6 | 4 | Feb. 10. | Feb. 27. | Apr. 14. | May 19. | May 23. | Jun. 2. | 24 | Dec. 1. |
| 1735 | 7 | E | 17 | 3 | Feb. 2. | Feb. 19. | Apr. 6. | May 11. | May 15. | May 25. | 25 | Nov. 30. |
| 1736 | 8 | D C | 28 | 6 | Feb. 22. | Mar. 10. | Apr. 25. | May 30. | Jun. 3. | Jun. 13. | 22 | Nov. 28. |
| 1737 | 9 | B | 9 | 4 | Feb. 6. | Feb. 23. | Apr. 10. | May 15. | May 19. | May 29. | 24 | Nov. 27. |
| 1738 | 10 | A | 20 | 3 | Jan. 29. | Feb. 15. | Apr. 2. | May 7. | May 11. | May 21. | 26 | Dec. 3. |
| 1739 | 11 | G | 1 | 6 | Feb. 18. | Mar. 7. | Apr. 22. | May 27. | May 31. | Jun. 10. | 23 | Dec. 2. |
| 1740 | 12 | F E | 12 | 3 | Feb. 3. | Feb. 20. | Apr. 6. | May 11. | May 15. | May 25. | 25 | Nov. 30. |
| 1741 | 13 | D | 23 | 2 | Jan. 25. | Feb. 11. | Mar. 29. | May 3. | May 7. | May 17. | 26 | Nov. 29. |
| 1742 | 14 | C | 4 | 5 | Feb. 14. | Mar. 3. | Apr. 18. | May 23. | May 27. | Jun. 6. | 23 | Nov. 28. |
| 1743 | 15 | B | 15 | 3 | Jan. 30. | Feb. 16. | Apr. 3. | May 8. | May 12. | May 22. | 25 | Nov. 27. |
| 1744 | 16 | A G | 26 | 2 | Jan. 22. | Feb. 7. | Mar. 25. | Apr. 29. | May 3. | May 13 | 27 | Dec. 2. |
| 1745 | 17 | F | 7 | 4 | Feb. 10. | Feb. 27. | Apr. 14. | May 19. | May 23. | Jun. 2. | 24 | Dec. 1. |
| 1746 | 18 | E | 18 | 2 | Jan. 26. | Feb. 12. | Mar. 30. | May 4. | May 8. | May 18. | 26 | Nov. 30. |
| 1747 | 19 | D | 29 | 5 | Feb. 15. | Mar. 4. | Apr. 19. | May 24. | May 28. | Jun. 7. | 23 | Nov. 29. |
| 1748 | 1 | C B | 11 | 4 | Feb. 7. | Feb. 24. | Apr. 10. | May 15. | May 19. | May 29. | 24 | Nov. 27. |
| 1749 | 2 | A | 22 | 2 | Jan. 22. | Feb. 8. | Mar. 26. | Apr. 30. | May 4. | May 14 | 27 | Dec. 3. |

To

## ¶ To find *Easter* for ever.

| The Golden Number. | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| I. | April 9. | 10. | 11. | 12. | 6. | 7. | 8. |
| II. | March 26. | 27. | 28. | 29. | 30. | 31. | April 1. |
| III. | April 16. | 17. | 18. | 19. | 20. | 14. | 15. |
| IV. | April 9. | 3. | 4. | 5. | 6. | 7. | 8. |
| V. | March 26. | 27. | 28. | 29. | 23. | 24. | 25. |
| VI. | April 16. | 17. | 11. | 12. | 13. | 14. | 15. |
| VII. | April 2. | 3. | 4. | 5. | 6. | Mar. 31. | April 1. |
| VIII. | April 23. | 24. | 25. | 19. | 20. | 21. | 22. |
| IX. | April 9. | 10. | 11. | 12. | 13. | 14. | 8. |
| X. | April 2. | 3. | March 28. | 29. | 30. | 31. | April 1. |
| XI. | April 16. | 17 | 18. | 19. | 20. | 21. | 22. |
| XII. | April 9. | 10. | 11 | 5. | 6. | 7. | 8. |
| XIII. | March 26 | 27 | 28. | 29. | 30. | 31. | 25. |
| XIV. | April 16. | 17. | 18. | 19. | 13. | 14. | 15. |
| XV. | April 2. | 3. | 4. | 5. | 6. | 7. | 8. |
| XVI. | March 26. | 27. | 28. | 22. | 23. | 24. | 25. |
| XVII. | April 16. | 10. | 11. | 12. | 13. | 14. | 15. |
| XVIII. | April 2. | 3. | 4. | 5. | March 30. | 31. | April 1. |
| XIX. | April 23. | 24. | 18. | 19. | 20. | 21. | 22. |

¶ WHen ye have found the Sunday (*a*) Letter in the upper-moſt Line, guide your eye downward from the ſame, till ye come right over againſt the * Prime; and there is ſhewed both what Month, and what day of the Month *Eaſter* fal-

### VARIOUS READINGS.

* *The* (Prime or) GOLDEN NUMBER *is ſo called, becauſe it was written in the Kalender with Letters of Gold, right at that day whereon the Moon changed; and it is the ſpace of* 19 *Years, in the which the Moon returneth to the ſelf ſame day of the Sun: And therefore it is alſo called the Circle of the Moon, in the which the Solſtices and Equinoctials do return to all one Point in the Zodiack.*

*To find it every Year, you muſt add one Year of* CHRIST *(for* CHRIST *was born one Year of the* 19 *already paſt) then divide the whole by* 19, *and that which reſteth, is the* GOLDEN NUMBER *for that yeere: if there be no ſurpluſage, it is then* 19.

¶ *Note, that the* GOLDEN NUMBER, *and Dominical Letter, doeth change every yeere the firſt day of* January.

¶ *Note alſo, that the yeere of our* LORD *beginneth the* XXV. *day of* March, *the ſame day ſuppoſed to be the firſt day upon which the world was Created, and the ſame day when* CHRIST *was conceived in the Wombe of the Virgin* Mary.

O. C. P.

### NOTES.

(*a*) *Sunday Letter.*] There are two things ſuppoſed to be known, to make uſe of this Table: The firſt is the *Sunday* Letter, The Second is the Prime or Golden Number; therefore I have added, *Table* I. which ſhews them together with the Epacts, for an hundred Years forwards: As alſo, *Table* II. which ſhews how to continue that Table longer. And laſtly *Table* III. which ſhews how the other Moveable Feaſts vary according as *Eaſter* happens.

Table

falleth that year. But note, that the name of the Month is ſet at the left Hand, or elſe juſt with the Figure, and followeth not, as in other Tables by deſcent, but collateral.

The

## TABLE I.

*Shewing the Dominical Letters, the Golden Numbers, and Epacts, for 110 Years.*

| Dominical Letter. | Year of Chriſt. | Golden Number. | Epact. | Year of Chriſt. | Golden Number. | Epact. | Year of Chriſt. | Golden Number. | Epact. | Year of Chriſt. | Golden Number. | Epact. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| D C | 1708 | 18 | 18 | 1736 | 8 | 28 | 1764 | 17 | 7 | 1792 | 7 | 17 |
| B | 1709 | 19 | 29 | 1737 | 9 | 9 | 1765 | 18 | 18 | 1793 | 8 | 28 |
| A | 1710 | 1 | 11 | 1738 | 10 | 20 | 1766 | 19 | 29 | 1794 | 9 | 9 |
| G | 1711 | 2 | 22 | 1739 | 11 | 1 | 1767 | 1 | 11 | 1795 | 10 | 20 |
| F E | 1712 | 3 | 3 | 1740 | 12 | 12 | 1768 | 2 | 22 | 1796 | 11 | 1 |
| D | 1713 | 4 | 14 | 1741 | 13 | 23 | 1769 | 3 | 3 | 1797 | 12 | 12 |
| C | 1714 | 5 | 25 | 1742 | 14 | 4 | 1770 | 4 | 14 | 1798 | 13 | 23 |
| B | 1715 | 6 | 6 | 1743 | 15 | 15 | 1771 | 5 | 25 | 1799 | 14 | 4 |
| A G | 1716 | 7 | 17 | 1744 | 16 | 26 | 1772 | 6 | 6 | 1800 | 15 | 15 |
| F | 1717 | 8 | 28 | 1745 | 17 | 7 | 1773 | 7 | 17 | 1801 | 16 | 26 |
| E | 1718 | 9 | 9 | 1746 | 18 | 18 | 1774 | 8 | 28 | 1802 | 17 | 7 |
| D | 1719 | 10 | 20 | 1747 | 19 | 29 | 1775 | 9 | 9 | 1803 | 18 | 18 |
| C B | 1720 | 11 | 1 | 1748 | 1 | 11 | 1776 | 10 | 20 | 1804 | 19 | 29 |
| A | 1721 | 12 | 12 | 1749 | 2 | 22 | 1777 | 11 | 1 | 1805 | 1 | 11 |
| G | 1722 | 13 | 23 | 1750 | 3 | 3 | 1778 | 12 | 12 | 1806 | 2 | 22 |
| F | 1723 | 14 | 4 | 1751 | 4 | 14 | 1779 | 13 | 23 | 1807 | 3 | 3 |
| E D | 1724 | 15 | 15 | 1752 | 5 | 15 | 1780 | 14 | 4 | 1808 | 4 | 14 |
| C | 1725 | 16 | 26 | 1753 | 6 | 6 | 1781 | 15 | 15 | 1809 | 5 | 25 |
| B | 1726 | 17 | 7 | 1754 | 7 | 17 | 1782 | 16 | 26 | 1810 | 6 | 6 |
| A | 1727 | 18 | 18 | 1755 | 8 | 28 | 1783 | 17 | 7 | 1811 | 7 | 17 |
| G F | 1728 | 19 | 29 | 1756 | 9 | 9 | 1784 | 18 | 18 | 1812 | 8 | 28 |
| E | 1729 | 1 | 11 | 1757 | 10 | 20 | 1785 | 19 | 29 | 1813 | 9 | 9 |
| D | 1730 | 2 | 22 | 1758 | 11 | 1 | 1786 | 1 | 11 | 1814 | 10 | 20 |
| C | 1731 | 3 | 3 | 1759 | 12 | 12 | 1787 | 2 | 22 | 1815 | 11 | 1 |
| B A | 1732 | 4 | 14 | 1760 | 13 | 23 | 1788 | 3 | 3 | 1816 | 12 | 12 |
| G | 1733 | 5 | 25 | 1761 | 14 | 4 | 1789 | 4 | 14 | 1817 | 13 | 23 |
| F | 1734 | 6 | 6 | 1762 | 15 | 15 | 1790 | 5 | 25 | 1818 | 14 | 4 |
| E | 1735 | 7 | 17 | 1763 | 16 | 26 | 1791 | 6 | 6 | 1819 | 15 | 15 |

1820 16, &c.

## TABLE II.

*Shewing how to find the Epact which does belong to each Golden Number; and conſequently to continue the former Table to what Extent one pleaſes.*

| 1820 | 1821 | 1822, &c. | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| xi | xxii | iii | xiv | xxv | vi | xvii | xxviii | ix | xx |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19. | |
| i | xii | xxiii | iv | xv | xxvi | vii | xviii | xxix. | |

## TABLE III.

*Shewing how the ſeveral Moveable Feaſts vary, according as* Eaſter *happens.*

| Sundays after the Epiphany. | Septuageſima Sunday. | The firſt Day of Lent. | EASTER Day. | Rogation Sunday. | Aſcenſion-Day. | Whitſunday. | Sundays after Trinity. | Advent-Sunday. |
|---|---|---|---|---|---|---|---|---|
| 1 | Jan. 18 | Feb. 4 | Mar. 22 | Apr. 26 | Apr. 30 | May 10 | 27 | Nov. 29 |
| 1 | 19 | 5 | 23 | 27 | May 1 | 11 | 27 | 30 |
| 1 | 20 | 6 | 24 | 28 | 2 | 12 | 27 | Dec. 1 |
| 2 | 21 | 7 | 25 | 29 | 3 | 13 | 27 | 2 |
| 2 | 22 | 8 | 26 | 30 | 4 | 14 | 27 | 3 |
| 2 | 23 | 9 | 27 | May 1 | 5 | 15 | 26 | Nov. 27 |
| 2 | 24 | 10 | 28 | 2 | 6 | 16 | 26 | 28 |
| 2 | 25 | 11 | 29 | 3 | 7 | 17 | 26 | 29 |
| 2 | 26 | 12 | 30 | 4 | 8 | 18 | 26 | 30 |
| 2 | 27 | 13 | 31 | 5 | 9 | 19 | 26 | Dec. 1 |
| 3 | 28 | 14 | Apr. 1 | 6 | 10 | 20 | 26 | 2 |
| 3 | 29 | 15 | 2 | 7 | 11 | 21 | 26 | 3 |
| 3 | 30 | 16 | 3 | 8 | 12 | 22 | 25 | Nov. 27 |
| 3 | 31 | 17 | 4 | 9 | 13 | 23 | 25 | 28 |
| 3 | Feb. 1 | 18 | 5 | 10 | 14 | 24 | 25 | 29 |
| 3 | 2 | 19 | 6 | 11 | 15 | 25 | 25 | 30 |
| 3 | 3 | 20 | 7 | 12 | 16 | 26 | 25 | Dec. 1 |
| 4 | 4 | 21 | 8 | 13 | 17 | 27 | 25 | 2 |
| 4 | 5 | 22 | 9 | 14 | 18 | 28 | 25 | 3 |
| 4 | 6 | 23 | 10 | 15 | 19 | 29 | 24 | Nov. 27 |
| 4 | 7 | 24 | 11 | 16 | 20 | 30 | 24 | 28 |
| 4 | 8 | 25 | 12 | 17 | 21 | 31 | 24 | 29 |
| 4 | 9 | 26 | 13 | 18 | 22 | Jun. 1 | 24 | 30 |
| 4 | 10 | 27 | 14 | 19 | 23 | 2 | 24 | Dec. 1 |
| 5 | 11 | 28 | 15 | 20 | 24 | 3 | 24 | 2 |
| 5 | 12 | Mar. 1 | 16 | 21 | 25 | 4 | 24 | 3 |
| 5 | 13 | 2 | 17 | 22 | 26 | 5 | 23 | Nov. 27 |
| 5 | 14 | 3 | 18 | 23 | 27 | 6 | 23 | 28 |
| 5 | 15 | 4 | 19 | 24 | 28 | 7 | 23 | 29 |
| 5 | 16 | 5 | 20 | 25 | 29 | 8 | 23 | 30 |
| 5 | 17 | 6 | 21 | 26 | 30 | 9 | 23 | Dec. 1 |
| 6 | 18 | 7 | 22 | 27 | 31 | 10 | 23 | 2 |
| 6 | 19 | 8 | 23 | 28 | Jun. 1 | 11 | 23 | 3 |
| 6 | 20 | 9 | 24 | 29 | 2 | 12 | 22 | Nov. 27 |
| 6 | 21 | 10 | 25 | 30 | 3 | 13 | 22 | 28 |

## ¶ To find *Easter* for ever.

| The Golden Number. | A | B | C | D | E | F | G |
|---|---|---|---|---|---|---|---|
| I. | April 9. | 10. | 11. | 12. | 6. | 7. | 8. |
| II. | March 26. | 27. | 28. | 29. | 30. | 31. | April 1. |
| III. | April 16. | 17. | 18. | 19. | 20. | 14. | 15. |
| IV. | April 9. | 3. | 4. | 5. | 6. | 7. | 8. |
| V. | March 26. | 27. | 28. | 29. | 23. | 24. | 25. |
| VI. | April 16. | 17. | 11. | 12. | 13. | 14. | 15. |
| VII. | April 2. | 3. | 4. | 5. | 6. | Mar. 31. | April 1. |
| VIII. | April 23. | 24. | 25. | 19. | 20. | 21. | 22. |
| IX. | April 9. | 10. | 11. | 12. | 13. | 14. | 8. |
| X. | April 2. | 3. | March 28. | 29. | 30. | 31. | April 1. |
| XI. | April 16. | 17 | 18. | 19. | 20. | 21. | 22. |
| XII. | April 9. | 10. | 11 | 5. | 6. | 7. | 8. |
| XIII. | March 26 | 27 | 28. | 29. | 30. | 31. | 25. |
| XIV. | April 16. | 17. | 18. | 19. | 13. | 14. | 15. |
| XV. | April 2. | 3. | 4. | 5. | 6. | 7. | 8. |
| XVI. | March 26. | 27. | 28. | 22. | 23. | 24. | 25. |
| XVII. | April 16. | 10. | 11. | 12. | 13. | 14. | 15. |
| XVIII. | April 2. | 3. | 4. | 5. | March 30. | 31. | April 1. |
| XIX. | April 23. | 24. | 18. | 19. | 20. | 21. | 22. |

¶ WHen ye have found the Sunday (*a*) Letter in the upper-moſt Line, guide your eye downward from the ſame, till ye come right over againſt the * Prime; and there is ſhewed both what Month, and what day of the Month *Eaſter* fal-

### VARIOUS READINGS.

* *The* (Prime or) GOLDEN NUMBER *is ſo called, becauſe it was written in the Kalender with Letters of Gold, right at that day whereon the Moon changed; and it is the ſpace of* 19 *Years, in the which the Moon returneth to the ſelf ſame day of the Sun: And therefore it is alſo called the Circle of the Moon, in the which the Solſtices and Equinoctials do return to all one Point in the Zodiack.*

*To find it every Year, you muſt add one Year of* CHRIST *(for* CHRIST *was born one Year of the* 19 *already paſt) then divide the whole by* 19, *and that which reſteth, is the* GOLDEN NUMBER *for that yeere: if there be no ſurpluſage, it is then* 19.

¶ *Note that the* GOLDEN NUMBER, *and Dominical Letter, doeth change every yeere the firſt day of* January.

¶ *Note alſo, that the yeere of our* LORD *beginneth the* XXV. *day of* March, *the ſame day ſuppoſed to be the firſt day upon which the world was Created, and the ſame day when* CHRIST *was conceived in the Wombe of the Virgin* Mary.

O. C. P.

### NOTES.

(*a*) *Sunday Letter.*] There are two things ſuppoſed to be known, to make uſe of this Table: The firſt is the *Sunday* Letter, The Second is the Prime or Golden Number; therefore I have added, *Table* I. which ſhews them together with the Epacts, for an hundred Years forwards: As alſo, *Table* II. which ſhews how to continue that Table longer. And laſtly *Table* III. which ſhews how the other Moveable Feaſts vary according as *Eaſter* happens.

Table

falleth that year. But note, that the name of the Month is ſet at the left Hand, or elſe juſt with the Figure, and followeth not, as in other Tables by deſcent, but collateral.

The

## TABLE I.

*Shewing the Dominical Letters, the Golden Numbers, and Epacts, for* 110 *Years.*

| Dominical Letter. | Year of Chriſt. | Golden Number. | Epact. | Year of Chriſt. | Golden Number. | Epact. | Year of Chriſt. | Golden Number. | Epact. | Year of Chriſt. | Golden Number. | Epact. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| D C | 1708 | 18 | 18 | 1736 | 8 | 28 | 1764 | 17 | 7 | 1792 | 7 | 17 |
| B | 1709 | 19 | 29 | 1737 | 9 | 9 | 1765 | 18 | 18 | 1793 | 8 | 28 |
| A | 1710 | 1 | 11 | 1738 | 10 | 20 | 1766 | 19 | 29 | 1794 | 9 | 9 |
| G | 1711 | 2 | 22 | 1739 | 11 | 1 | 1767 | 1 | 11 | 1795 | 10 | 20 |
| F E | 1712 | 3 | 3 | 1740 | 12 | 12 | 1768 | 2 | 22 | 1796 | 11 | 1 |
| D | 1713 | 4 | 14 | 1741 | 13 | 23 | 1769 | 3 | 3 | 1797 | 12 | 12 |
| C | 1714 | 5 | 25 | 1742 | 14 | 4 | 1770 | 4 | 14 | 1798 | 13 | 23 |
| B | 1715 | 6 | 6 | 1743 | 15 | 15 | 1771 | 5 | 25 | 1799 | 14 | 4 |
| A G | 1716 | 7 | 17 | 1744 | 16 | 26 | 1772 | 6 | 6 | 1800 | 15 | 15 |
| F | 1717 | 8 | 28 | 1745 | 17 | 7 | 1773 | 7 | 17 | 1801 | 16 | 26 |
| E | 1718 | 9 | 9 | 1746 | 18 | 18 | 1774 | 8 | 28 | 1802 | 17 | 7 |
| D | 1719 | 10 | 20 | 1747 | 19 | 29 | 1775 | 9 | 9 | 1803 | 18 | 18 |
| C B | 1720 | 11 | 1 | 1748 | 1 | 11 | 1776 | 10 | 20 | 1804 | 19 | 29 |
| A | 1721 | 12 | 12 | 1749 | 2 | 22 | 1777 | 11 | 1 | 1805 | 1 | 11 |
| G | 1722 | 13 | 23 | 1750 | 3 | 3 | 1778 | 12 | 12 | 1806 | 2 | 22 |
| F | 1723 | 14 | 4 | 1751 | 4 | 14 | 1779 | 13 | 23 | 1807 | 3 | 3 |
| E D | 1724 | 15 | 15 | 1752 | 5 | 15 | 1780 | 14 | 4 | 1808 | 4 | 14 |
| C | 1725 | 16 | 26 | 1753 | 6 | 6 | 1781 | 15 | 15 | 1809 | 5 | 25 |
| B | 1726 | 17 | 7 | 1754 | 7 | 17 | 1782 | 16 | 26 | 1810 | 6 | 6 |
| A | 1727 | 18 | 18 | 1755 | 8 | 28 | 1783 | 17 | 7 | 1811 | 7 | 17 |
| G F | 1728 | 19 | 29 | 1756 | 9 | 9 | 1784 | 18 | 18 | 1812 | 8 | 28 |
| E | 1729 | 1 | 11 | 1757 | 10 | 20 | 1785 | 19 | 29 | 1813 | 9 | 9 |
| D | 1730 | 2 | 22 | 1758 | 11 | 1 | 1786 | 1 | 11 | 1814 | 10 | 20 |
| C | 1731 | 3 | 3 | 1759 | 12 | 12 | 1787 | 2 | 22 | 1815 | 11 | 1 |
| B A | 1732 | 4 | 14 | 1760 | 13 | 23 | 1788 | 3 | 3 | 1816 | 12 | 12 |
| G | 1733 | 5 | 25 | 1761 | 14 | 4 | 1789 | 4 | 14 | 1817 | 13 | 23 |
| F | 1734 | 6 | 6 | 1762 | 15 | 15 | 1790 | 5 | 25 | 1818 | 14 | 4 |
| E | 1735 | 7 | 17 | 1763 | 16 | 26 | 1791 | 6 | 6 | 1819 | 15 | 15 |

1820 16, &c.

## TABLE II.

*Shewing how to find the Epact which does belong to each Golden Number; and conſequently to continue the former Table to what Extent one pleaſes.*

| 1820 | 1821 | 1822, &c. | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| xi | xxii | iii | xiv | xxv | vi | xvii | xxviii | ix | xx |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19. | |
| i | xii | xxiii | iv | xv | xxvi | vii | xviii | xxix. | |

## TABLE III.

*Shewing how the ſeveral Moveable Feaſts vary, according as* Eaſter *happens.*

| Sundays after the Epiphany. | Septuageſima Sunday. | The firſt Day of Lent. | EASTER Day. | Rogation Sunday. | Aſcenſion-Day. | Whitſunday. | Sundays after Trinity. | Advent-Sunday. |
|---|---|---|---|---|---|---|---|---|
| 1 | Jan. 18 | Feb. 4 | Mar. 22 | Apr. 26 | Apr. 30 | May 10 | 27 | Nov. 29 |
| 1 | 19 | 5 | 23 | 27 | May 1 | 11 | 27 | 30 |
| 1 | 20 | 6 | 24 | 28 | 2 | 12 | 27 | Dec. 1 |
| 2 | 21 | 7 | 25 | 29 | 3 | 13 | 27 | 2 |
| 2 | 22 | 8 | 26 | 30 | 4 | 14 | 27 | 3 |
| 2 | 23 | 9 | 27 | May 1 | 5 | 15 | 26 | Nov. 27 |
| 2 | 24 | 10 | 28 | 2 | 6 | 16 | 26 | 28 |
| 2 | 25 | 11 | 29 | 3 | 7 | 17 | 26 | 29 |
| 2 | 26 | 12 | 30 | 4 | 8 | 18 | 26 | 30 |
| 2 | 27 | 13 | 31 | 5 | 9 | 19 | 26 | Dec. 1 |
| 3 | 28 | 14 | Apr. 1 | 6 | 10 | 20 | 26 | 2 |
| 3 | 29 | 15 | 2 | 7 | 11 | 21 | 26 | 3 |
| 3 | 30 | 16 | 3 | 8 | 12 | 22 | 25 | Nov. 27 |
| 3 | 31 | 17 | 4 | 9 | 13 | 23 | 25 | 28 |
| 3 | Feb. 1 | 18 | 5 | 10 | 14 | 24 | 25 | 29 |
| 3 | 2 | 19 | 6 | 11 | 15 | 25 | 25 | 30 |
| 3 | 3 | 20 | 7 | 12 | 16 | 26 | 25 | Dec. 1 |
| 4 | 4 | 21 | 8 | 13 | 17 | 27 | 25 | 2 |
| 4 | 5 | 22 | 9 | 14 | 18 | 28 | 25 | 3 |
| 4 | 6 | 23 | 10 | 15 | 19 | 29 | 24 | Nov. 27 |
| 4 | 7 | 24 | 11 | 16 | 20 | 30 | 24 | 28 |
| 4 | 8 | 25 | 12 | 17 | 21 | 31 | 24 | 29 |
| 4 | 9 | 26 | 13 | 18 | 22 | Jun. 1 | 24 | 30 |
| 4 | 10 | 27 | 14 | 19 | 23 | 2 | 24 | Dec. 1 |
| 5 | 11 | 28 | 15 | 20 | 24 | 3 | 24 | 2 |
| 5 | 12 | Mar. 1 | 16 | 21 | 25 | 4 | 24 | 3 |
| 5 | 13 | 2 | 17 | 22 | 26 | 5 | 23 | Nov. 27 |
| 5 | 14 | 3 | 18 | 23 | 27 | 6 | 23 | 28 |
| 5 | 15 | 4 | 19 | 24 | 28 | 7 | 23 | 29 |
| 5 | 16 | 5 | 20 | 25 | 29 | 8 | 23 | 30 |
| 5 | 17 | 6 | 21 | 26 | 30 | 9 | 23 | Dec. 1 |
| 6 | 18 | 7 | 22 | 27 | 31 | 10 | 23 | 2 |
| 6 | 19 | 8 | 23 | 28 | Jun. 1 | 11 | 23 | 3 |
| 6 | 20 | 9 | 24 | 29 | 2 | 12 | 22 | Nov. 27 |
| 6 | 21 | 10 | 25 | 30 | 3 | 13 | 22 | 28 |

# Directions for the Uſe of the Foregoing Tables.

NOW by help of the Common-Prayer-Book Table and theſe other Tables here ſet down, any one may with Readineſs, not only find out *Eaſter*, and all the other Moveable Feaſts which attend it, for any Year aſſigned, but may with eaſe calculate a Table of them all, for many Years.

For let it be required, to know when *Eaſter* and the Moveable Feaſts fall in the Year of our Lord 1711. I proceed thus. I look in *Table* I. for the *Prime* or Golden Number, and the *Sunday* Letter that Year; and therein I find that 2 is the Prime, and *G* is the *Sunday* Letter. Then I go to the Table in the Common-Prayer-Book, and by the Rule there given I find *Eaſter*-Day to be *April* 1. After this I caſt my Eye upon *Table* the III. and find out in the *Eaſter*-Column, *April* 1. which Line ſhews not only *Eaſter* that Year, but all the Moveable Feaſts which attend it, *viz. Septuageſima* Sunday, *Jan.* 28. *Aſhwedneſday*, *Febr.* 14. *Rogation Sunday*, *May* 6. **Eaſter**, *Apr.* 1. *Aſcenſion*, *May* 10. *Whitſunday*, *May* 20. That there are that Year 26 *Sundays* after *Trinity*: And that the firſt *Sunday* of *Advent* is *Dec.* 2. If I have a Mind to continue a Table of Forty Years which is nigh expiring, I proceed in the foreſaid Method. For having a mind to know when *Eaſter* and the other Feaſts fall in the Year 1741. I find by *Table* I. the Prime that Year to be 13. and the *Sunday* Letter D; by the Common-Prayer-Book Table, that *Eaſter* falls then *March* 29. And in *Table* III. I find all the other Moveable Feaſts ſet down in the ſame Line with it, *viz. Sundays* after *Epiphany* 2. *Septuageſ. Jan.* 25. *Aſhwed. Febr.* 11. **Eaſter**, *Mar.* 29. *Rogation Sunday*, *May* 3. *Aſcenſ. May* 7. *Whitſunday*, *May* 17. That there are 26 *Sundays* after *Trinity*; And *Advent-Sunday* happens *Novemb.* 29. If it be Leap-Year, the Feaſts before S. *Matthias*'s Day muſt be reckoned one Day later.

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# Of the KALENDAR, the GOLDEN NUMBER, EPACTS, &c.

THE Word Calendar is derived from the *Calendæ*, the firſt Day of the *Roman* Month. The *Latin* Word *Calendarium*, which this is the Tranſlation of, ſignifies originally a Pocket-Book, or other Book of Accompts, which Rich Men uſed to enter the Concerns of their Eſtates in; when their Money was to be paid, and when to be received; the Names of every Day in the Year being marked in the Margin thereof, that ſo they might the more readily compute the Intereſt accruing therefrom; which was to be paid at the *Calendæ*, or firſt Day of the Month; which therefore gave the Name to ſuch Book. Hence *Ovid* calls theſe *Celeres Calendæ*, Ov. Rem. Am. Lib. II becauſe they return quicker than the Borrower did deſire. And *Seneca* ſays, *Divitem putas cui magnus Calendarii Liber volvitur*. You think him a Rich Man who has a large Book of Accompts to turn over. When the Empire became Chriſtian, the *Latin* Churches called their Eccleſiaſtical Regiſter, in which the Names of the Martyrs, and other Great Men famous for their Piety, were enter'd, with ſome ſhort Account of their Lives and Sufferings, by this Name: And the *Greeks*, by a Name equivalent to it, Μηνολόγιον.

Our preſent Calendar, beſides the ſetting down the Holidays of the Year, and the Leſſons to be read upon each Day, does note the Revolutions of the Sun and Moon, with Particularity and Exactneſs, ſufficient for ordinary Buſineſs. Now, it muſt be conſider'd, that the Solar Year does conſiſt of 365 Days, and 6 Hours; the Sun performing his Annual Motion, and returning to the ſame Point again, within that Time. The 6 Hours paſs over unregarded, till they make up a whole Day; and then they are collected together, which is every Fourth Year, and put in after the Twenty Fourth of *February*. Among the Ancient *Romans*, the Intercalary Day being put in likewiſe at this time, *viz.* after the VIth Cal., and thereby making a Double VI Cal., occaſion'd this Fourth Year, when the Intercalation was made, to be called Biſſextile.

The Lunar Year is ſomewhat ſhorter than the Solar. For Twelve Moons will not exactly meaſure out the Twelve Solar Months. The Moon performs her Menſtrual Courſe in 27 Days, 7 Hours, and a little more; which is called the Moon's *Periodical* Motion: But by that time the Moon is going this Courſe, the Sun is gone a little Progreſs in his Circuit; *viz.* 27 Degrees in the Heaven; and therefore, before the Moon can get up with him again, ſomething more than Two Days are ſpent. So that, from one Conjunction of the Moon with the Sun, to another Conjunction of the ſame, makes a Month of 29 Days, 12 Hours, and ſome Minutes more; which is the Synodical Motion of the Moon, or the Time ſhe is ſpending, before ſhe can reach the Sun a ſecond time. Now, Twelve of theſe Months make up a Year but of 354 Days: For 29 d. 12 h. multiplied by 12, give 354 Days; leſs than the Solar Year, conſiſting of 365 Days, by 11 Days; which will make a Difference of 11 Days more next Year; and will cauſe the Beginning of the Lunar Year to fall ſhort of the Solar 22 Days; the next, 33; the next, 44, *&c.* till after a Courſe of Nineteen Years, it will fall in even with the Sun again. This Circle of Nineteen Years, was firſt obſerved by *Meto*, an Ancient Aſtronomer; and has been ſince of conſiderable Uſe among the Chriſtians, for the ſettling the Time of *Eaſter*.

*Golden Number.*

Theſe Nineteen Years marked out by the ſide of the Days of the Solar Month, are what we call the Golden Number; uſeful for finding out the New Moons of the Year. The Golden Number is ſet down in the firſt Column of our Calendar. Suppoſe in any Year the New Moon happen on the 23d of *January*, where 'tis marked 1, the next Year it will happen 11 Days ſooner, *viz.* the 12th of that Month, and is marked 2; the next Year on the 31, and is marked 3; and ſo till the whole Circle of the Nineteen Years is out.

*The Epact.*

From hence ariſes another Number, made uſe of in the Calendars and Paſchal-Tables of the Church, called the *Epact*; which is only the Number of the Days, by which the Solar Year, of 365 Days, does exceed the Lunar, conſiſting of 354. So that, in the firſt Year of the Circle of Nineteen Years, the Epact is 11; the next Year it is 22; the next after that will be 3; Becauſe 11 added to 22 makes 33; (from which, caſting out a Month of 30 Days) there remains 3 for the Epact. And ſo, through the whole Courſe of the 19 Years; ſtill adding 11, and caſting out 30, when the Sum riſes above that Number. Only, when we come to the laſt Year, xix, we muſt add 12.

*The Dominical Letter, and the Cycle of its Order.*

The Dominical Letter is a Note in the Calendar of eſpecial Uſe. Now, every Day of the Week, and conſequently the whole Month in the Calendar, being marked by one of the Seven firſt Letters of the Alphabet; That is the Dominical Letter which ſtands over againſt thoſe Days of the Month, which the *Sundays* of that Year fall upon. Now, that the Dominical Letters happen with ſuch Diverſity as they do, is occaſioned by this: The 365 Days being divided into Weeks, make 52 Weeks, and One Day. Now, that odd Day breeds ſuch an Irregularity, as will not be evened, but only in Seven Years: But when, beſides this odd Day every Year, there is a New Day pricked in, in the Biſſextile; *viz.* every Fourth Year; this makes the Irregularity ſtill greater, ſo as not to be evened but only in 4 times 7, that is, 28 Years; which is the Circle of the Dominical Letters, commonly called the Cycle of the Sun.

To

## To find out the New Moon by the firſt Column in the Calendar.

FInd the *Prime* or Golden Number by *Table* I. then look in the firſt Column of the Month for that Number, and on the Day of the Month which ſtands over againſt it, falls the New Moon. As for Example. In the Year 1709. I would know when the New Moon happens in the Month of *November*. In *Table* I. I find that the Golden Number is 19. Then I look in the Month *November*, and find that 19 ſtands over-againſt the 20th Day of that Month; ſo that from thence I conclude that the Moon Changes, or that it is New Moon, that Day.

## To find out the New Moon by the Second Column in the Calendar.

FInd the Prime or Golden Number by *Table* I. then look in the Second Column for that Number, and laſtly tell five Days backwards, and that Fifth Day ſo number'd backward is the Day of the New Moon. As for Example, I would know when the New Moon happens in the Month *December*, 1709. In *Table* I. I find the Golden Number 19.; now this in that Column ſtands over-againſt the 25th Day of the Month; therefore counting Five Days backwards, I come to the 20th Day of *December*, which is the Day of the New Moon.

*Note*, That this Rule will ſerve to find out the New Moon, by every ordinary Common-Prayer Book, wherein the Golden Numbers are ſet down right.

The Reaſon of the going Five Days backwards is this. Theſe Numbers were ſet down in the Calendar 13 Hundred Years ago, either at the Time, (or not very long after) in which the Council of *Nice* had ſettled the Obſervation of *Eaſter*, to be a Rule for the more certain knowing when that Feaſt was to be celebrated. Now, according to the Aſtronomy of that Time, they thought that the Motions of the Sun and the Moon became preciſely even in 19 Years; and that all the Months, which happened within that Time, would exactly meaſure out that Term of 19 Years, without any Fraction or Remainder; which was a Miſtake. For that Number of Months, or the Lunary Cycle, as it is called, is ſomething leſs than 19 Years, *viz.* about an Hour and an half. So that in the Courſe of leſs than 17 Cycles, or in 312 Years there is a whole Day loſt in this Account. As for Inſtance, In the Year 1710, which is the firſt Year of the Lunar Cycle, the New Moon in *January* falls upon the 18th Day of that Month; Three hundred and twelve Years before that; *viz.* 1398, the New Moon of *Jan.* was the 19th Day: In the Year 1086, it was *Jan* 20. In the Year 774 it was *Jan.* 21. In 462 it was *Jan.* 22. And about the Time of the Council of *Nice*, the New Moons were upon the 23d of *January*.

The

# The Kalendar.

## With the Table of Leſſons.

## JANUARY hath xxxj. Days.

### The Moon hath xxx.

| Column of the New Moons as they happen now. | Column of the New Moons as they happened about the time of the Council of *Nice*. | | | | | MORNING Prayer. | | EVENING Prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1 Leſſon. | 2 Leſſon. | 1 Leſſon. | 2 Leſſon. |
| 8 | [12] | 1 | A | Kalend. | Circumciſion of our Lord | | | | |
| | | 2 | b | 4. No. | | Gen. 1. | Matth. 1. | Gen. 2. | Rom. 1. |
| 16 | [10] | 3 | c | 3. No. | | 3. | 2. | 4. | 2. |
| 5 | | 4 | d | Pr. No. | | 5. | 3. | 6. | 3. |
| | 19 | 5 | e | Nonæ | | 7. | 4. | 8. | 4. |
| 13 | 8 | 6 | f | 8 Id. | Epiphany of our Lord. | | | | |
| 2 | | 7 | g | 7 Id. | | 9. | 5. | 12. | 5. |
| | 16 | 8 | A | 6 Id. | (1) Lucian, *Prieſt and Martyr. | 13. | 6. | 14. | 6. |
| 10 | 5 | 9 | b | 5 Id. | | 15. | 7. | 16. | 7. |
| | | 10 | c | 4 Id. | | 17. | 8. | 18. | 8. |
| 18 | 13 | 11 | d | 3 Id. | | 19. | 9. | 20. | 9. |
| 7 | 2 | 12 | e | Pr. Id. | | 21. | 10. | 22. | 10. |
| | | 13 | f | Idus. | (2) Hilary † Biſhop & Confeſſ. | 23. | 11. | 24. | 11. |
| 15 | 10 | 14 | g | 19 Kl. Febr. | | 25. | 12. | 26. | 12. |
| 4 | | 15 | A | 18 Kl. | | 27. | 13. | 28. | 13. |
| | 18 | 16 | b | 17 Kl. | | 29. | 14. | 30. | 14. |
| 12 | 7 | 17 | c | 16 Kl. | | 31. | 15. | 32. | 15. |
| 1 | | 18 | d | 15 Kl. | (3) Priſca, Rom. Virg. & Mart. | 33. | 16. | 34. | 16. |
| | 15 | 19 | e | 14 Kl. | | 35. | 17. | 37. | 1 Cor. 1. |
| 9 | 4 | 20 | f | 13 Kl. | (4) Fabian ∴ B. of Rome, & M. | 38. | 18. | 39. | 2. |
| | | 21 | g | 12 Kl. | (5) Agnes Rom. Virg. & Mart. | 40. | 19. | 41. | 3. |
| 17 | 12 | 22 | A | 11 Kl. | (6) Vincent Span. Deac. & M. | 42. | 20. | 43. | 4. |
| 6 | 1 | 23 | b | 10 Kl. | | 44. | 21. | 45. | 5. |
| | | 24 | c | 9 Kl. | | 46. | 22. | 47. | 6. |
| 14 | 9 | 25 | d | 8 Kl. | Converſion of S. Paul. | | | | |
| 3 | | 26 | e | 7 Kl. | | 48. | 23. | 49. | 7. |
| | 17 | 27 | f | 6 Kl. | | 50. | 24. | Exod. 1. | 8. |
| 11 | 6 | 28 | g | 5 Kl. | | Exod. 2. | 25. | 3. | 9. |
| 19 | | 29 | A | 4 Kl. | | 4. | 26. | 5. | 10. |
| 8 | [13] | 30 | b | 3 Kl. | K. Charles Martyr. | * 6. (†) | 27. | 7. | 11. |
| | 3 | 31 | c | Prid. Kl. | | 8. | 28. | 9. | 12. |

Note, that * Exodus vj is to be read only to Verſ. 14.

FEBRUARY.

# *Annotations on the Month of* JANUARY.

## VARIOUS READINGS.

* *This Compellation added in the Laſt Review.* Note, *That this and all other Sable Saints-Days, are wanting in* Edward *the* VIth's *Calendar.*

† *This Title added in the Laſt Review.*

∴ Fabian, Agnes *and* Vincent, *no Saints in the* O. C. P.

‖ *Added in the Laſt Review.*

‡ Exodus vi. *being put in the Laſt Review, when omitted in the Old Common-Prayer-Book, has made the Courſe of Reading the Firſt Leſſon in the New Book, to run one Chapter before that in the Old Book, for more than Two Months together;* viz. *till the End of* March.

## NOTES.

(1) *Lucian.*] Our Reformers (ſeeing the Inconvenience which was brought into the Church, by ſo great a Number of Holidays as were obſerved in the Time of Popery, to the great prejudice of Labouring and Trading Men; and alſo conſidering, that many of thoſe Saints were Men ſometimes of none of the Beſt Character; the Hiſtory whereof was likewiſe fabulous,) have thought fit, for the moſt part, to retain only thoſe Holidays, which were dedicated to our Saviour and his Apoſtles. But the Church conſidering, that there were ſome Feaſts dedicated to others, who were Perſons of Sanctity; and that thoſe Days were either Quarter-Days, for Payment of Rent, or were Days remarkable in the Courſe of the Law, or adapted to ſome other Secular Account; ſo that ſome Inconvenience would enſue, if they were totally omitted in the Calendar; ſhe has let ſome of them continue therein, tho' not with any regard of being kept Holy by the Church.

*Lucian* was a Learned Presbyter of *Antioch.* He was well-verſed in the *Hebrew* Tongue; and took a great deal of Pains in Comparing and Amending the Copies of the Bible; ſome of which, being extant in St. *Jerom*'s Time, were called *Lucianian* Copies, from him. *Hier. in Script. Eccl.* And in another place he ſays, All the World was oblig'd to Three Great Editors of the Bible: Alexandria *and* Ægypt *are beholden to* Heſychius, *for the Edition of their Septuagint*: Conſtantinople, *as far as* Antioch, *approve of the Copies of* Lucian: *But the Middle Provinces between theſe, read the* Paleſtine *Books, which* Origen *having taken ſo much Pains with, were publiſhed by* Euſebius *and* Pamphilus. *Hieron. Ep.* 107. *& Ap. adverſ. Ruff.* He, in his Writings againſt the *Sabellians*, let fall ſome Expreſſions which favoured the *Arian* Doctrine; but *Athanaſius* in his *Synopſis* defends him from this. Of his Martyrdom, this is recorded by *Euſebius.* Lucian, *a Presbyter of the Church of* Antioch; *a Man, as Excellent in all Chriſtian Graces, ſo particularly for Abſtinence; being long exerciſed in the Sacred Diſcipline, he was brought to the City of the* Nicomedians, *when the Emperor* [Maximinianus Galerius] *was there; he having recited an Apology for the Chriſtian Religion, which he had compoſed, before the Governor of the City, was caſt into Priſon, and was killed there.* Euſeb. Hiſt. Eccl. Lib. IX. Cap. 5. *Metaphraſtes*, and other Martyrologiſts, make mention of ſeveral moſt incredible Tortures he underwent; Of his making uſe of his Breaſt for a Communion-Table, to offer the Euchariſt, when he was upon the Rack, *&c.* for the Particulars of which, the Reader may go to him, and *Surius.*

(2) *Hilary.*] *Hilary* was Biſhop of *Poictiers*, a great Champion of the Orthodox Doctrine againſt the *Arians*; for which he was perſecuted by that Party, and baniſhed into *Phrygia*, about the Year 356. Whilſt he was threatned with Baniſhment, he was not deterr'd from writing his Learned Book of the Trinity. Four Years after, he was ſent for, to be preſent in the Synod of *Seleucia*; where he bravely defended the Orthodox Faith. The *Arians* fearing ſo powerful an Adverſary, got him to be ſent back into *France.* Where he had another Controverſy with *Auxentius*, a ſecret *Arian*; who having many Friends to back him, got *Hilary* to be baniſhed again. After much Pains taken in this Controverſy, and many Troubles underwent, he died *A. D.* 367.

(3) *Priſca.*] She was a *Roman* Lady, early Converted to Chriſtianity under *Claudius*; but being commanded to abjure her Religion, and to offer Sacrifice; ſhe refuſing it, was horribly tortured, and afterwards beheaded. *Pet. Nat.* L. II. C. 96.

(4) *Fabian.*] He was Biſhop of *Rome* about 14 Years; from the Year of Chriſt 239, to the Year 253; and ſuffer'd Martyrdom under *Decius.* His Martyrdom is mentioned by the Letter of the *Roman* Clergy in S. *Cyprian*; by *Epiphanius, de Menſur. & Pond.* Hier. de Script. Eccl.

(5) *Agnes.*] She was a Young Woman, who ſuffered Martyrdom under the *Decian* Perſecution. She was, as St. *Ambroſe* and *Prudentius* relate, by the wicked Cruelty of the Judge, condemned to be debauched in a publick Stews, before her Execution; but was miraculouſly preſerved from the Embraces of thoſe who were ſent on that Lewd Errand, by Lightning and Thunder ſent from Heaven. She underwent her Execution with wonderful Readineſs; and tho' the Executioner hack'd and hew'd her Tender Body moſt unmercifully with his Sword, ſhe bore it with incredible Conſtancy, ſinging Hymns all the time. The Noble Patience of this young Maid, being then but 13 or 14 Years old, gave Occaſion to the Ancient Chriſtians to Exerciſe their Eloquence, both in Verſe and Proſe; and particularly to *Prudentius*, to write his fine Copy of Verſes, entituled, *Paſſio Agnetis Virginis*: In which he inſerts this Hiſtory.

*Aiunt jugali vix habilem toro,*
*Primos in annis fortè Puellulam*
*Chriſto calentem,* &c.

For Nuptial Bed yet hardly fit,
She only felt a Pious Heat,
In Love with Chriſt, *&c.*

She is mentioned by S. *Jerom, Ep.* 8. *ad Demetriadem.* S. *Auſtin* likewiſe ſpeaks of her, *Virgo quæ vocabatur erat Agnes, Latinè Agnam ſignificat, Græcè Caſtam.* Serm. 101. de Diverſ. She had a Church dedicated to her Honour in *Rome*; in which *Gregory* the Great ſpoke his Eleventh and Twelfth Homily.

(6) *Vincent.*] This Perſon was a Deacon of the Church in *Spain*: He was born at *Oſcard*, now *Huezza*, a Town in the Kingdom of *Arragon*. He was inſtructed in Divinity by *Valerius*, Biſhop of *Saragoſa*; but by reaſon of an Impediment in his Speech, he never took on him the Office of Preaching. He ſuffer'd Martyrdom in the *Dioclefian* Perſecution, undergoing moſt Terrible Tortures: As, being laid all along upon hot Coals; and, after his Body was broiled there, being thrown upon Heaps of broken Tiles; as the Martyrologies relate. *Pet Nat.* Lib. II. *Caſ. Prudentius* mentions him among the *Caſar-Auguſtan* Martyrs. *Hymn.* IV. S. *Auſtin* made Four Tractates upon him; and *Leo* the Great, a Sermon on his Memory.

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Note, *That there are Three Faults in ſetting down the Golden Numbers even in the Sealed Books. On the* Firſt *Day of* January, 2 *is put for* 3. *On the* Third *Day,* 10 *is put for* 11: *And on the* Thirtieth *Day,* 13 *is put for* 14. *Which I have not preſumed to alter, but incloſed them in Crotchets.*

# FEBRUARY hath xxviij. Days.

## The Moon hath xxx.

| Column of the New Moons as they now happen. | Column of the New Moons as they happened about the time of the Council of *Nice*. | | | | | MORNING Prayer. | | EVENING Prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1 Leſſon. | 2 Leſſon. | 1 Leſſon. | 2 Leſſon. |
| 16 | | 1 | d | Kalend. | Faſt. | Exod. 10. | Mark 1. | Exod. 11. | 1 Cor. 13. |
| 5 | 11 | 2 | e | 4. No. | Purif. of Mary the B. Virg. | | 2. | | 14. |
| | 19 | 3 | f | 3. No. | Bloſius an Armenian Bp. & M. | 12. | 3. | 13. | 15. |
| 13 | 8 | 4 | g | Pr. No. | | 14. | 4. | 15. | 16. |
| 2 | | 5 | A | Nonæ. | (7) Agatha * a Sicilian V. & M. | 16. | 5. | 17. | 2 Cor. 1. |
| | 16 | 6 | b | 8 Id. | | 18. | 6. | 19. | 2. |
| 10 | 5 | 7 | c | 7 Id. | | 20. | 7. | 21. | 3. |
| | | 8 | d | 6 Id. | | 22. | 8. | 23. | 4. |
| 18 | 13 | 9 | e | 5 Id. | | 24. | 9. | 32. | 5. |
| 7 | 2 | 10 | f | 4 Id. | | 33. | 10. | 34. | 6. |
| | | 11 | g | 3 Id. | | Levit. 18. | 11. | Levit. 19. | 7. |
| 15 | 10 | 12 | A | Pr. Id. | | 20. | 12. | 26. | 8. |
| 4 | | 13 | b | Idus. | | Num. 11. | 13. | Num. 12. | 9. |
| | 18 | 14 | c | 16 Kl. Mart. | (8) Valentine, † Biſh. & Mart. | 13. | 14. | 14. | 10. |
| 12 | 7 | 15 | d | 15 Kl. | | 16. | 15. | 17. | 11. |
| 1 | | 16 | e | 14 Kl. | | 20. | 16. | 21. | 12. |
| | 15 | 17 | f | 13 Kl. | | 22. | Lu. 1. *to* 39 | 23. | 13. |
| 9 | 4 | 18 | g | 12 Kl. | | 24. | 1. 39. | 25. | Galat 1. |
| | | 19 | A | 11 Kl. | | 27. | 2. | 30. | 2. |
| 17 | 12 | 20 | b | 10 Kl. | | 31. | 3. | 32. | 3. |
| 6 | 1 | 21 | c | 9 Kl. | | 35. | 4. | 36. | 4. |
| | | 22 | d | 8 Kl. | | Deut. 1. | 5. | Deut. 2. | 5. |
| 14 | 9 | 23 | e | 7 Kl. | Faſt. | 3. | 6. | 4. | 6. |
| | | 24 | f | 6 Kl. | ∴ S. Matthias, Apoſt. & M. | | 7. | | Epheſ. 1. |
| 3 | 17 | 25 | g | 5 Kl. | | 5. | 8. | 6. | 2. |
| | 6 | 26 | A | 4 Kl. | | 7. | 9. | 8. | 3. |
| 11 | | 27 | b | 3 Kl. | | 9. | 10. | 10. | 4. |
| | 14 | 28 | c | Prid. Kl. | | 11. | 11. | 12. | 5. |
| 19 | | 29 | | | | 13. | Matth. 7. | 14. | Rom. 12. |

MARCH

# *Annotations on the Month of* FEBRUARY.

## VARIOUS READINGS.

* *The Character added in the Laſt Review.*

† *This Saint's-Day inſerted in the Laſt Review.*

∴ *In the Calendars of the* Roman *Church, there it this Rubrick; which may not be unuſeful to inform us, when the Intercalary Day in Leap-Year comes in; and when S.* Matthias's *Day is to be obſerved.* In Anno Biſſextili, *&c. In Leap-Year* February *has Nine and twenty Days; and the Feaſt of S.* Matthias *is kept upon the* 25*th of* February; *and the* Sexto Calendas *is Two Days together,* viz. *the* 24*th and* 25*th. And the Dominical Letter, which was taken up in the Month* January, *is changed into the next Dominical Letter before it. As for inſtance: In* January *the Dominical Letter was* A; *that is changed into the foregoing Dominical Letter, which is* g, &c. *And the Letter* f *ſerves twice;* viz. *for the* 24*th and the* 25*th Day.

*What is the Rule of Obſerving S.* Matthias's *Day in our Church, in Leap-Years; See Notes on the Rubrick, on the* Order how the Holy Scripture is appointed to be read.

## NOTES.

(7) *Agatha.*] She was honourably born in *Sicily*; and, in the Perſecution under *Decius* the Emperor, ſuffer'd Martyrdom at *Catanea*. The Hiſtory, which we have of her in the Acts of the Martyrs, is this. She being famous for her Beauty as well as Vertue, *Quintianus*, the Governor of the Province, who was ſtiled the *Prætor*, was enamour'd of her. But not being able to work his Ill Deſign upon her, he deals with one *Aphrodiſia*, a Lewd Woman, to debauch her Principles: But this Stratagem not ſucceeding, he afterwards attacks her himſelf; telling her, That it was a ſhame, that a Perſon ſo honourably deſcended, ſhould embrace ſuch a Slaviſh Religion. *Agatha* replies, That the Chriſtian Servitude and Humility were more honourable, than the Wealth and Pride of Kings. At this, the *Prætor* being enraged, forces her to take her Option, Whether ſhe would worſhip the Heathen Gods, or undergo the Tortures? But ſhe continuing conſtant in the Faith; being firſt ſcourged, is commanded to Priſon; and ſtill perſiſting in her Conſtancy, is put upon the Rack, and alſo burnt with hot Irons; and after that, has her Breaſt cut off. At which Wound being given her, ſhe cries out to *Quintianus*; Art not thou aſhamed, Cruel Tyrant, to cut off that in a Woman, which thou didſt ſuck in thy Mother? Being remanded back to Priſon, ſhe had ſeveral Divine Comforts afforded her. At that time, Two Walls falling down, beat out the Brains of *Silvinus* and *Falconius*, Two of the *Prætor*'s Servants. The *Prætor* ſending for her again, now half-dead, ſhe thus prayed to God; O *Lord, who haſt kept me from my Infancy, and haſt preſerved me alive after the Tortures of the Executioner; Receive my Soul.* And with theſe Words ſhe expired, it being the 5th of *February*. *Brev. Rom. Sar.* Her Martyrdom happen'd in the Third Conſulſhip of *Decius*; which, according to *Onuphrius* his *Faſti*, was in the Year of Chriſt 252. The *Greeks*, in their Menologies, place her Martyrdom upon the ſame Day as we do in our Calendar. She is ſeveral times mentioned in the Hymns of *Fortunatus*. *Carm. de Gaudiis Vitæ Æternæ. Carm. de Virginitate.* She had a Church in *Rome*, in the *Suburra*, dedicated to her Honour. This being poſſeſs'd by the *Arians*, was reſtored to the Uſe of the Catholicks, by *Gregory* the Great. *Lib.* III. *Dial. Cap.* 30.

(8) *Valentine.*] *Valentinus* was an Ancient Presbyter of the Church, and enrolled among the Martyrs, ſuffering Martyrdom under *Claudius*. But the Legendary Writers tell us, That, being deliver'd into Cuſtody to one *Aſterius*, he having a Blind Daughter, ſhe was Cured by him; who, with his Family, upon that Miracle, turned Chriſtians, and ſuffer'd for their Religion. *Valentine*, after a Year's Impriſonment at *Rome*, was Beheaded in the *Flaminian Way*. He was Celebrated as a Saint very anciently; his Day being eſtabliſhed before *Gregory* the Great's Time; by whom he is mentioned in his Sacramentary.

(9) *David*

# MARCH hath xxxj. days.

## The Moon hath xxx.

| Column of the New Moons as they now happe | Column of the New Moons as they happened about the time of the Council of Nice. | | | Kalend. | | MORNING Prayer. 1 Lesson. | MORNING Prayer. 2 Lesson. | EVENING Prayer. 1 Lesson. | EVENING Prayer. 2 Lesson. |
|---|---|---|---|---|---|---|---|---|---|
| 8 | 3 | 1 | d | Kalend. | (9) David * Archb. of Menevia | Deut. 15. | Luke 12. | Deut. 16. | Ephes. 6. |
| | | 2 | e | 6 No. | (10) Cedde † orChad,B of Litch. | 17. | 13. | 18. | Philip. 1. |
| 16 | 11 | 3 | f | 5 No. | | 19. | 14. | 20. | 2. |
| 5 | | 4 | g | 4 No. | | 21. | 15. | 22. | 3. |
| | 19 | 5 | A | 3 No. | | 24. | 16. | 25. | 4. |
| 13 | 8 | 6 | b | Pr. No. | | 26. | 17. | 27. | Coloss. 1. |
| 2 | | 7 | c | Nonæ. | (11) Perpetua ∴ Mauritan. Mart. | 28. | 18. | 29. | 2. |
| | 16 | 8 | d | 8 Id. | | 30. | 19. | 31. | 3. |
| 10 | 5 | 9 | e | 7 Id. | | 32. | 20. | 33. | 4. |
| | | 10 | f | 6 Id. | | 34. | 21. | Josh. 1. | 1 Thes. 1. |
| 18 | 13 | 11 | g | 5 Id. | | Josh. 2. | 22. | 3. | 2. |
| 7 | 2 | 12 | A | 4 Id. | (12) Greg. * M.B. of Rome,& C. | 4. | 23. | 5. | 3. |
| | | 13 | b | 3 Id. | | 6. | 24. | 7. | 4. |
| 15 | 10 | 14 | c | Pr. Id. | | 8. | John 1. | 9. | 5. |
| 4 | | 15 | d | Idus. | | 10. | 2. | 23. | 2 Thes. 1. |
| | 18 | 16 | e | 17 Kl. April | | 24. | 3. | Judg. 1. | 2. |
| 12 | 7 | 17 | f | 16 Kl. | | Judg. 2. | 4. | 3. | 3. |
| 1 | | 18 | g | 15 Kl. | (13) Edw. †K. of the West-Sax. | 4. | 5. | 5. | 1 Tim. 1. |
| | 15 | 19 | A | 14 Kl. | | 6. | 6. | 7. | 2, 3. |
| 9 | 4 | 20 | b | 13 Kl. | | 8. | 7. | 9. | 4. |
| | | 21 | c | 12 Kl. | (14) Benedict ∴ Abbot. | 10. | 8. | 11. | 5. |
| 17 | 12 | 22 | d | 11 Kl. | | 12. | 9. | 13. | 6. |
| 6 | 1 | 23 | e | 10 Kl. | | 14. | 10. | 15. | 2 Tim. 1. |
| | | 24 | f | 9 Kl. | Fast. | 16. | 11. | 17. | 2. |
| 14 | 9 | 25 | g | 8 Kl | Annunciation of Mary. | | 12. | | 3. |
| 3 | | 26 | A | 7 Kl. | | 18. | 13. | 19. | 4. |
| | 17 | 27 | b | 6 Kl. | | 20. | 14. | 21. | Titus 1. |
| 11 | 6 | 28 | c | 5 Kl. | | Ruth. 1. | 15. | Ruth 2. | 2, 3. |
| | | 29 | d | 4 Kl. | | 3. | 16. | 4. | Philem. |
| 19 | 14 | 30 | e | 3 Kl. | | 1 Sam. 1. | 17. | 1 Sam. 2. | Hebr. 1. |
| 8 | 3 | 31 | f | Pr. Kl. | | 3. | 18. | 4. | 2. |

# *Annotations on the Month of* MARCH.

## VARIOUS READINGS.

* *The Title added in the Laſt Review.*
† Or Chad, &c *added in the Laſt Review.*
∴ *The Title added in the Laſt Review.*
* *The Title added in the Laſt Review.*
† *The Title added in the Laſt Review.*
∴ *The Title added in the Laſt Review.*

## NOTES.

(9) *David.*] He was a Perſon deſcended from the Royal Family of the *Britains*, being Uncle to the Great King *Arthur*. He was Biſhop of *Menevia* in *Wales*, called afterwards from him St. *Davids*. He held a Synod againſt the *Pelagians*; and removed the Biſhop's Seat from *Caerleon*, to the Place where it is now. He ſeems to have been a very Conſiderable Man in his time, which was about the Year of Chriſt, 519; but the Monks have filled his Life with ſo much Legendary Stuff, as would make one ſick to read it.

(10) *Ced*, or *Chad.*] *Ced* and *Chad* were not One, but Two Perſons, both *Saxons*, and Brothers; who lived about the Year 660. *Ced*, the Elder Brother, was Biſhop of *London*, and a very active Promoter of Chriſtianity among the *Eaſt-Saxons*. *Chad*, the Younger Brother, who was conſiderably the longer Liver, was Biſhop of *Litchfield*; remarkable for Converting *Wilfhere*, King of *Mercia*. The Story of whoſe Cruelty in Killing his Sons, and the Particulars of his Converſion, were, before the Wars, painted in *Peterborough* Church-Windows, (which Monaſtery he built) with Old *Engliſh* Poetry under it; Two Verſes of which are preſerved in *Fuller*.

Wulfad pnd Chad that Ghoſtly Leach
The Fayrhe of Chriſte him for to teach.

(11) *Perpetua.*] She was a Perſon of Quality, who ſuffered Martyrdom in *Mauritania*, under *Severus*, about the Year of Chriſt, 205. One *Felicitas*, a Young Woman of Diſtinction, likewiſe (as alſo *Revocatus*, *Satyrus*, *Saturinus*) ſuffered Martyrdom with her. *Tertullian* ſpeaks of her, *Quemodo Perpetua fortiſſima Martyr*, &c. *How did* Perpetua, *that Valiant Martyreſs, ſee only her Fellow-Martyrs*, &c. Tertul. de An. C. 55. The Anniverſary of her Martyrdom was ſettled into an Holiday, in St. *Auſtin*'s Time. *Ante paucos dies Natalitia celebravimus Martyrum Perpetuæ, Felicitatis, & Comitum: A few days ago, we celebrated the Birth-day* (*i. e.* Martyrdoms) *of* Perpetua, Fœlicitas, *and their Fellow-Martyrs.* Aug. de Temp. Barbar. Cap. 5. Where he remarks of theſe Two Female Martyrs, That at the time they ſuffer'd, *Perpetua* gave Suck to a young Child, and *Felicitas* Lay in.

(12) *Gregory.*] This was *Gregory* ſirnamed the Great, Biſhop of *Rome*. He was deſcended of Noble Parents. His Grandfather was Pope *Felix* II. and he was Son of *Gordianus* and *Sylvia*. He very early addicted himſelf to Study and Piety; giving all his Eſtate to Building and Maintaining Religious Houſes. In the Year 582, he was Ordained Deacon by Pope *Pelagius*; who ſent him in nature of a Surrogate to *Conſtantinople*, where he confuted *Eutychius* the Patriarch, in a Diſpute concerning the Aerial Nature of the Reſurrection-Body. He was conſecrated Pope about the Year 590. He vigorouſly oppoſed the Title of *Univerſal Biſhop*, which the Biſhops of *Conſtantinople* had aſſumed; calling it *Blaſphemous*, *Antichriſtian*, and *Diabolical*; tho' his Succeſſors in that See have been of a different Opinion. He ſent *Auſtin* the Monk, with 40 other Miſſionaries, into *England*, to Convert the *Saxons*; they having teſtified their Deſire to embrace Chriſtianity; whoſe Holy Endeavours were bleſſed with wonderful Effect. He held the Popedom 14 Years, dying about the Year 604: Having been the Author of many Learned Books which are continued to us. His moſt Valuable Piece is his Sacramentary; becauſe it contains many of the Ancient Prayers of the Church.

(13) *Edward.*] He was deſcended from the *Weſt-Saxon* Kings, and the Son of King *Edgar*, who firſt reduced the Heptarchy into One Kingdom. His Mother was *Ethelfleda*, *Edgar*'s firſt Wife. But *Edgar* was afterwards married to *Elfrida*, the Wife of Earl *Ethelwold*, who betray'd her Husband to be murthered by that King, to enjoy the Honour of the Royal Bed. After *Edgar*'s Death, *A. D.* 975, this *Edward* ſucceeding to the Crown at Twelve Years of Age, enjoy'd it not above Two or Three Years; when paying a Viſit to his Mother-in-Law, whilſt he was drinking a Cup of Wine, which was preſented to him at her Houſe, *viz. Corfe*-Caſtle in *Dorſetſhire*, he was, by Order of this Wicked Woman, ſtabbed in the Back; to make way for the Succeſſion of her Son *Etheldred*, his Half-Brother. His Favour to the Monks, made his Barbarous Murther to be eſteemed a Martyrdom, and to be placed in the Calendar as ſuch.

(14) *Benedict.*] He was born at *Norcia*, a Town in *Italy*, of an Honourable Family: Being much given to Devotion and Mortification, he ſet up an Order of Monks, which bears his Name, about the Year 529; firſt at *Sallago*, in the Confines of *Naples*, and afterwards at *Monte Caſini*. After his Death, his Order was ſplit into many other Subordinate ones; the *Cluniacenſes*, *Camaldunenſes*, *Grandimontenſes*, &c. Many Miracles are aſcribed to him by the Monks of his Order, and great Mortifications; as particularly, his Rolling himſelf in a Heap of Briars, to check ſome Carnal Deſires which he found in himſelf. *Gregory* tells a Notable Miracle wrought upon his Account, which is equal to any thing related by his Followers. Being a Monk in *Campania*, the *Goths*, when they invaded *Italy* under *Totila*, came to burn his Cell: Which having ſet on fire, it burnt round *Benedict* in a Circle, but did not in the leaſt hurt the Saint. This ſerved but to enrage the *Goths*, and provoke them to a greater Cruelty: Who carrying him afterwards to an Oven, which was heated for Baking Bread, threw *Benedict* into it, and ſtopped it cloſe up: Coming the next day, they found *Benedict* ſafe and ſound; neither his Fleſh ſcorched, nor his Cloaths ſinged. *Greg. Dial.* Lib. III.

# APRIL hath xxx. days.

## The Moon hath xxix.

| Column of the New Moons as they now happen | Column of the New Moons as they happened about the time of the Council of *Nice*. | | | | | MORNING Prayer. | | EVENING Prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1 Lesson. | 2 Lesson. | 1 Lesson. | 2 Lesson. |
| 26 | | 1 | g | Kalend. | | 1 Sam. 5. | John 19. | 1 Sam. 6. | Hebr. 3. |
| 5 | 21 | 2 | A | 4. No. | | 7. | 20. | 8. | 4. |
| | | 3 | b | 3. No. | (15) Richard *B. of Chicheſter. | 9. | 21. | 10. | 5. |
| 13 | 19 | 4 | c | Pr. No. | (16) Ambroſe † Biſh. of Milan. | 11. | Acts 1. | 12. | 6. |
| 2 | 8 | 5 | d | Nonæ. | | 13. | 2. | 14. | 7. |
| | 16 | 6 | e | 8 Id. | | 15. | 3. | 16. | 8. |
| 10 | 5 | 7 | f | 7 Id. | | 17. | 4. | 18. | 9. |
| | | 8 | g | 6 Id. | | 19. | 5. | 20. | 10. |
| 18 | 13 | 9 | A | 5 Id. | | 21. | 6. | 22. | 11. |
| 7 | 2 | 10 | b | 4 Id. | | 23. | 7. | 24. | 12. |
| | | 11 | c | 3 Id. | | 25. | 8. | 26. | 13. |
| 15 | 10 | 12 | d | Pr. Id. | | 27. | 9. | 28. | Jam. 1. |
| 4 | | 13 | e | Idus. | | 29. | 10. | 30. | 2. |
| | 18 | 14 | f | 18 Kl. Maij. | | 31. | 11. | 2 Sam. 1. | 3. |
| 12 | 7 | 15 | g | 17 Kl. | | 2 Sam. 2. | 12. | 3. | 4. |
| 1 | | 16 | A | 16 Kl. | | 4. | 13. | 5. | 5. |
| | 15 | 17 | b | 15 Kl. | | 6. | 14. | 7. | 1 Pet. 1. |
| 9 | 4 | 18 | c | 14 Kl. | | 8. | 15. | 9. | 2. |
| | | 19 | d | 13 Kl. | (17) Alphege ∴ Archb. of Cant. | 10. | 16. | 11. | 3. |
| 17 | 12 | 20 | e | 12 Kl. | | 12. | 17. | 13. | 4. |
| 6 | 1 | 21 | f | 11 Kl. | | 14. | 18. | 15. | 5. |
| | | 22 | g | 10 Kl. | | 16. | 19. | 17. | 2 Pet. 1. |
| 14 | 9 | 23 | A | 9 Kl. | (18) S. George, *Martyr. | 18. | 20. | 19. | 2. |
| 3 | | 24 | b | 8 Kl. | | 20. | 21. | 21. | 3. |
| | 17 | 25 | c | 7 Kl. | S. Mark Evangel. & Mart. | | 22. | | 1 John 1. |
| 11 | 6 | 26 | d | 6 Kl. | | 22. | 23. | 23. | 2. |
| | | 27 | e | 5 Kl. | | 24. | 24. | 1 King. 1. | 3. |
| 19 | 14 | 28 | f | 4 Kl. | | 1 King. 2. | 25. | 3. | 4. |
| 8 | 3 | 29 | g | 3 Kl. | | 4. | 26. | 5. | 5. |
| | | 30 | A | Prid. Kl. | | 6. | 27. | 7. | 2, 3 Joh. |

# *Annotations on the Month of* APRIL.

## VARIOUS READINGS.

* *Title added in the Laſt Review.*

† *Title added in the Laſt Review.*

‡ *Title added in the Laſt Review.*

‖ *Title added in the Laſt Review.*

## NOTES.

(15) *Richard.* ] He was Biſhop of *Chicheſter*, in the time of *Henry* III. He roſe from a very Poor Beginning; and was forced to maintain himſelf by Manual Labour, before he went to ſtudy at *Oxford*. Where having laid his firſt Foundation of Literature, he went and ſtudied the Canon-Law at *Bononia*. From whence coming back, and being famous for Learning and Piety, the Two Greateſt Prelates of the Kingdom, *Edmund* A. B. of *Canterbury*, and *Robert Groſthead*, Biſhop of *Lincoln*, were at ſtrife, who ſhould have him for his Chancellor. But our Saint choſe rather to ſerve the Archbiſhop. What determined his Choice, is not ſaid: To be ſure the Archbiſhop was the better Patron, and more in Favour with the Pope, than the Biſhop of *Lincoln* was. When *Edmund*, the Archbiſhop, died, he left or loſt his Chancellor's Place, and became a Monk at *Orleans* in *France*. In the Vacancy of the See of *Chicheſter*, he was choſen Biſhop by the Chapter: Which the King oppoſing, he having nominated another to them; He appealed to *Rome*, and had his Election confirmed by the Pope. He was a violent Oppoſer of the Married Clergy. Strange Miracles are told of him; As that by his Benediction, he increaſed a ſingle Loaf of Bread, to fill 7000 Poor People's Bellies: And that in his Extreme Old Age, Celebrating the Euchariſt in the Church; he fell down with the Chalice in his Hand, the Wine being miraculouſly preſerved from falling on the Ground. He got the Name of a Confeſſor, only for ſtickling for the Pope, and Oppoſing his Prince; which was Ground for the Monkiſh Writers to allow him that Title.

(16) *S. Ambroſe.* ] This famous Father of the Church was born about the Year 340: His Father was Prætorian Præfect of *Gaul*, in whoſe Palace St. *Ambroſe* was educated. 'Tis reported, That in his Infancy a Swarm of Bees ſettled upon his Cradle; which was a Propheſication, as was ſuppoſed, of his future Eloquence. After his Father's Death, he came with his Mother to *Rome*, where he ſtudied the Laws, practiſed as an Advocate, and was made Governor of *Milan* and the Neighbouring Cities. Upon the Death of *Auxentius*, Biſhop of *Milan* there being a great Conteſt in the Election, the Governor, in an Excellent Speech, exhorted them to Peace and Unanimity. Whereupon the People neglecting the Competitors, which they were ſo zealous for before, unanimouſly declared for *Ambroſe* their Governor, to be their Biſhop likewiſe. Which he endeavouring by Flight, and many other Artifices to avoid, was at laſt compelled to yield to the People's Importunities, and was Conſecrated Biſhop. He gave all the Money he was Maſter of immediately to Pious Uſes; and ſettled the Reverſion of his Eſtate upon the Church. He governed that Church with great Piety and Vigilance for more than Twenty Years; and died in the Year 396, being then 57 Years of Age.

(17) *Alphege.* ] He was Biſhop of *Canterbury*, in time of *Ethelred*, King of the *Saxons*. A Maſſacre being made of the *Danes*, in a Church at *Oxford*, whither they had fled for Shelter after a Defeat by the *Saxons*; they were, by Order of *Ethelred*, burned therein: The *Danes*, by way of Repriſal, fell upon *Canterbury* with Fire and Sword, *A. D.* 1011. wherein they killed Eight Thouſand People; and among theſe, *Ealphegus*, or *Alphege*, the Archbiſhop; who was thereupon Canonized for a Saint and Martyr.

(18) *S. George.* ] He was born in *Coppadocia*, and was a Colonel in *Dioclefian*'s Army; ſuffering under him for the ſake of Religion. *Niceph. Caliſt.* Lib. VII. Cap. 15. The Legends relate ſeveral ſtrange Stories of him; which are ſo common, they need not here be related. It is moſt probable, that this Saint being found in the *Roman* Calendar, many fooliſh and ſuperſtitious Stories were grafted into the Hiſtory of his Life. There was a ſtrange Miracle attributed to him, during the Holy Wars, which made him extraordinarily famous, among the Bigotted Princes of thoſe Times. For, when *Robert* Duke of *Normandy*, Son to *William* the Conqueror, was proſecuting his Victories againſt the *Turks*, and laying Siege to the famous City of *Antioch*, which was like to be Relieved by a mighty Army of the *Saracens*; St. *George* appeared with an innumerable Army, coming down from the Hills all in white, and a Red Croſs for his Banner, to Reinforce the Chriſtians; Which occaſioned the Infidel Army to fly, and the Chriſtians to poſſeſs themſelves of the Town. *Rob. Monach. de Chriſt. Princ. Bell.* This Story made *George* extraordinarily famous in thoſe Times; and to be eſteemed as a Patron, not only of the *Engliſh*, but of Chriſtianity itſelf. Not but that *George* was a Conſiderable Saint before this; for *Juſtinian* the Emperor, in his Time, dedicated a Church to his Memory. *Proc. Lib.* I. *de Ædif. Juſtin.* And *Gregory*, in his Sacramentary, has a Special Preface upon his Day.

VARIOUS

# MAY hath xxxj. days.

## The Moon hath xxx.

| Columns of the New Moons they now happen'd | Column of the New Moons as they happens about the time of the Council of Nice. | | | Kalend. | | MORNING Prayer. 1 Lesson. | MORNING Prayer. 2 Lesson. | EVENING Prayer. 1 Lesson. | EVENING Prayer. 2 Lesson. |
|---|---|---|---|---|---|---|---|---|---|
| 16 | 2 | 1 | b | Kalend. | S. Philip & S. Jacob Ap. & Mart. | | | | Jude. |
| 5 | | 2 | c | 6 No. | | 1 King. 8. | Acts 28. | 1 King. 9. | Rom. 1. |
| | 19 | 3 | d | 5 No. | (19) Invention of the Cross. | 10. | Matth. 1. | 11. | 2. |
| 13 | 8 | 4 | e | 4 No. | | 12. | 2. | 13. | 3. |
| 2 | | 5 | f | 3 No | | 14. | 3. | 15. | 4. |
| | 16 | 6 | g | Pr. No. | (20) S. John Evang. *ante port Lat. | 16. | 4. | 17. | 5. |
| 10 | 5 | 7 | A | Nonæ. | | 18. | 5. | 19. | 6. |
| | | 8 | b | 8 Id. | | 20. | 6. | 21. | 7. |
| 18 | 13 | 9 | c | 7 Id. | | 22. | 7. | 2 King. 1. | 8. |
| 7 | 2 | 10 | d | 6 Id. | | 2 King. 2. | 8. | 3. | 9. |
| | | 11 | e | 5 Id. | | 4. | 9. | 5. | 10. |
| 15 | 10 | 12 | f | 4 Id. | | 6. | 10. | 7. | 11. |
| 4 | | 13 | g | 3 Id. | | 8. | 11. | 9. | 12. |
| | 18 | 14 | A | Pr. Id. | | 10. | 12. | 11. | 13. |
| 12 | 7 | 15 | b | Idus. | | 12. | 13. | 13. | 14. |
| 1 | | 16 | c | 17 Kl. Junij. | | 14. | 14. | 15. | 15. |
| | 15 | 17 | d | 16 Kl. | | 16. | 15. | 17. | 16. |
| 9 | 4 | 18 | e | 15 Kl. | | 18. | 16. | 19. | 1 Cor. 1. |
| | | 19 | f | 14 Kl. | (21) Dunstan, † Archb. of Cant. | 20. | 17. | 21. | 2. |
| 17 | 12 | 20 | g | 13 Kl. | | 22. | 18. | 23. | 3. |
| 6 | 1 | 21 | A | 12 Kl. | | 24. | 19. | 25. | 4. |
| | | 22 | b | 11 Kl. | | Ezra 1. | 20. | Ezra 3. | 5. |
| 14 | 9 | 23 | c | 10 Kl. | | 4. | 21. | 5. | 6. |
| 3 | | 24 | d | 9 Kl. | | 6. | 22. | 7. | 7. |
| | 17 | 25 | e | 8 Kl | | 9. | 23. | Nehe. 1. | 8. |
| 11 | 6 | 26 | f | 7 Kl. | (22) Augustin, ∴ first Archb. of (Cant. | Nehe. 2. | 24. | 4. | 9. |
| | | 27 | g | 6 Kl. | (23) Ven. Bede *. | 5. | 25. | 6. | 10. |
| 19 | 14 | 28 | A | 5 Kl. | | 8. | 26. | 9. | 11. |
| 8 | 3 | 29 | b | 4 Kl. | †CHARLES II. Nat. & Ret. | 10. | 27. | 13. | 12. |
| 16 | | 30 | c | 3 Kl. | | Esther 1. | 28. | Esther 2. | 13. |
| 5 | 11 | 31 | d | Pr. Kl. | | 3. | Mark 1. | 4. | 14. |

# *Annotations on the Month of* MAY.

## VARIOUS READINGS.

* *This Note of Diſtinction added in the Laſt Review.*
† *Title added in the Laſt Review.*
∴ *This Holiday added in the Laſt Review.*
‖ *Added in the Laſt Review.*

## NOTES.

(19) *Invention of the Croſs.* ] This odd ſort of Holiday is of great Eſteem in the *Roman* Church. I call it an odd one; for it would be eſtabliſhed upon very frivolous Grounds, if the Matter of Fact were really true, as is reported: But there are great Reaſons to ſuſpect the Truth of that Relation. The common Story is this: That *Helena*, the Mother of *Conſtantine*, being admoniſhed by a Dream, to ſearch for the Croſs of Chriſt at *Jeruſalem*; thither ſhe went, and employs Labourers to dig at *Golgotha*: Who, after opening the Ground very deep, (vaſt Heaps of Rubbiſh being thrown there on purpoſe, by the Spiteful *Jews*, or Heathen;) they find Three Croſſes; *viz.* That of our Saviour, and the Two other of the Thieves which were Crucified with him. But Authors are at a Loſs to account for how it came to be known, which was our Saviour's Croſs. *Paulinus*, Ep. XI. *Severus*, Hiſt. Lib. II. give this Account: That theſe Croſſes being applied to a Dead Carcaſe, Two of them had no effect, but the Third raiſed it to Life. *Socrates* tells the ſame Story, of its being applied to a Woman, not Dead, but Dying; and that ſhe recover'd. But *Euſebius*, who muſt underſtand theſe Matters better than any, as being ſo intimate in the Emperor's Family; in his Life of *Conſtantine*, Lib. III. Cap. 28. ſpeaking of the Diſcovery of the Sepulchre, mentions not a Word of the Croſs. And, tho' it appears in *Euſebius*'s *Chronicon*; yet, being put there in a wrong Year, it could not be written by *Euſebius* himſelf, but by ſome Interpolator: For *Euſebius* being ſo good a Chronicler for former Ages, could not be miſtaken in the Chronology of his own Time. The Story ſeems to be invented about the Time of S. *Ambroſe*; who tells it much as before related; but only, inſtead of the Dead Body being raiſed, to know our Saviour's Croſs by, he ſays, the Old Inſcription, *JESUS NAZ. &c.* was remaining upon it. This Humour ſo mightily took the Chriſtian World at that time, that every one was for getting a piece of the Croſs; inſomuch that, in *Paulinus*'s Time, (who being Scholar to St. *Ambroſe*, and Biſhop of *Nola*, flouriſhed about the Year 420) there was much more of Relicts of the Croſs, than ever there was of the Original Wood: Wherefore that Father ſays, It was miraculouſly increaſed. *Innumeris quotidiè hominum votis Lignum ſuum commodat, ut detrimenta non ſentiat: It very kindly affords Wood to Mens importunate Deſires, without any Loſs of its Subſtance.*

(20) *S. John Evang. ante Port. Lat.* ] This Holiday was inſtituted, in Memory of St. *John*'s Miraculous Deliverance from the Furnace of Boiling Oil, which he was thrown into at *Rome*, and eſcaped therefrom ſafe. Which Hiſtory is related by *Tertullian*, *De Præſcr.* Cap. 36. and S. *Jerom*, *in Mat.* XX. This happening near the *Porta Latina*, one of the Gates of the City, gave the Name to this Feſtival.

(21) *Dunſtan.* ] He was well extracted, having *Elphegus*, Biſhop of *Wincheſter*, and *Athelm*, Archbiſhop of *Canterbury*, his Uncles; and King *Athelſtan* himſelf his Kinſman. He was well-skilled in Painting, Graving, Muſick, Refining Metals, and Forging them; Qualifications much above the Genius of that Age; which made him firſt be reputed for a Conjurer, and afterwards for a great Saint. He was certainly an Honeſt Man; for he reproved the Vices of Princes in his Time handſomely, as became his Station; being Confeſſor to *Edred*, *Edwin*, *Edgar*, *Edward*, ſucceſſively, Kings of the W. *Saxons*; and being many Years Archbiſhop of *Canterbury*. King *Edward* leaving him Guardian to his Son *Edward*, he ſettled him on the Throne, notwithſtanding the Power of a Faction againſt him, which would have him Illegitimate; and would have brought in the Son of his wicked Stepmother *Elfrida*. The Monks have filled his Life with a parcel of fooliſh Stories: Of his making himſelf a Bell at *Glaſenbury*, all of Iron, at his own Forge; Of his Harp playing itſelf, without a Hand; Of a She-Devil, who came in Shape of a Fine Lady, to tempt him; whom he, without Ceremony, took by the Noſe with his red-hot Tongs, and made her run Roaring throughout all the Neighbourhood. But theſe ſilly Folks have made the Characters of many very Conſiderable Men ridiculous, by their Nonſenſical Lies.

(22) *Auguſtine.* ] This was he, who was ſent by *Gregory*, Biſhop of *Rome*, to Convert the *Saxons*; and hence he got the Name of the Apoſtle of the *Engliſh*. He was made Biſhop of *Canterbury*, *A. D.* 596. He had a Conteſt with the Monks of *Bangor*, about Submiſſion to the See of *Rome*; who refuſed any Subjection, but to God, and the Biſhop of *Caerleon*. Soon after this Difference, *Ethelfride*, a *Pagan* King of *Northumberland*, invaded *Wales*, and ſlaughter'd 150 of theſe Monks, who came in a quiet manner, to Mediate a Peace. Some Hiſtorians have imputed the Maſſacre to the Inſtigation of *Auſtin*, in Revenge for their Oppoſition to him; but there does not appear to be ſufficient Ground for that Imputation.

(23) *Bede.* ] He was born at *Yarrow* in *Northumberland*, *A. D.* 673, and afterwards well-educated in *Greek* and *Latin* Studies; which he made a Proficiency in, beyond moſt, or any of his Age. He is the Author of ſeveral Learned Philoſophical and Mathematical Tracts, as alſo Comments on Scripture: But his moſt Valuable Piece is his Little Hiſtory of the *Saxons*. Being a Monk, he ſtudied in his Cell; where ſpending more Hours, and much better, than the Monks are wont to do, a Report was raiſed, that he never went out thereof: However, he would not leave it for Preferment at *Rome*, which the Pope invited him often to. His Learning and Piety gained him the Sirname of *Venerable*. Tho' the common Story which goes, concerning this Title being given him, is this. His Scholars having a mind to fix a Rhiming Epitaph upon his Tomb-ſtone, as was the Cuſtom of thoſe Times; The Poet wrote, *HAC SUNT IN FOSSA BEDÆ*; placing the Word *OSSA* at the latter end of the Verſe, for the Rhime; but could not, for his Life, find a Title for *Bede*, that would ſtand in the Verſe: For, trying the Words *Sancti*, and *Presbyteri*, and all the Words which he could think of; he could not find any one which would fall in, to make up the Verſe; ſo that the Monk having tired his Thoughts in this Perplexity to no purpoſe, fairly falls aſleep: But when he awaked, he found his Verſe filled up by an Angelick Hand; and ſtood thus, in fair Letters, upon the Tomb.

*HAC SUNT IN FOSSA*
*BEDÆ VENERABILIS OSSA.*

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*In the Golden Number for the Firſt Day of this Month, there is a Fault in the Sealed Books; 2 being put for 11: The ſame Fault is in Biſhop* Beveridge's *Calendar.*

# JUNE hath xxx. days.

## The Moon hath xxix.

| Column of the New Moons as they now happen. | Column of the New Moons as they happened about the time of the Council of Nice. | | | | | MORNING Prayer. | | EVENING Prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1 Lesson. | 2 Lesson. | 1 Lesson. | 2 Lesson. |
| | | 1 | e | Kalend. | (24) Nicomede * Rom. Pr. & M. | Esther 5. | Mark 2. | Esther 6. | 1 Cor. 15. |
| 13 | 19 | 2 | f | 4. No. | | 7. | 3. | 8. | 16. |
| 2 | 8 | 3 | g | 3. No. | | 9. | 4. | Job 1. | 2 Cor. 1. |
| | 16 | 4 | A | Pr. No. | | Job 2. | 5. | 3. | 2. |
| 10 | 5 | 5 | b | Nonæ. | (25) Boniface † B. of Mentz, & M. | 4. | 6. | 5. | 3. |
| | | 6 | c | 8 Id. | | 6. | 7. | 7. | 4. |
| 18 | 13 | 7 | d | 7 Id. | | 8. | 8. | 9. | 5. |
| 7 | 2 | 8 | e | 6 Id. | | 10. | 9. | 11. | 6. |
| | | 9 | f | 5 Id. | | 12. | 10. | 13. | 7. |
| 15 | 10 | 10 | g | 4 Id. | | 14. | 11. | 15. | 8. |
| 4 | | 11 | A | 3 Id. | S. Barnabas Apost. & M. | | | | |
| | 18 | 12 | b | Pr. Id. | | 16. | 12. | 17, 18. | 9. |
| 12 | 7 | 13 | c | Idus. | | 19. | 13. | 20. | 10. |
| 1 | | 14 | d | 18 Kl. Julij. | | 21. | 14. | 22. | 11. |
| | 15 | 15 | e | 17 Kl. | | 23. | 15. | 24, 25. | 12. |
| 9 | 4 | 16 | f | 16 Kl. | | 26, 27. | 16. | 28. | 13. |
| | | 17 | g | 15 Kl. | (26) S. Alban ∴ Martyr. | 29. | Luke 1. | 30. | Galat. 1. |
| 17 | 12 | 18 | A | 14 Kl. | | 31. | 2. | 32. | 2. |
| 6 | 1 | 19 | b | 13 Kl. | | 33. | 3. | 34. | 3. |
| | | 20 | c | 12 Kl. | (27) Transl. * of Edward K. of the (W. Sax. | 35. | 4. | 36. | 4. |
| 14 | 9 | 21 | d | 11 Kl. | | 37. | 5. | 38. | 5. |
| 3 | | 22 | e | 10 Kl. | | 39. | 6. | 40. | 6. |
| | 17 | 23 | f | 9 Kl. | Fast. | 41. | 7. | 42. | Ephes. 1. |
| 11 | 6 | 24 | g | 8 Kl. | Nativity of S. John Bapt. | | | | |
| | | 25 | A | 7 Kl. | | Prov. 1. | 8. | Prov. 2. | 2. |
| 19 | 14 | 26 | b | 6 Kl. | | 3. | 9. | 4. | 3. |
| 8 | 3 | 27 | c | 5 Kl. | | 5. | 10. | 6. | 4. |
| | | 28 | d | 4 Kl. | Fast. | 7. | 11. | 8. | 5. |
| 16 | 11 | 29 | e | 3 Kl. | S. Peter Apostle † and Mart. | | | | |
| 5 | | 30 | f | Prid. Kl. | | 9. | 12. | 10. | 6. |

# *Annotations on the Month of* JUNE.

## VARIOUS READINGS.

* *Title added in the Laſt Review.*

† *Title added in the Laſt Review.*

∴ *This Saint added in the Laſt Review.*

* *In O. C. P. only* Edward.

‡ And Martyr *added in the Laſt Review.*

## NOTES.

(24) *Nicomede,*] Was Scholar to St. *Peter.* He appeared to be a Chriſtian, for his honourable Burying one *Felicula*, a Martyr. He was beat to Death with Leaden Plummets, in *Domition's* Reign. *Pet. de Nat.* Lib. VIII. Cap. 82. *Mart. Rom.* Sept. 15.

(25) *Boniface.*] He was a *Saxon* Presbyter, born in *England*, and at firſt called *Winfrid.* He was ſent a Miſſionary by Pope *Gregory* II. into *Germany*, where he Converted ſeveral Countries: Hence he got the Name of the Apoſtle of *Germany.* He was made Biſhop of *Mentz*, in the Year of Chriſt 745. He was one of the moſt Conſiderable Men of his Time; moſt Eccleſiaſtical Matters of that Age going through his Hands, as appears by his Letters; and was alſo a great Friend and Admirer of *Bede.* He, carrying on his Converſions in *Friſia*, was killed by the Barbarous People, near *Utrecht*, *A. D.* 755.

(26) S. *Alban.*] He was the firſt Chriſtian Martyr in this Iſland. He was inſtituted in the Chriſtian Religion by one *Amphibalus*, a Prieſt of *Caerleon* in *Wales*; who, flying from Perſecution into *England*, was hoſpitably entertained by *Albanus*, a Gentleman who then lived at *Verulam*, now called from him St. *Albans.* By this *Amphibalus* he was Converted to Chriſtianity; being a Pagan before. But ſtrict Search being made for *Amphibalus*, *Albanus* could entertain him ſafe no longer; therefore by changing Cloaths with him, he procured him an Opportunity of Eſcaping. This being known, expoſed *Albanus* to the Fury of the Pagans; who ſummoning him to do Sacrifice to their Gods, and he refuſing; they, after having cruelly tormented him, killed him. The Monks have interlarded his Life and Death with a great many Miracles; which it is not worth while here to relate. *Vid.* Bede's *Hiſt.*

(27) *Tranſlation of* Edw.] This Prince being barbarouſly murthered by his Mother-in-Law, was firſt buried at *Warham*, without any Solemnity; but, after Three Years, tranſlated by Duke *Alferus*, to the Minſter of *Shaftsbury*, and there interred with great Pomp. *Will. Malmsbury.*

VARIOUS

# JULY hath xxxj. days.

## The Moon hath xxx.

| Column of the New Mas they now happen. | Column of the New Moons as they happened about the time of the Council of Nice. | | | | | MORNING Prayer. | | EVENING Prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1 Leſſon. | 2 Leſſon. | 1 Leſſon. | 2 Leſſon. |
| | 19 | 1 | g | Kalend. | | Prov. 11. | Luke 13. | Prov. 12. | Phil. 1. |
| 13 | 8 | 2 | A | 6 No. | (28) Viſitat. * of the Bl. V. Mary | 13. | 14. | 14. | 2. |
| 2 | | 3 | b | 5 No. | | 15. | 15. | 16. | 3. |
| | 16 | 4 | c | 4 No. | (29) Tranſl. of S Martin. B. & C. | 17. | 16. | 18. | 4. |
| 10 | 5 | 5 | d | 3 No | | 19. | 17. | 20. | Coloſſ. 1. |
| | | 6 | e | Pr. No. | | 21. | 18. | 22. | 2. |
| 18 | 13 | 7 | f | Nonæ. | | 23. | 19. | 24. | 3. |
| 7 | 2 | 8 | g | 8 Id. | | 25. | 20. | 26. | 4. |
| | | 9 | A | 7 Id. | | 27. | 21. | 28. | 1 Theſſ 1. |
| 15 | 10 | 10 | b | 6 Id. | | 29. | 22. | 31. | 2. |
| 4 | | 11 | c | 5 Id. | | Eccleſ. 1. | 23. | Eccleſ. 2. | 3. |
| | 18 | 12 | d | 4 Id. | | 3. | 24. | 4. | 4. |
| 12 | 7 | 13 | e | 3 Id. | | 5. | John 1. | 6. | 5. |
| 1 | | 14 | f | Pr. Id. | | 7. | 2. | 8. | 2 Theſſ. 1. |
| | 15 | 15 | g | Idus. | (30) Swithun †, B. Winch. Tranſl. | 9. | 3. | 10. | 2. |
| 9 | 4 | 16 | A | 17 Kl. Aug. | | 11. | 4. | 12. | 3. |
| | | 17 | b | 16 Kl. | | Jerem. 1 | 5. | Jerem. 2. | 1 Tim. 1. |
| 17 | 12 | 18 | c | 15 Kl. | | 3. | 6. | 4. | 2, 3. |
| 6 | 1 | 19 | d | 14 Kl. | | 5. | 7. | 6. | 4. |
| | | 20 | e | 13 Kl. | (31) Margaret. V. & M. at Antioch | 7. | 8. | 8. | 5. |
| 14 | 9 | 21 | f | 12 Kl. | | 9. | 9. | 10. | 6. |
| 3 | | 22 | g | 11 Kl. | (32) S. Mary Magdalen. | 11. | 10. | 12. | 2 Tim. 1. |
| | 17 | 23 | A | 10 Kl. | | 13. | 11. | 14. | 2. |
| 11 | 6 | 24 | b | 9 Kl. | Faſt. | 15. | 12. | 16. | 3. |
| | | 25 | c | 8 Kl. | S. James Apoſtle & Mart. | | 13. | | 4. |
| 19 | 14 | 26 | d | 7 Kl. | (33) S. * Anne, Mother to the Bl. | 17. | 14. | 18. | Titus 1. |
| 8 | 3 | 27 | e | 6 Kl. | ( Virg. Mary. | 19. | 15. | 20. | 2,3. |
| 16 | | 28 | f | 5 Kl. | | 21. | 16. | 22. | Philem. |
| 5 | 11 | 29 | g | 4 Kl. | | 23. | 17. | 24. | Hebr. 1. |
| | | 30 | A | 3 Kl. | | 25. | 18. | 26. | 2. |
| 13 | 19 | 31 | b | Pr. Kl. | | 27. | 19. | 28. | 3. |

# *Annotations on the Month of* JULY.

## VARIOUS READINGS.

* O C. P. *Viſitation of* Mary.
† Swithun. O C. P.
∴ Margaret. O. C. P.
* Anne. O. C. P.

## NOTES.

(28) *Viſitation.*] About the Year 1338, there was a Terrible Schiſm which aroſe in the Church of *Rome*, between Two Antipopes, *Urban* VI. and *Clement* VII.; the firſt choſen by the *Italian*, the latter by the *French* Faction, among the Cardinals. Upon this, ſeveral great Diſorders happen'd; which to avert for the future, Pope *Urban* ſets up this New Feſtival, to obtain thereby the Interceſſion of the Bleſſed Virgin, for the Removal of thoſe Evils. The ſame Feſtival was confirmed by Decree of *Boniface* IX. But notwithſtanding this, it was not univerſally obſerved until the Council of *Baſil*; by Decree of which Council, Seſſ. XLIII. *Jul.* 1. 1441, it was ordered, That this Holiday, called the *Viſitation*, &c. be Celebrated in all Chriſtian Churches; That *ſhe being honoured with this Solemnity, might reconcile her Son by her Interceſſion, who is now angry for the Sins of Men; and that ſhe might afford Peace and Unity among the Faithful.*

(29) *Tranſlation of S.* Martin.] This Saint was born in *Pannonia*; but ſome time living the Life of a Soldier, he at laſt took Orders, and was made Biſhop of *Tours* in *France*. He was very diligent in Breaking down the Heathen-Images and Altars, which were ſtanding in his Time. He was 26 Years Biſhop, and died in the Year 400. The *French* had formerly ſuch an Eſteem for his Memory, that they carried his Helmet with them in their Wars; either as an Enſign, to encourage them to Bravery and Courage, or rather as a ſort of Charm, to procure them Victory when they wanted it. His Feaſt-Day is Celebrated *November* the 11th in the *Romiſh* Church. The preſent Day is the Day of his Tranſlation, or the Removing of his Body: For *Perpetuus*, Biſhop of *Tours*, removed his Body from its former Burying-Place, which was mean, unto a Noble Tomb, *A. D.* 482; getting *Sidonius Apollinaris* to write the Epitaph; as he tells us, *Sid.* Lib. IV. Ep. 31. It begins thus:

*Martini Corpus totis venerabile terris,*
*In quo poſt vitæ tempora vivit honor.*
*Texerat hic primum plebeio machina cultu,*
*Quæ Confeſſori non erat æqua ſuo, &c.*

(30) *Swithun.*] He was firſt a Monk, and afterwards promoted to be Prior of the Convent in *Wincheſter*. Upon the Death of *Helinſtan*, Biſhop of that See, by the Favour of King *Ethelwolph*, he was promoted to ſucceed him in that Biſhoprick, *A. D.* 852, and continued in it 11 Years, till his Death. He would not be buried within the Church, as the Biſhops then generally were, but in the Cemetery. Many Miracles being reported to be done at his Grave, there was a Chappel built over it: And a Solemn Tranſlation made in Honour of him; which, in the Popiſh Times, was this Day celebrated. *Vid. Tho. Rudborn Hiſt. Maj. Wint.* in Mr. *Wharton*'s *Angl. Sacra.*

(31) S. *Margaret.*] *Margaret* was born at *Antioch*, and Daughter of an Heathen-Prieſt. *Olybrius*, Preſident of the *Eaſt* under the *Romans*, had an Inclination to marry her; but finding ſhe was a Chriſtian, he reſpited it, till he could perſwade her to leave her Religion. Which ſhe abſolutely refuſing, this Love turned into Hatred and Cruelty to her; putting her to divers unmerciful Tortures, at laſt he cut off her Head. She has the ſame Office among the Papiſts, as *Lucina* had among the Heathens; *viz.* To aſſiſt Women in their Childbirth; and ſhe does not want her Votaries among thoſe of that Religion. Her Holiday ſeems to be pretty Ancient; for her Name is mentioned in the *Ordo Romanus*, and in the Council of *Oxford*. *Vida* and *Mantuan* have Celebrated her Martyrdom in Verſe. The *Grecks*, in their Menologies, record her under the Name of *Marina.*

(32) *Mary Magdalen.*] The Hiſtory of this Pious Penitent is ſufficiently known from the Goſpels.

(33) S. *Anne.*] She was the Mother of the Virgin *Mary*, and the Wife of *Joachim* her Father. An Ancient Piece of this Sacred Genealogy, ſet down formerly by *Hippolytus* the Martyr, is preſerved in *Nicephorus*, Lib II. Cap 3. *There were Three Siſters of* Bethlehem, *Daughters of* Matthan *the Prieſt, and* Mary *his Wife*; *under the Reigns of* Cleopatra *and* Caſopares, *K of* Perſia, *before the Reign of* Herod, *the Son of* Antipater. *The Eldeſt was* Mary; *the Second was* Sobe; *the Youngeſt's Name was* Anne. *The Eldeſt being married in* Bethlehem, *had for her Daughter* Salome *the Midwife*: Sobe, *the Second, likewiſe married in* Bethlehem, *and was the Mother of* Elizabeth. *Laſt of all, the Third married in* Galilee; *and brought forth* Mary, *the Mother of Chriſt.*

# AUGUST hath xxxj. days.

## The Moon hath xxx.

| Column of the New Mas they now happen. | Column of the New Moons as they happened about the time of the Council of Nice. | | | | | MORNING Prayer. | | EVENING Prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1 Leſſon. | 2 Leſſon. | 1 Leſſon. | 2 Leſſon. |
| 2 | 8 | 1 | c | Kalend. | (34) Lammas day. | Jere. 29. | John 20. | Jere. 30. | Hebr. 4. |
| | 16 | 2 | d | 4 No. | | 31. | 21. | 32. | 5. |
| 10 | 5 | 3 | e | 3 No. | | 33. | Acts 1. | 34. | 6. |
| | | 4 | f | Pr. No. | | 35. | 2. | 36. | 7. |
| 18 | 13 | 5 | g | Nonæ. | | 37. | 3. | 38. | 8. |
| 7 | 2 | 6 | A | 8 Id. | (35) Transfigur. of our Lord. | 39. | 4. | 40. | 9. |
| | | 7 | b | 7 Id. | (36) Name of Jeſus. | 41. | 5. | 42. | 10. |
| 15 | 10 | 8 | c | 6 Id. | | 43. | 6. | 44. | 11. |
| 4 | | 9 | d | 5 Id. | (Rome, & Mart. | 45, 46. | 7. | 47. | 12. |
| | 18 | 10 | e | 4 Id. | (37) S. Laurence * Archdeac. of | 48. | 8. | 49. | 13. |
| 12 | 7 | 11 | f | 3 Id. | | 50. | 9. | 51. | Jam. 1. |
| 1 | | 12 | g | Pr. Id. | | 52. | 10. | Lam. 1. | 2. |
| | 15 | 13 | A | Idus. | | Lam. 2. | 11. | 3. | 3. |
| 9 | 4 | 14 | b | 19 Kl. Sept. | | 4. | 12. | 5. | 4. |
| | | 15 | c | 18 Kl. | | Ezek. 2. | 13. | Ezek. 3. | 5. |
| 17 | 12 | 16 | d | 17 Kl. | | 6. | 14. | 7. | 1 Pet. 1. |
| 6 | 1 | 17 | e | 16 Kl. | | 13. | 15. | 14. | 2. |
| | | 18 | f | 15 Kl. | | 18. | 16. | 33. | 3. |
| 14 | 9 | 19 | g | 14 Kl. | | 34. | 17. | Dan. 1. | 4. |
| 3 | | 20 | A | 13 Kl. | | Dan. 2. | 18. | 3. | 5. |
| | 17 | 21 | b | 12 Kl. | | 4. | 19. | 5. | 2 Pet. 1. |
| 11 | 6 | 22 | c | 11 Kl. | | 6. | 20. | 7. | 2. |
| | | 23 | d | 10 Kl. | Faſt. | 8. | 21. | 9. | 3. |
| 19 | 14 | 24 | e | 9 Kl. | S. Bartholomew Ap. & M. | | 22. | | 1 John 1. |
| 8 | 3 | 25 | f | 8 Kl. | | 10. | 23. | 11. | 2. |
| | | 26 | g | 7 Kl. | | 12. | 24. | Hoſea 1. | 3 |
| 16 | 11 | 27 | A | 6 Kl. | ( C. D. | Hoſ. 2, 3. | 25. | 4. | 4. |
| 5 | | 28 | b | 5 Kl. | (38) S.† Auguſtin, Biſh. of Hippo. | 5, 6 | 26. | 7. | 5. |
| | 19 | 29 | c | 4 Kl. | (39) Beheading of S. John Bapt. | 8. | 27. | 9. | 2, 3, John |
| 13 | 8 | 30 | d | 3 Kl. | | 10. | 28. | 11. | Jude |
| 2 | | 31 | e | Pr. Kl. | | 12. | Matth. 1. | 13. | Rom. 1. |

# *Annotations on the Month of* AUGUST.

## VARIOUS READINGS.

* *Title added in the Laſt Review.*
† Auſtin. *O. C. P.*

### NOTES.

(34) *Lammas-day.*] There are various Accounts of the Original of this Holiday in the *Roman* Church. They call it, *The Feaſt of St. Peter in the Fetters*; being a Commemoration of St. *Peter*'s Impriſonment, *Act.* XII. But the moſt common Reaſon they give of its Inſtitution, is this. *Eudoxia*, Wife to *Theodoſius* the Emperor, in her Journey to *Jeruſalem*, whilſt ſhe ſtay'd at *Alexandria*, ſaw the People Celebrating the Firſt of *Auguſt*, in Memory of *Auguſtus Caſar*; which had been kept ever ſince the End of his War with *Antony* and *Cleopatra*; he being that Day ſaluted *Auguſtus*, and the Month having changed its Name from *Sextilis* to *Auguſt*. But being come to *Jeruſalem*, ſhe was preſented with the Great Iron-Fetters, which St. *Peter* was loaded with in Priſon; which ſhe ſent as a Preſent to the Pope. *Theodoſius*, her Husband, built a Church in Honour of St. *Peter*, where theſe Fetters were laid up. And, upon the Motion of the Empreſs, who thought it not reaſonable, that a Holy-Day ſhould be kept in memory of a Heathen Prince, which would better become that of a Godly Martyr; *Theodoſius* paſſed a Decree, for this Feſtival to be obſerved upon that Day. *Durand. de Div. Off. Polydor. Virg.*

'Twas called *Lammas*, from a fond Conceit the Popiſh People had, That *Peter* was Patron of the Lambs; from our Saviour's Words to him, *Feed my Lambs*: They thinking likewiſe that the Maſs of this Day was very beneficial, to make their Lambs thrive.

(35) *Tranſfiguration.*] This Feaſt was introduced about the latter end of the Sixth Century; for *Damaſcen* and *Coſmas* wrote Hymns about this time, to be ſung upon it. Tho' it does not ſeem to be univerſally received, till a long while after: For *Potho*, Biſhop of *Prum*, who lived about the Year 1150, does not acknowledge this Holiday; and condemns the Introducers of it of Novelty. But in the Year 1455, Pope *Calixtus* paſſed a Decree, for the Univerſal Obſervation thereof; encouraging it, by Indulgences to the Obſervers of it. *Sabell. Ennead.* 10. Lib. VI. But probably, this Holiday was older than this; it being mentioned not only in *Photius*'s *Nomocanon*, but by *Wandelbertus* in *Trithemius*, who lived under *Lotharius*, *A D.* 850. and there being a Sermon in S. *Ephrem* upon this Occaſion; it makes it probable, that it was a Holiday in the *Eaſt* in his Time.

(36) *Name of* Jeſus.] The Saint who was Celebrated this Day, before the Reformation, was *Afra*, a Courtezan of *Crete*; who being Converted to Chriſtianity by *Narciſſus*, Biſhop of *Jeruſalem*, ſuffer'd Martyrdom; and the Breviary was recognized by *Paul* V. *Donatus*, who ſuffer'd Martyrdom under *Julian*, for refuſing to Sacrifice, was ſubſtituted in her room. Our Reformers choſe to Dedicate this Day to the Name of our Bleſſed Lord.

(37) *S. Laurence.*] St *Laurence* was by Birth a *Spaniard*, and Treaſurer of the Church of *Rome*; of whom St. *Ambroſe*, in his Book of Offices, gives us this Hiſtory. When he ſaw *Sextus*, his Biſhop, led to Martyrdom, he cried out, *Where do you go, Father, without your Son?* With that, *Sextus* bid him diligently look after the Treaſures of the Church. The Emperor then commanded, that *Laurence* ſhould be taken up. And when the Guards urged him to deliver up the Treaſures in his Poſſeſſion to the Emperor; he deſired Three Days time to gather them up. And then he gathered together all the Poor and Sick People which he could meet with, and ſhewing theſe to the Guards, he ſaid, *Theſe are the Treaſures of the Church*, upon whom whoſoever lays any thing out, it is not loſt, but is reſtored to him with Uſury. The hungry Creatures ſeeing their Appetites ſo baulked, laid *Laurence* upon a Gridiron over the Coals; and when he was there, he ſaid, He was rather comforted than tormented: *Roaſt the other Side now, for this is enough.* At laſt, commending his Soul to God, he expired, *Aug* 27. *A. D* 254. His Martyrdom is recorded by *Prudentius*, in an Hymn upon him; by S. *Ambroſe*, *Off.* Lib. I. Cap. 41. Lib II Cap. 28. By S. *Auſtin*, *in Joh.* Tract. 27. Serm. 3. de Sanct. The Empreſs *Pulcheria* built a Temple to his Honour; which was rebuilt, or enlarged by *Juſtinian*. *Procop.* Lib I. *de Ædif. Juſt. Imp.* Here was the Gridiron, on which he ſuffered, placed; which was famous for many Miracles, if we may credit *Gregory* the Great, *in Regiſt. Ep.* Lib. II. Epiſt 33. who was too Credulous much to be relied on, in relation of ſuch kind of Stories.

(38) S. *Auguſtine.*] He was born at *Togaſte*, a Town of *Numidia* in *Africa*, in the Year 354. He was bred up at firſt only to *Latin* Letters; and read, for ſome time, only Poetry and Plays. Afterwards he ſtudied Rhetorick and Philoſophy; being Profeſſor of the firſt of theſe at *Rome*, and after that at *Milan*. Here St. *Ambroſe* inſtructed him in Divinity; and ſet him right, as to ſome wrong Notions which he had imbib'd. He returned into *Africa* about the Year 388; and Three Years after was choſen Biſhop of *Hippo*. He was a Great and Judicious Divine, and the moſt Voluminous Writer of all the Fathers. His Writings againſt the *Pelagians* have great Strength; tho, in warmly purſuing thoſe Adverſaries, he has mixed too much of the Stoical Fatality with his Doctrines. He died in the Year 430, at 77 Years of Age.

(39) *Beheading of* John.] Honours were done to the Memory of this Saint very early in the Church, by reaſon of ſome Miraculous Cures, which were ſuppoſed to be done by his Reliques in the Fourth Century: For which Reaſon, *Julian* the Apoſtate ordered them to be burnt; but however ſome of them were privately reſerved. *Durand. Rat.* Lib. VII. His Head was found after this, in *Valens* the Emperor's Time; and being honourably wrapt in Purple, was repoſited, as a great Relique, in a Church at *Conſtantinople*. *Soz.* Lib. VII. Cap. 21. *Durandus* ſays, it was at firſt called *Feſtum Collectionis S. Joh. Baptiſtæ*, from the Gathering up of his Reliques; and afterwards, by Corruption, *Feſtum Decollationis.*

# SEPTEMBER hath xxx. days.

## The Moon hath xxix.

| Column of the New Moons as they now happen. | Column of the New Moons as they happened about the time of the Council of *Nice*. | | | | | MORNING Prayer. | | EVENING Prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1 Leſſon. | 2 Leſſon. | 1 Leſſon. | 2 Leſſon. |
| | 16 | 1 | f | Kalend. | (40) Giles *, Abbot & Confeſſ. | Hoſ. 14. | Matth. 2. | Joel 1. | Rom. 2. |
| 10 | 5 | 2 | g | 4. No. | | Joel 2. | 3. | 3. | 3. |
| | | 3 | A | 3. No. | | Amos 1. | 4. | Amos 2. | 4. |
| 18 | 13 | 4 | b | Pr. No. | | 3. | 5. | 4. | 5. |
| 7 | 2 | 5 | c | Nonæ. | | 5. | 6. | 6. | 6. |
| | | 6 | d | 8 Id. | | 7. | 7. | 8. | 7. |
| 15 | 10 | 7 | e | 7 Id. | (41) Enurchus † Biſhop of Orleans. | 9. | 8. | Obadiah | 8. |
| 4 | | 8 | f | 6 Id. | (42) Nativity of the Bl. V. Mary. | Jonah 1. | 9. | Jon. 2, 3. | 9. |
| | 18 | 9 | g | 5 Id. | | 4. | 10. | Mich. 1. | 10. |
| 12 | 7 | 10 | A | 4 Id. | | Mich. 2. | 11. | 3. | 11. |
| 1 | | 11 | b | 3 Id. | | 4. | 12. | 5. | 12. |
| | 15 | 12 | c | Pr. Id. | | 6. | 13. | 7. | 13. |
| 9 | 4 | 13 | d | Idus. | | Nah. 1. | 14. | Nah. 2. | 14. |
| | | 14 | e | 18 Kl. Octo. | (43) Holy Croſs day. | 3. | 15. | Hab. 1. | 15. |
| 17 | 12 | 15 | f | 17 Kl. | | Hab. 2. | 16. | 3. | 16. |
| 6 | 1 | 16 | g | 16 Kl. | | Zeph. 1. | 17. | Zeph. 2. | 1 Cor. 1. |
| | | 17 | A | 15 Kl. | (44) Lambert †, Biſh. & Mart. | 3. | 18. | Hag. 1. | 2. |
| 14 | 9 | 18 | b | 14 Kl. | | Hagg. 2. | 19. | Zech. 1. | 3. |
| 3 | | 19 | c | 13 Kl. | | Zech. 2, 3. | 20. | 4, 5. | 4. |
| | 17 | 20 | d | 12 Kl. | Faſt. | 6. | 21. | 7. | 5. |
| 11 | 6 | 21 | e | 11 Kl. | ∴ S. Matthew Ap. Evang. & M. | | 22. | | 6. |
| 19 | | 22 | f | 10 Kl. | | 8. | 23. | 9. | 7. |
| | 14 | 23 | g | 9 Kl. | | 10. | 24. | 11. | 8. |
| 8 | 3 | 24 | A | 8 Kl. | | 12. | 25. | 13. | 9. |
| | | 25 | b | 7 Kl. | | 14. | 26. | Mal. 1. | 10. |
| 16 | 11 | 26 | c | 6 Kl. | (45) S. Cyprian *, Archbiſh. of Carth. & M. | Mal. 2. | 27. | 3. | 11. |
| 5 | 19 | 27 | d | 5 Kl. | | 4. | 28. | Tob. 1. | 12. |
| 13 | | 28 | e | 4 Kl. | | Tob. 2. | Mark 1. | 3. | 13. |
| 2 | 8 | 29 | f | 3 Kl. | † S. Michael, and all Angels. | | 2. | | 14. |
| | | 30 | g | Prid. Kl. | (46) S. Jerom ∴, Pr. Conf. & Doct. | 4. | 3. | 6. | 15. |

# *Annotations on the Month of* SEPTEMBER.

## VARIOUS READINGS.

* Giles. O. C. P.
† Eunurchus *Bish.* O. C. P.
∴ Lambert. O. C. P.
* S Matthew. O. C. P.
† Cyprian. O. C. P.
∴ S. Michael. O. C. P.
* Hierome. O. C. P.

## *NOTES.*

(40) *Giles*, or *Ægidius*] He was born at *Athens*, and came into *France*, *A D.* 715, having firſt ſold his Patrimony, to beſtow it in Charitable Uſes. He lived Two Years with *Cæſarius*, Biſhop of *Arles*; and afterwards took to an Hermetical Life. *Charles Martel*, as he was Hunting a Stag, found him in his Cell; and, pleaſed with his Sanctity, built an Abbey at *Niſmes* for his ſake, whereof he made him Abbot. He died, *A.D.* 795. *Vid. Trithem. de Vir. Illuſtr.*

(41) *Eunrchus.*] He is otherwiſe called *Evortius*, and was Biſhop of *Orleans* in *France*; being preſent at the Council of *Valentia*, which was held *A. D.* 375. The Monkiſh Writers tell ſtrange Stories of him: That, being ſent by the Church of *Rome* into *France*, upon account of the Redemption of Captives, at the time when the People of *Orleans* were in the Heat of an Election of a Biſhop, to ſucceed *Deſiderius*; a Dove lighted upon his Head, which he could not without great Difficulty drive away. This they taking for a Sign of his great Sanctity, had Thoughts of Chuſing him Biſhop: But before they would beſtow their Votes on him, they prayed, that the ſame Dove might light upon him again; that ſo it might not be looked on as a thing of Chance, but order'd by the ſpecial Direction of God. After Prayers, the Dove lighted upon him a ſecond time; and he was choſen Biſhop by the Unanimous Suffrages of all the City. He is reported to have quenched a Fire in the City, by his Prayers; To have directed the Digging of the Foundation of a Church, in ſuch a Place, where the Workmen found a Pot of Gold, almoſt ſufficient for the Defraying the Charge thereof; In Three Days time, to have Converted to Chriſtianity 7000 Pagans; To have predicted his own Death; and in a ſort of Prophetical manner, to have nominated *Arianus* for his Succeſſor. *Sur.* Tom. V.

(42) *Nativity of the B. V.* Mary.] There is an odd Story told, of the Original of this Holiday. About the Year 695, this Day was order'd to be Celebrated, by Pope *Servius*, on this Occaſion. A certain Man, whoſe Name we know not, heard a Conſort of Angels in the Air, ſolemnizing the Nativity of the Bleſſed Virgin, as being born that Night, which was the 8th of *September*. *Durand. Rat.* Lib. VII. *Iſidorus de Off.* Pope *Innocent* IV. honoured this Feaſt with an Octave, *A. D.* 1244. and *Gregory* XI. about the Year 1370, with a Vigil.

(43) *Holy Croſs.*] This Feſtival had its Beginning about the Year 615, on this Occaſion. *Coſroes*, King of *Perſia*, had made great Ravages in the Chriſtian World, by the Succeſs of his Arms; and having plunder'd *Jeruſalem*, took away a great Piece of the Croſs, which *Helena* had left there; and, at times of his Mirth, made ſport with that, and with the H. Trinity. *Heraclius*, the Emperor giving him Battel, defeated the Enemy, and recover'd the Croſs, bringing it back Triumphantly to *Jeruſalem*; where he found the Gates ſhut againſt him, and heard a Voice from Heaven, which told him, That the King of Kings did not enter into that City in ſo ſtately a manner; but *meek and lowly, riding upon an Aſs*. With that, the Emperor diſmounted from his Horſe; and went into the City, not only a-foot, but barefooted, carrying in the Wood of the Croſs himſelf. *Niceph.* Lib. VIII. Cap. 29. *Durand. Rat.* Lib. VII. This Honour, done to the Croſs, gave Riſe to this Feſtival.

(44) *Lambert.*] He was Biſhop of *Utrecht*, in the time of King *Pepin* I. whoſe Grandſon he reproving for his Lewd Amours, by the Contrivance of one of his Whores, he was murder'd. Being Canonized, he obtained at firſt only a ſimple Commemoration in the Calendar: But *Robert*, Biſhop of *Leeds*, in a General Chapter of the *Ciſtertian* Order, procured a Solemn Feaſt to his Honour, in the Church, *A.D.* 1240.

(45) S. *Cyprian.*] He was by Birth an *African*, of a Good Family and Education: Before his Converſion he taught Rhetorick; but was perſwaded to Chriſtianity by one *Cælius*, his Intimate Friend. He was elected Biſhop of *Carthage*, in the Place of *Donatus*, *A.D.* 248. He behaved himſelf with great Prudence and Courage, under the *Decian* Perſecution, perſwading the People to Conſtancy; which ſo enraged the Heathen, that they made Proclamation for his Diſcovery in the Open Theatre. He ſhew'd a great deal of Prudence in Adapting Church-Cenſures, upon the *Lapſi*, in this Perſecution; as likewiſe, in Deciding the Diſputes, raiſed by the *Novatians* and the *Aquarij*. Under *Valerianus* and *Galerius*, A. D. 261. he ſuffer'd Martyrdom; having foretold that Storm long before, and diſpoſed his Flock to bear it accordingly. The *Cyprian* in the *Roman* Calendar, who is celebrated this Day, is not S. *Cyprian* Archbiſhop of *Carthage*; but another *Cyprian*, of *Antioch*, who of a Conjurer was made a Chriſtian, and afterwards a Deacon, and a Martyr. He was in Love with one *Juſtina*, a Beautiful young Chriſtian: Whom trying, without Succeſs, to debauch; he conſulted the Devil upon the Matter; who frankly declared, he had no Power over Good Chriſtians. *Cyprian*, not pleaſed with this Anſwer of the Devil, was reſolved to quit his Service, and turn Chriſtian. For this Profeſſion, he and *Juſtina* were accuſed before the Heathen-Governor, called *Eumolpius* (or what you pleaſe) who condemned them to be fry'd in a Frying-pan, with Pitch and Fat, thereby to force them to renounce their Religion; which they with Conſtancy perſiſted in. After which, they were beheaded, and their Bodies thrown away Unburied. A kind Mariner took them up, and convey'd them to *Rome*; where they were depoſited in the Church of *Conſtantine*. This is the Story told of them in the *Roman* Breviary. *In Feſt. Sept.*

(46) S. *Jerom.*] He was born in a Town called *Stridon*, in the Confines of *Pannonia* and *Dalmatia*; which Town was afterwards deſtroyed by the *Goths*: His Father's Name was *Euſebius*. Being a Lad of pregnant Parts, he was ſent to *Rome*, to learn Rhetorick, under *Donatus* and *Victorinus*, Two famous *Latin* Criticks. There he got to be Secretary to Pope *Damaſus*; and was afterwards baptized. He ſtudied Divinity with the Principal Theologues of that Age; *Greg Nazianzen*, *Epiphanius*, and *Didymus*. And, to perfect his Qualifications this way, he learned the *Hebrew* Tongue from one *Barraban*, a *Jew*. He ſpent moſt of his Time in a Monaſtery at *Bethlehem*, in great Retirement, and hard Study; tranſlating the Bible here. His Style was elegant and ſmart, tho' mixed with too much Acrimony, when drawn againſt an Adverſary. His Love to a Monaſtick State, made him exalt Cœlibacy too high. He died in the Year 422, being Fourſcore Years old.

# OCTOBER hath xxxj. days.

## The Moon hath xxx.

| Columns of the New Mas they now happen | Column of the New Moons as they happened about the time of the Council of *Nice*. | | | | | MORNING Prayer. | | EVENING Prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1 Leſſon. | 2 Leſſon. | 1 Leſſon. | 2 Leſſon. |
| 10 | 16 | 1 | A | Kalend. | (47) Remigius,* Biſh. of Rhemes. | Tobit 7. | Mark 4. | Tobit 8. | 1 Cor. 16. |
| | 5 | 2 | b | 6 No. | | 9. | 5. | 10. | 2 Cor. 1. |
| 18 | 13 | 3 | c | 5 No. | | 11. | 6. | 12. | 2. |
| 7 | 2 | 4 | d | 4 No. | | 13. | 7. | 14. | 3. |
| | | 5 | e | 3 No. | | Judeth 1. | 8. | Judeth 2. | 4. |
| 15 | 10 | 6 | f | Pr. No. | (48) Faith †, Virg. & Mart. | 3. | 9. | 4. | 5. |
| 4 | | 7 | g | Nonæ. | | 5. | 10. | 6. | 6. |
| | 18 | 8 | A | 8 Id. | | 7. | 11. | 8. | 7. |
| 12 | 7 | 9 | b | 7 Id. | (49) S. Denys ∴ Areop. B. & M. | 9. | 12. | 10. | 8. |
| 1 | | 10 | c | 6 Id. | | 11. | 13. | 12. | 9. |
| | 15 | 11 | d | 5 Id. | | 13. | 14. | 14. | 10. |
| 9 | 4 | 12 | e | 4 Id. | | 15. | 15. | 16. | 11. |
| | | 13 | f | 3 Id. | (50) Tranſl. of K.* Edward Conf. | Wiſd. 1. | 16. | Wiſd. 2. | 12. |
| 17 | 12 | 14 | g | Pr. Id. | | 3. | Lu. 1. *to* 39 | 4. | 13. |
| 6 | 1 | 15 | A | Idus. | | 5. | 1. 39. | 6. | Galat. 1. |
| | | 16 | b | 17 Kl. Nov. | | 7. | 2. | 8. | 2. |
| 14 | 9 | 17 | c | 16 Kl. | (51) Etheldred † Virg. | 9. | 3. | 10. | 3. |
| 3 | | 18 | d | 15 Kl. | S. Luke Evangeliſt. | | 4. | | 4. |
| | 17 | 19 | e | 14 Kl. | | 11. | 5. | 12. | 5. |
| 11 | 6 | 20 | f | 13 Kl. | | 13. | 6. | 14. | 6. |
| | | 21 | g | 12 Kl. | | 15. | 7. | 16. | Epheſ. 1. |
| 19 | 14 | 22 | A | 11 Kl. | | 17. | 8. | 18. | 2. |
| 8 | 3 | 23 | b | 10 Kl. | | 19. | 9. | Ecclus 1. | 3. |
| | | 24 | c | 9 Kl. | | Ecclus 2. | 10. | 3. | 4. |
| 16 | 11 | 25 | d | 8 Kl. | (52) Criſp. ∴ Mart. | 4. | 11. | 5. | 5. |
| 5 | | 26 | e | 7 Kl. | | 6. | 12. | 7. | 6. |
| | 19 | 27 | f | 6 Kl. | Faſt. | 8. | 13. | 9. | Phil. 1. |
| 13 | 8 | 28 | g | 5 Kl. | S. Simon & S. Jude A. & M. | | 14. | | 2. |
| 2 | | 29 | A | 4 Kl. | | 10. | 15. | 11. | 3 |
| | 10 | 30 | b | 3 Kl. | | 12. | 16. | 13. | 4. |
| 10 | 5 | 31 | c | Pr. Kl. | Faſt. | 14. | 17. | 15. | Col. 1. |

# *Annotations on the Month of* OCTOBER.

## VARIOUS READINGS.

* Remige. O. C. P.
† Faith. O. C. P.
∴ Denis. O. C. P.
* O. C. P.
† Etheldrede. O. C. P.
∴ Criſpine. O. C. P.

### NOTES.

(47) *Remigius.*] He was born at *Landen*; where he kept himſelf ſo cloſe to his Studies, that he was ſuppoſed to have led a Monaſtick Life. After the Death of *Bennadius*, he was choſen Biſhop of *Rhemes*, for his extraordinary Learning and Piety. He Converted to Chriſtianity King *Clodoveus*, and good Part of his Kingdom; wherefore by ſome he is eſteemed the Apoſtle of *France*. After he had held his Biſhoprick 74 Years, he died, Aged 96, in the Year of Chriſt 535. The Cruiſe which he made uſe of, is preſerved in *France* to this day; and their Kings, at their Coronation, are wont to be anointed out of it.

(48) *Faith.*] She was a Young Woman, born at *Pais de Gavre*, in *France*. She ſuffer'd Martyrdom, and very Cruel Torments, under the Preſidentſhip of *Dacianus*.

(49) *Denys*, or *Dionyſius* the *Areopagite.*] He was Converted to Chriſtianity by St. *Paul*, as is recorded *Acts* XVII. He was one of the Judges of the famous Court of the *Areopagus*: And was afterwards Biſhop of *Athens*; as *Dionyſius* of *Corinth* witneſſeth in *Euſebius*; *Hiſt. Lib.* III. *C.* 4. and ſuffered Martyrdom in that City, as the moſt Ancient Martyrologiſts aſſert. The Books which go under his Name, were never known till the 6th Century, and ſeem plainly to be written about that Time. The Modern Writers of the Lives of the Saints, have filled the Life of this Saint, with a Number of fooliſh and incoherent Lies. One is, That he preached the Goſpel in *France*; from whence he is reckon'd the Tutelar Saint of that Nation: But 'tis plain, that Chriſtianity was not preached in *France*, till long after S. *Dionyſius*'s Death. The other is, That he was condemned to ſuffer, by *Feſcennius*, the *Roman* Governor of *Paris*; and, accordingly, underwent grievous Torments, being at laſt beheaded: In which there is this Circumſtance remarkable; That he took up his Head, after 'twas ſever'd from his Body, into his Hands; and walked Two Miles in that Poſture, to a Place called the *Martyrs-Hill*, and there he lay down to Reſt. *Petr. de Nat.* Lib. IX. Cap. 41.

(50) *Tranſl. of K.* Edward *Confeſſor.*] This *Edward* was youngeſt Son of K. *Ethelred*; all whoſe Elder Brethren being dead, or fled away, he came to the Crown of *England* in the Year 1042. His principal Excellency was, his gathering together a Body of all the moſt uſeful Laws, which had been made by *Saxon* and *Daniſh* Princes. It was none of the beſt Parts of his Character, to put his Mother *Emma* upon a Trial by the Ordeal; upon a Bruit of her Unlawful Familiarity with *Edwin*, Biſhop of *Wincheſter*; And not to bed with his Queen *Editha*, upon an account of Religious Continence. How he came by the Name of *Confeſſor*, I can't tell, he enjoying a peaceable Reign. But only, it being an Honourable Title, was given him by the Pope; who, to be ſure, was much devoted to his Memory, for Settling *Romeſcot*, as they then called it, afterwards *Peter-Pence*. The Monks have interlarded his Life, with the Stories of many Miracles done by him; which have made his very Veſtments, *&c.* to be reputed Holy. His Crown, Chair, Staff, Spurs, *&c.* are made uſe of in the Coronation of our *Engliſh* Kings.

(51) *Etheldred.*] She was Daughter of *Anna*, K. of the *Eaſt-Angles*. She was firſt married to one *Tonbert*, a Great Lord, of Large Dominions in *Lincolnſhire*, *Norfolk*, &c. and, after him, married to K. *Egfrid*, about the Year 671; with both Husbands ſhe ſtill continuing a Virgin, upon pretence of great Sanctity. And Twelve Years ſtaying at Court, and continuing this Moroſeneſs; ſhe got Licenſe to depart, and to go to *Coldingham*-Abbey; where ſhe was a Nun, under *Ebba*, the Daughter of K. *Ethelfrida*, who was Abbeſs. Afterwards ſhe built an Abbey at *Ely*, which ſhe was Abbeſs of her ſelf, and where ſhe was buried. *Bed. Hiſt. Ang.* Lib. IV.

(52) *Criſpin.*] *Criſpinus* and *Criſpianus* were Brethren, and born at *Rome*: From which City, they travelled to *Soiſſons* in *France*, to propagate the Chriſtian Religion there, *A. D.* 303. And, becauſe they would not be chargeable to others, for their Maintenance, they exerciſed the Trade of Shoemakers. But *Rictionarius*, Governor of the Town, diſcovering them to be Chriſtians, condemned them to be beheaded. Hence they came to be the Tutelar Saints of the Shoemakers. In that City, there are many Churches, and Religious Places, dedicated to theſe Saints: St. *Criſpin* the Great, St. *Criſpin* the Leſs, St. *Criſpin en Chay*, &c. *Pet. de Nat.* Lib. IX. *Gr. Turon. Hiſt.* Lib. V. C. 34.

# NOVEMBER hath xxx. days.

## The Moon hath xxix.

| Column of the New Moons as they now happen. | Column of the New Moons as they happened about the time of the Council of *Nice*. | | | | | MORNING Prayer. | | EVENING Prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1 Lesson. | 2 Lesson. | 1 Lesson. | 2 Lesson. |
| | | 1 | d | Kalend. | All Saints day. | | | | |
| 18 | 13 | 2 | e | 4. No. | | Ecclus. 16 | Luke 18. | Ecclus. 17 | Coloss. 2. |
| 7 | 2 | 3 | f | 3. No. | | 18. | 19. | 19. | 3. |
| | | 4 | g | Pr. No. | | 20. | 20. | 21. | 4. |
| 15 | 10 | 5 | A | Nonæ. | Papists Conspiracy. | 22. | 21. | 23. | 1 Thes. 1. |
| 4 | | 6 | b | 8 Id. | (53) Leonard * Confessor. | 24. | 22. | (a) 25. | 2. |
| | 18 | 7 | c | 7 Id. | | 27. | 23. | 28. | 3. |
| 12 | 7 | 8 | d | 6 Id. | | 29. | 24. | (b) 30. | 4. |
| 1 | | 9 | e | 5 Id. | | 31. | John 1. | 32. | 5. |
| | 15 | 10 | f | 4 Id. | | 33. | 2. | 34. | 2 Thes. 1. |
| 9 | 4 | 11 | g | 3 Id. | (54) S. Martin † Bish. & Confess. | 35. | 3. | 36. | 2. |
| | | 12 | A | Pr. Id. | | 37. | 4. | 38. | 3. |
| 17 | 12 | 13 | b | Idus. | (55) Britius ∴ Bishop. | 39. | 5. | 40. | 1 Tim. 1. |
| 6 | 1 | 14 | c | 18 Kl. Dec. | | 41. | 6. | 42. | 2, 3. |
| | | 15 | d | 17 Kl. | (56) Machutus Bishop. | 43. | 7. | 44. | 4. |
| 14 | 9 | 16 | e | 16 Kl. | | 45. | 8. | (c) 46. | 5. |
| 3 | | 17 | f | 15 Kl. | (57) Hugh * Bishop of Lincoln. | 47. | 9. | 48. | 6. |
| | 17 | 18 | g | 14 Kl. | | 49. | 10. | 50. | 2 Tim. 1. |
| 11 | 6 | 19 | A | 13 Kl. | | 51. | 11. | Baruch 1. | 2. |
| 19 | | 20 | b | 12 Kl. | (58) Edmund † King & Martyr. | Baruch 2. | 12. | 3. | 3. |
| | 14 | 21 | c | 11 Kl. | | 4. | 13. | 5. | 4. |
| 8 | 3 | 22 | d | 10 Kl. | (59) Cecilia ∴ Virg. & Mart. | 6. | 14. | Hist. of Susan. | Titus 1. |
| | | 23 | e | 9 Kl. | (60) S.* Clement I. B. of R. & M. | Bel & the Drag. | 15. | Isaiah 1. | 2, 3. |
| 16 | 11 | 24 | f | 8 Kl. | | Isaiah 2. | 16. | 3. | Philem. |
| 5 | 19 | 25 | g | 7 Kl. | (61) Catherine † Virgin & Mart. | 4. | 17. | 5. | Hebr. 1. |
| 13 | | 26 | A | 6 Kl. | | 6. | 18. | 7. | 2. |
| 2 | 8 | 27 | b | 5 Kl. | | 8. | 19. | 9. | 3. |
| | | 28 | c | 4 Kl. | | 10. | 20. | 11. | 4. |
| 10 | 16 | 29 | d | 3 Kl. | Fast. | 12. | 21. | 13. | 5. |
| | 5 | 30 | e | Prid. Kl. | S. Andrew Apost. ∴ & Mart. | | Acts 1. | | 6. |

Note, that (a) Ecclus 25. is to be read only to vers. 13. and (b) Ecclus 30. only to vers. 18. and (c) Ecclus 46. only to vers. 20.

# *Annotations on the Month of* NOVEMBER.

## VARIOUS READINGS.

♣ *Title added in the Laſt Review.*
† S. Martine. O. C. P.
∴ Brice. O. C. P.
• Hugh *Biſhop.* O. C. P.
† Edmund *King.* O. C. P.
∴ Cicilie. O. C. P.
• Clement. O. C. P.
† Catherine. O. C. P.
∴ And Martyr, *added in the Laſt Review.*

## NOTES.

(53) *Leonard.*] He was born at *Le Nans*, a Town in *France*; bred up in Divinity under *Remigius*, Biſhop of *Rhemes*; and afterwards made Biſhop of *Limoſin*. He obtained of King *Clodoveus* a Favour, That all Priſoners whom he went to viſit, ſhould be ſet free. Therefore, whenever he heard of any being Priſoners, (it muſt be ſuppoſed for the ſake of Religion, or in a good Cauſe at leaſt) he preſently procured their Liberty this way. *Pet. de Nat.* Lib. X. C. 29. But the Monks have improved this Story; That if any one in Priſon had called upon his Name, his Fetters would immediately drop off, and the Priſon-Doors fly open; Inſomuch that many came from far Countries, brought their Fetters and Chains, which had fell off by his Interceſſion, and preſented them, in Token of their Gratitude, before him. Hence he is the Priſoners Saint, among the Papiſts. He died in the Year of our Lord, 500.

(54) S. *Martin.*] See *June* 4.

(55) *Britius.*] S. *Brice* was Succeſſor to S. *Martin*, in the Biſhoprick of *Tours*. He had a great Trouble befel him, about the Year 432: For his Laundreſs proving with Child, the Uncharitable People of the Town imputed it to *Brice*. After the Child was born, the Cenſures upon the Biſhop increaſing, the People being ready to ſtone him; the Biſhop order'd the Infant to be brought to him: When he ſaid, *I adjure thee by* Jeſus, *the Son of the Living God, to tell me whoſe Child thou art.* The Child, being then but 30 Days old, replies, *You are not my Father.* But this was ſo far from mending Matters with Poor *Brice*, that it made them much worſe: For now the People accuſe him of Sorcery likewiſe. And being by them driven out of the City, he appeals to *Rome*; and, after a Seven Years Suit, he got his Biſhoprick again. This Story is told by *Gregory Turonenſis*, Succeſſor to him in his See at *Tours*.

(56) *Machutus,*] Otherwiſe called *Maclovius*; a Biſhop in *Bretaign* in *France*, and of that Place which is from him called S. *Maloes*. He lived in the Time of *Juſtinian*; and was famous for many Miracles, if the Acts concerning him may be credited.

(57) *Hugh.*] This Man was Biſhop of *Lincoln*, in the Reigns of *Richard* I. and K. *John*. He was reputed for great Holineſs; and the Monks have aſcribed many Miracles to him. *Vid. Wendov.* and the Legend of St. *Hugh*. When he was buried, which was at *Lincoln*, where there was an Interview of King *John*, the King of *Scotland*, and the King of *Wales*; theſe Three Princes, with ſome other of their Lords which attended them, carried the Body of this *Hugh* upon their Shoulders, from the City-Gate, to the Door of the Cathedral Church.

(58) *Edmund.*] About the Year of Chriſt 870, the Heathen *Danes* making an Irruption into *Cambridgeſhire* and *Suffolk*, ſacked *Cambridge* and *Thetford*, forced *Edmund*, King of the *Eaſt-Angles*, to his Caſtle of *Framlingham*: Who being unable to reſiſt the Enemies Force, who would give no Quarter to the Gariſon, offer'd his own Perſon, to ſpare his Subjects. But they unmercifully tying him to a Tree, endeavoured to make him renounce his Religion by Torture; for they deliberately ſhot into his Body Arrow after Arrow, till he was dead.

(59) *Cæcilia.*] She was a *Roman* Lady; who being required to renounce her Religion, and refuſing it, was thrown into a Furnace of Boiling Water, and ſcalded to Death. *Petr. de Nat.* In ſome Ancient Accounts of her Life, ſhe is ſaid to be ſtifled, by ſhutting out the Air of a Bath; as *Fauſta*, *Conſtantine's* Wife was; which was a Death ſometimes inflicted upon Women of Quality, who were Criminals. *Sigebert*, in this Chronicle, *A. D.* 821. ſays, That her Body was found with her Linnen bloody about her, by Pope *Paſchalis*, who revealed to him where it lay, and by him 'twas repoſited in a Church built by him. But how this bloody Linnen agrees with her being ſcalded to Death, or ſtifled, thoſe who think it worth their while may make out.

(60) S. *Clement* I.] He was a *Roman* by Birth, and Biſhop of the ſame Place, after St. *Peter*, as ſome would have it: But by *Irenæus*, *Euſebius*, and others, the beſt Writers of Antiquity, he is eſteem'd the Third after him; *Linus* and *Clitus* coming between. He is the Author of Two very Excellent Epiſtles; one whereof is of Undoubted Authority, and was of great Fame even in Ancient Times. Theſe Excellent Pieces, after long lying dormant, were brought to Light and publiſhed about 50 Years ago, here in *England*. He was, for the ſake of his Religion, condemned by *Trajan* to hew Stones in the Mines; and afterwards having an Anchor ty'd about his Neck, was drowned in the Sea.

(61) *Catherine.*] She was born at *Alexandria*, and bred up to Letters. Afterwards being Converted to Chriſtianity, ſhe profeſſed the ſame with great Courage and Conſtancy. She openly rebuked the Heathen for Offering Sacrifice to their Idols; and upbraided the Cruelty of *Maxentius*, the Emperor, to his Face. She was condemned to ſuffer Death, in a very unuſual manner; *viz.* by a Wheel, ſtuck round with Iron-Spikes, or the Points of Swords, and ſo rolled over upon her Body. *Petr. de Nat.*

# DECEMBER hath xxxj. days.

## The Moon hath xxx.

| Column of the New Mas they now happen | Column of the New Moons as they happened about the time of the Council of Nice. | | | | | MORNING Prayer. | | EVENING Prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1 Lesson. | 2 Lesson. | 1 Lesson. | 2 Lesson. |
| 18 | | 1 | f | Kalend. | | Isa. 14. | Acts 2. | Isa. 15. | Hebr. 7. |
| 7 | 13 | 2 | g | 4 No. | | 16. | 3. | 17. | 8. |
| | 2 | 3 | A | 3 No. | | 18. | 4. | 19. | 9. |
| 15 | 10 | 4 | b | Pr. No. | | 20, 21. | 5. | 22. | 10. |
| 4 | | 5 | c | Nonæ. | | 23. | 6. | 24. | 11. |
| | 18 | 6 | d | 8 Id. | (62) Nicolas * B. of Myra in Lycia. | 25. | 7. to v. 30. | 26. | 12. |
| 12 | 7 | 7 | e | 7 Id. | | 27. | 7. 30. | 28. | 13. |
| 1 | | 8 | f | 6 Id. | (63) Concept. of the B. V. Mary. | 29. | 8. | 30. | James 1. |
| | 15 | 9 | g | 5 Id. | | 31. | 9. | 32. | 2. |
| 9 | 4 | 10 | A | 4 Id. | | 33. | 10. | 34. | 3. |
| | | 11 | b | 3 Id. | | 35. | 11. | 36. | 4. |
| 17 | 12 | 12 | c | Pr. Id. | | 37. | 12. | 38. | 5. |
| 6 | 1 | 13 | d | Idus. | (64) Lucy, Virgin & Martyr. | 39. | 13. | 40. | 1 Pet. 1. |
| | | 14 | e | 19 Kl. Jan. | | 41. | 14. | 42. | 2. |
| 14 | 9 | 15 | f | 18 Kl. | | 43. | 15. | 44. | 3. |
| 3 | | 16 | g | 17 Kl. | (65) O Sapientia. | 45. | 16. | 46. | 4. |
| | 17 | 17 | A | 16 Kl. | | 47. | 17. | 48. | 5. |
| 11 | 6 | 18 | b | 15 Kl. | | 49. | 18. | 50. | 2 Pet. 1. |
| | | 19 | c | 14 Kl. | | 51. | 19. | 52. | 2. |
| 19 | 14 | 20 | d | 13 Kl. | Fast. | 53. | 20. | 54. | 3. |
| 8 | 3 | 21 | e | 12 Kl. | S. Thomas Apostle & M. | | 21. | | 1 John 1. |
| | | 22 | f | 11 Kl. | | 55. | 22. | 56. | 2. |
| 16 | 11 | 23 | g | 10 Kl. | | 57. | 23. | 58. | 3. |
| 5 | | 24 | A | 9 Kl. | Fast. | 59. | 24. | 60. | 4. |
| | 19 | 25 | b | 8 Kl. | Christmas day. | | | | |
| 13 | 8 | 26 | c | 7 Kl. | S. Stephen the first Martyr. | | | | |
| 2 | | 27 | d | 6 Kl. | S. John Apostle and Evang. | | | | |
| | 16 | 28 | e | 5 Kl. | Innocents day. | | 25. | | 5. |
| 10 | 5 | 29 | f | 4 Kl. | | 61. | 26. | 62. | 2 John. |
| | | 30 | g | 3 Kl. | | 63 | 27. | 64. | 3 John. |
| 19 | 13 | 31 | A | Pr. Kl. | (66) Silvester Bishop of Rome. | 65. | 28. | 66 | Jude. |

# *Annotations on the Month of* DECEMBER.

## VARIOUS READINGS.

* Nicholas *Bish.* O. C. P.
† Lucy *Virgin.* O. C. P.

## *NOTES.*

(62) *Nicolas.*] He was born at *Patara*, a City of *Lycia*; and was afterwards, in the Time of *Conſtantine* the Great, Biſhop of *Myra*. He was remarkable for great Charity: For, underſtanding that Three Young Women, Daughters of a Perſon who had fell to Decay, were tempted to take Lewd Courſes for a Maintenance; he ſecretly convey'd a Bag of Money into their Father's Houſe, by which he was enabled to fortune them out. *Vincent. in Spec. Hiſt.* Lib. XIV.

(63) *Conception of the V.* Mary.] This Feaſt is ſaid to be inſtituted by Archbiſhop *Anſelm*, upon Occaſion of *William* the Conqueror's Fleet being in a Storm, and afterwards coming ſafe to Shore. *Petr. de Nat. Catal. Sanct.* Lib. I. However, the Council of *Oxon*, held 1222, leaves People at liberty, whether they will obſerve it, or no. The Inſtitution of this Holiday, gave Riſe to the Queſtion ventilated ſo warmly in the *Roman* Church, concerning the Virgin *Mary*'s Immaculate Conception; which was firſt ſtarted by *Peter Lombard*, who flouriſhed in the Year 1160.

(64) *Lucy.*] She was a Young Lady of *Syracuſe*, who was Courted by a Gentleman; but ſhe, preferring a Religious Courſe of Life before Marriage, perſwaded her Mother to give her Liberty to beſtow her Fortune upon the Poor; thinking by that means to put a Stop to his further Applications. The Young Man, enrag'd at this, accuſed her to *Paſchaſius*, the Heathen Judge, for Profeſſing Chriſtianity: He condemned her to be ſent to the Stews. But ſhe ſtruggling with the Officers who were to carry her, was, after a great deal of Barbarous Uſage, killed by them. *Pet. de Nat.* Lib. I. C. 24.

(65) *O Sapientia.*] This Day was ſo entituled, from the Beginning of an Anthem in the *Latin* Service, which was to be uſed this Day.

(66) *Silveſter.*] He was Succeſſor in the Papacy of *Rome* to *Meltiades*, *A. D.* 314. and was Ordained a Deacon by him. He is ſaid to be the Author of ſeveral Rites and Ceremonies of the *Romiſh* Church, as of Aſylums, Unctions, Palls, Corporals, Mitre, *&c.* He died in the Year 334.

# The ORDER

## For Morning and Evening Prayer, daily to be said and used throughout the year.

THE Morning and Evening Prayer shall be used in the accustomed place of the(a) Church,

*NOTES.*

(a) *Accustomed Place of the Church.* ] The Word Church, or Κυριακὸν, comes from the *Greek* Κυριακὸν, or the Lord's-House; by which Name the Christians of the *Greek* Church used to call the Place of their Assembly for Divine Worship. There is little Doubt to be made, but that the Christians set up their Churches, to answer to the *Jews* Synagogues; that they might not have less frequent Opportunities of worshipping God in publick, and Hearing his Holy Word read and expounded, than the *Jews* had. The Time, when the Use of Synagogues among the *Jews* began, is not very easy to determine. Some are of Opinion, they began soon after the Captivity; *Sig. de Reb. Heb.* Lib. II. but it is plain, I think, they were in Use before: For the LXXIVth *Psalm* was undoubtedly made, upon the Sacking the City, and Carrying away the Captives; and there it is said, that the *Babylonians* burnt down all the Synagogues, the *Monghethi*, or Consecrated Tabernacles: *They have burnt all the Synagogues of God in the Land*, v. 8. After their Restoration from the Captivity, when they began to increase in Power and Riches, there were many Synagogues built, not only in *Jerusalem*, but in many other Parts of *Judea*. If the *Talmudists* are to be credited, as they are cited by Mr. *Selden, de. Succ. ad Leg. Hebræorum, ad bona defunct.*; there were 480 Synagogues in the City of *Jerusalem* only. That there were Synagogues in other Places, out of the City, is evident from *Mat.* IV. 22. where he speaks of our Saviour's Preaching in the Synagogues of *Galilee*. So St. *Luke* relates our Saviour's coming to *Nazareth*, and going into the Synagogue there, and Expounding the Scriptures; *Luke* IV. 16. These Synagogues were built, either by publick Cost, or at the Charge of some private Persons, of Considerable Wealth and Piety. And so a Synagogue was erected at *Capernaum*, by a *Roman* Captain, or Centurion, whose Company had long quarter'd in that Town: And the *Jewish* Elders make use of that, as a considerable Argument to incline our Saviour to work a Cure upon his Sick Servant, for the sake of the Munificence of his Master: *For he loveth our nation* (which was a remarkable thing for the *Roman* Officers to do) *and hath built us a Synagogue*; Luk. VII. 5. The Form of the Synagogue within side, was this. Round the Walls, upon an Ascent, were placed, or fixed, several great Chairs, for the Doctors, Elders, and Persons of Distinction to sit; not unlike the Stalls in the Choirs of our Cathedral Churches: Under them were placed upon Benches, Young People, and those of more Inferior Quality: And below them, the youngest of all, together with Persons of the Lowest Condition, upon Matts laid on the Pavement. Some young Lads, who were breeding up to be Doctors in the Law, were disposed in the Upper Bench, at the Feet of their Master; as St. *Paul* was at *Gamaliel's*. These are the πρωτοκαθεδρίαι, which our Saviour speaks of, *Mat.* XXIII. 6. *Luk.* XX. 47. that the Scribes and *Pharisees* were so desirous of. *Vid. Euseb.* Lib. II. Cap. 9. *Montac. Or. Eccl.* P. 1.

*Churches, or Synagogues of the* Jews.

*Christian Churches first Rooms in Private Houses.*

When the First Christians were increased in any Place, to a Number that was fitting to make a Congregation, they religiously met together, in some Determined Place for Religious Worship, on the Lord's-Day, as the *Jews* did on *Saturdays*. This was at first only a Room in a Private House: Such was that ὑπερῶον, or Upper-Chamber, mention'd *Act* XX. 7. Such was the Meeting-Place in the House of *Aquila* and *Priscilla*; Rom. XVI. 5. and that in *Philemon's*, Phil II. Afterwards, during the Rage of the Persecutions, they durst not meet together in the Cities, for fear of being observed by the Informers; and therefore were forced to convene in some Lonely Wood, or Cave, a good way out of Town: Or, sometimes they would make a Congregation out of the Christian Prisoners, who were, for their Religion, sent to one Common Gaol. Hence that Noble Expression of *Dionysius* of *Alexandria*: Πᾶς ὁ τόπος ἐφ' ὃν ἡμᾶς ἐξήγαγεν ἡ τῶν διωγμῶν ἐπιδημία, ἐκκλησίαν ἡμῶν ἐποίησε· ἀγρὸς, ἔρημία, πλοῖον, πανδοκεῖον, δεσμωτήριον. *Every Place, whither our Misfortunes lead us; becomes our Temple, and we hold our Assemblies there: A Field, or a Desolate Wood; a Ship, an Inn, or a Prison.* Oftentimes, Assemblies were held in the Cemeteries, or Burying-Places; *Tert. ad Scap.* Cap. 3. *Const. Ap.* Lib. VI. C. 30. And to keep them from the Injuries of the Weather, they had some slight Sheds of Boards set up, which were called *Fabricæ*, or Scaffolds; *Arnob. cont. Gen.* But this was only in the Breathing Spaces, between the Heats of the several great Persecutions.

*Christian Churches, when first built.*

Towards the middle of the Third Century, under the Reigns of *Alexander Severus, Gordianus, Philippus*, and *Gallienus*, the Christians enjoy'd some tolerable Ease; and the Exercise of their Religion was connived at, by the Mildness of these Governments: And then they began to build some little Churches, and make up Private Houses into Conveniencies, for performing Publick Service therein. Which were all destroyed, and levelled to the Ground, in the Persecution raised against the Christians by *Diocletian*; *Lact. de Just.* Lib. V. Cap. 11. But by an Edict, put out by *Maximianus* and *Constantius Clorus*, the Christians were indulged Liberty; *Conventicula, in quibus orare consueverunt, rursus extruere, & reædificare*; *To build up again the Places, where they met to Pray in.* But, under the Empire of *Constantine*, Churches began to be built, according to the usual State of other Publick Structures. The first and most Considerable, was, That upon Mount *Calvary*, at *Jerusalem*, the Place where our Saviour suffer'd, built at the Charge of the Emperor; *Euseb. de Vit. Const.* Lib. III. Cap. 29. Two more Great Churches were built in *Palestine*, at the Charge of *Helena*, Mother of *Constantine*; One in Honour of Christ's Birth in *Bethlehem*; and another in memory of his Resurrection. *Id Lib.* III. C. 41. Besides these, in *Rome*, and other Cities, that Emperor built Churches of a stately Height, far exceeding the Old ones which were pulled down. *Euseb. Hist. Eccl.* Lib. X. The following Emperors continued in the same Munificence; there being a Publick Fund issuing out of the Fisk, for the Building and Repairing of Churches. *Soc.* Lib. I. C. 14. How frequently they were built in *Theodosius's* Reign, may be seen by several of S. *Ambrose's* Epistles upon these Occasions. But *Justinian* far exceeded any of his Predecessors in this Liberality, even to such a Degree, that he is said to have taken away the Salaries which were settled upon Professors and Schoolmasters, to defray this Charge. *Zon.* Tom. III. So that, about the Seventh or Eighth Century, Churches were erected not only in Great Towns, but in Villages likewise As for the Outward Figure of the Ancient Churches, especially the *Grecian*, they were very various, and far more elegant than those which were built in the *Gothick* Times, and those following Ages, whose Architecture was founded upon that Model. *Leo Allatius*, whose Observations are very Curious this way, informs us, That some were of a Round Figure, with a Cupulo on the Top, called by the *Greeks* κυκλοειδῆ, and θολωτὰ, from the Rafters all meeting in a Centre: Some were long, being cover'd with an Arch, called from the Figure of the Roof

Chappel, or (*b*) Chancel; Except it ſhall be otherwiſe determined by the Ordinary of the place. (*c*) And the Chancels ſhall remain as they have done in times paſt.

And

Roof κυλινδρωτὰ; Others built in a Croſs, and from that named σταυροειδῆ.

The Churches were diſpoſed within Doors thus. There were Two Principal Parts of the Church: Firſt, The *Body* thereof; which was called the *Navis*, or the Ship; where the Laity were, during the Performance of their Acts of Devotion. In the Middle Part of the Body, was the Place for the Men: The Women were in Galleries on each ſide, next to the Wall; having a particular Stairs to go up to them, by themſelves; with Banniſters before them, to keep them from being gazed at, during the Sacred Solemnity. *Clem. Conſt. Aug.* Lib. III. *de Civ. Dei. Greg. Naz. de Somno Aneſt.* The next Part was the Chancel: Of which more in the next Note.

(*b*) *Chancel.*] The Chancel, or the Choir, was called Βῆμα; or the Aſcent, from the ſeveral Steps which were to go up to it: And, being ſeparated from the reſt of the Church by Banniſters, which the *Greeks* called κιγκλίδες, and the *Latins Cancelli*; it obtained the Name of *Chancel*, in modern Times. No one was to come within the Rails of this, but only Perſons in Sacred Orders; the Laity being oblig'd to keep within the Body of the Church; except only the Emperor, who, by a particular Indulgence, out of Regard to his High Character, was allowed to come within the Rails. *Con. Trull.* Can. LXIV. Which Cuſtom was long tenaciouſly obſerved by the *Greek* Church: But the *Latin* Church, in Complaiſance to the Women, allowed them, *whenever they pleaſed, without Breach of Modeſty, to go up to the Altar, tho' the 44th Canon of the Council of* Laodicea *had forbidden it*; as *Balſamon*, upon this Canon, has noted. Round the Chancel were ſeveral Seats, or Stalls; the Principal of which was the *Cathedra*, θρόνος, or Biſhop's Throne; next this, the Seats of the Presbyters; with Benches for the Deacons, and Matts for the other Church-Officers. *Soz.* Lib. V. Cap. 15. *Conc. Laod.* Can. LVI. Joining to the Chancel was a Cloſet, or Veſtry, where the Biſhops and Clergy uſed to Enrobe themſelves, and make themſelves ready to Officiate: This was called by the *Greeks* Ἀσπασιὸν, by the *Latins Domus Salutatoria. Theod.* Lib. IV. Cap. 20. *Hier. de Obitu Nepot.*

(*c*) *Chancels ſhall remain as they have done in Times paſt.*] Several very Unhappy Diſputes have ariſen in our Church, concerning the Diſpoſal, or Situation of the Lord's-Table, in the Chancels. The firſt, being in the Beginning of the Reformation, was, Whether thoſe of the Altar-faſhion, which had been uſed in the Popiſh Times, and on which the Maſſes were Celebrated, ſhould be kept up. This Point was firſt ſtarted by Biſhop *Hooper*; who, in a Sermon before King *Edward* VI., in the 3d Year of his Reign, ſaid, *That it would do well, if it might pleaſe the Magiſtrate, to have Altars turned into Tables; to take away the falſe Perſuaſion of the People, which they have, of Sacrifices to be done upon Altars. Becauſe, as long* (ſays he) *as Altars remain, both the Ignorant People and Prieſts, will always dream of Sacrifice.* After this, came out the firſt Letters on this Occaſion, directed from the King to the Biſhops, dated *November* 19, 1549. Copies of which I never ſaw; but that they were ſent, is plain, by the Diary of King *Edward*, which ſays this: *November* 19, 1549. *There were Letters ſent to every Biſhop, to Pull down the Altars.* A Year after, another Letter from the King and Council, dated *Nov.* 4, 1550. was ſent to *Ridley*, then Biſhop of *London*, to be executed in his Dioceſe; a Copy whereof is extant in *Fox.* And in this, Altars are order'd to *be taken down; and inſtead of them, a Table to be ſet up, in ſome convenient Place of the Chancel.* But, that a former Progreſs had been made in this Affair, is plain, from the Preface of this Letter; which ſays, *Whereas it is come to our Knowledge, that being the Altars within the more Part of the Churches of this Realm, upon good and godly Conſiderations are taken down, there doth yet remain Altars, ſtanding in diverſe other Churches, &c.* Which Paſſage I take to refer to the Effect of the Letters, mentioned in the King's Diary, written the Year before: For I cannot think (as ſome do) that this relates to the Tumultuous Pulling down the Altars by the Rabble, before the Royal Orders came out: For certainly the Council would never have vouched this to have been done *upon good and godly Conſiderations.* Biſhop *Ridley* enforced this Order of Council, ſent to him, by ſeveral Reaſons; whereby he ſhews, That a Table is more agreeable to the Nature of the Sacrament, than an Altar. After this, came on the Review of the Liturgy, 1551; which was confirmed by Act of Parliament.

Now, whereas in the Firſt Liturgy it is order'd, That the Prieſt Officiating *ſhould ſtand before the midſt of the Altar, in the Celebration*: In the Rubrick of the Second it is order'd, That the *Prieſt ſhall ſtand on the* North-*ſide of the Table.* And thus the firſt Diſpute between Altars and Tables was at an end. But there preſently followed upon it another Controverſy; Whether the Table, placed in the room of the Altar, ought to ſtand Altar-wiſe? *i. e.* in the ſame Place and Situation as the Altar formerly ſtood. In ſome Churches, the Tables were placed in the middle of the Chancels; in others, at the *Eaſt* Part thereof, next to the Wall. Biſhop *Ridley* endeavoured to make a Compromiſe of that Affair, in his Church of St. *Paul's*, ſuffering the Table to ſtand in the Place of the Old Altar; but, beating down the Wainſcot-Partition behind, laid all the Choir open to the *Eaſt*, leaving the Table then to ſtand in the middle of the Chancel. Under this Diverſity of Uſage, Superiors not preſſing for an Uniformity of Practice, Matters continued quiet, as to this Controverſy, during this King's Reign.

When Q *Elizabeth* came to the Crown, and a New Review of the Liturgy was made; this preſent Clauſe was added, to hinder any new Differences upon this Head; *And the Chancels ſhall remain as they have done in Times paſt.* Whereby an Indulgence is given to thoſe Cathedral or Collegiate Churches, where the Tables ſtood Altar-wiſe, and faſten'd to the *Eaſt* Part of the Chancel, to retain their Ancient Practice; but lays down the General Rule otherwiſe, eſpecially as to Pariſh-Churches: As is plain by the Rubrick before the Communion, in her Common-Prayer-Book; *That the Table, having at the Communion-time a fair white Linnen-Cloth upon it, ſhall ſtand in the Body of the Church, or in the Chancel, where Morning or Evening Prayer ſhall be appointed to be ſaid.* And the Injunctions, given out in her firſt Year, enforce the ſame; adding, That, after the Communion done, *from time to time, the ſame Holy Table ſhall be placed where it ſtood before.* The Canons of 1603, order, That *at the time of the Communion, the Table ſhall be placed in ſo good ſort, within the Church, or Chancel, as thereby the Miniſter may be the more conveniently heard of the Communicants, in his Prayer and Adminiſtration; and the Communicants alſo, more conveniently, and more in number, may Communicate with the ſaid Miniſter.* Can. LXXXII. So that, by theſe Authorities, 1ſt, Where Tables were fixed, they ought not to be ſtirred, but to remain as they were: 2dly, That at the Time of the Communion, they might either ſtand at the *Eaſt*-Wall of the Church, or in other Place that is more convenient. But this Latitude being granted, ſeveral Inconveniencies did ariſe: Great Irreverence was uſed towards the Holy Table; not only People's Hats and Gloves thrown upon it, but the Church-Wardens and Overſeers were frequently writing their Accompts thereon, the Proceſſioning-Boys eating their Loaves and Cakes, and Dogs leaping up at the Bread; to the great Scandal of our Reformation, not only among the Papiſts, but alſo among the Proteſtant Churches abroad. Archbiſhop *Laud*, out of Zeal to reform theſe Horrid Abuſes, and to bring the Church to an Uniformity of Practice, endeavoured to have the Communion-Table ſet Altar-wiſe, at the *Eaſt*-end of the Chancel, and to be rail'd in; engaging many of the Biſhops to preſs this in their Viſitation-Articles. They grounded their Reaſon for this (beſides the hindring the foreſaid Irreverences) upon the Practice of the Royal Chappel, and moſt of the Cathedral Churches, where the Tables ſtood Altar-wiſe; as alſo on one of the Injunctions of Q. *Elizabeth*, which ordereth, *That the Holy Table in every Church be decently made*, and ſet in the Place where the Altar ſtood; and *there commonly covered, as thereto belongeth; and ſo ſtand, ſaving when the Communion of the Sacrament is to be diſtributed: At which time, the ſame ſhall be ſo placed in good ſort within the Chancel*, &c. And moreover, on the Authority of the Biſhop; to whom, in the Preface of the Common-Prayer-Book, is allowed a Power, upon any *Doubt ariſing in the Uſe and Practiſing of the ſame Book, to take ſuch Order for the*

# The Order for Morning and Evening Prayer.

And here is to be noted, that ſuch (*d*) Ornaments of the Church and of the Miniſters thereof at all times of their Miniſtration, ſhall be retained and be

*Quieting and Appeaſing of the ſame; ſo that the ſame Order be not contrary to any thing contained in that Book.* Great Strifes and Contentions were for many Years kept up in the ventilating this Controverſy; till the Civil War came on, and all Things, Civil and Sacred, were overwhelmed with Confuſion. Since the Reſtoration, no Poſitive Determination therein being made, in the Review of the Common-Prayer, the Diſpute has very happily dy'd; and the Tables have generally been ſet Altar-wiſe, and railed in, without any Oppoſition thereto; the Generality of all Pariſhioners eſteeming it a very decent Situation, they coming of themſelves to a good Liking of it, which they could not be brought to, by the too Rigid Methods which were heretofore uſed.

(*d*) *Ornaments of the Church, and the Miniſters thereof.*] It being here ſaid, *That the Ornaments of the Church, and the Miniſters thereof, at all Times of their Miniſtration, ſhall be retained, and be in uſe, as were in this Church, by the Authority of Parliament, in the Second Year of King* Edward VI.; but no Ornaments particularly mention'd; it is neceſſary to enquire, What they are? If we have Recourſe to that Act, we ſhall find it there enacted, That *all and ſingular Miniſters, in any Cathedral or Pariſh-Church,* &c. *ſhall, after the Feaſt of* Pentecoſt *next coming, be bounded to ſay the Mattens, Evening-Song,* &c. *and the Adminiſtration of the Sacraments, and all the Common and Open Prayer,* in ſuch Order and Form, *as is mentioned in the ſaid Book* [viz. *First Book of* Edward VI.] and not other, or otherwiſe. So that by this Act, we are ſent to enquire into the Rubricks of King *Edward's* firſt Common-Prayer-Book, for the Habits in which Miniſters are to Officiate. And among them we find theſe Rules. *That in the Saying or Singing of Mattens and Evening-Song, Baptizing and Burying, the Miniſter, in Pariſh-Churches or Chappels annext to the ſame, ſhall uſe a* Surplice. *And in all Cathedral Churches and Colleges, the Archdeacons, Deans, Provoſts, Maſters, Prebendaries and Fellows, being Graduates, may uſe in the Choir, beſides their Surplices, ſuch* Hoods *as pertain to their ſeveral Degrees, which they have taken in any Univerſity within this Realm. But, in all other Places, every Miniſter ſhall be at Liberty to uſe any Surplice, or no.*

*And whenſoever the Biſhop ſhall Celebrate the H. Communion in the Church, or Execute any other Publick Miniſtration; he ſhall have upon him, beſides his* Rochet, *a* Surplice *or Alb, and a* Cope *or Veſtment; and alſo his Paſtoral Staff in his Hand, or elſe born or holden by his Chaplains.* But in the Rubrick of King *Edward's* Second Common-Prayer-Book, confirmed likewiſe by Act of Parliament, the *Cope and Paſtoral Staff* are omitted; and therefore were not uſed by the Biſhops, either ſince the Reſtoration, or all along Q. *Elizabeth's* Time, that I can find: Tho' in Queen *Elizabeth's* Act of Uniformity, there is likewiſe Reference made to the Act of the 2 of K. *Edw.* VI. *Provided always, and be it enacted, That ſuch Ornaments of the Church, and the Miniſters thereof, ſhall be retained, and be in Uſe, as was in this Church of* England *by the Authority of Parliament, in the Second Year of* Edward VI. To which this Clauſe is further added; *Until further Order ſhall be therein taken, by the Authority of the Queen's Majeſty, with the Advice of Her Commiſſioners, appointed and authorized under the Great Seal of* England *for Cauſes Eccleſiaſtical, or of the Metropolitans of this Realm.* Which laſt Clauſe, whether it be a Qualification perſonally Empowering this Queen, and dying with her; or declarative only of the Regal Power, antecedently inherent in her, and derivable upon her Succeſſors; has afforded Matter of much Diſpute.

But becauſe moſt, or all of theſe Eccleſiaſtical Habits, have been excepted againſt, either as Prophane, or Superſtitious; or, as being a faulty Compliance with the Papiſts, who do in common with us uſe them; or, as being not ſufficiently agreeable to the Simplicity uſed by the Clergy of the Primitive Church; it will not be amiſs to ſpeak ſomething, concerning both the Lawfulneſs, and the Ancient Uſe of them.

To begin with the *Surplice.* Of all the Eccleſiaſtical Habits, this has been the moſt oppoſed, becauſe enjoin'd to be worn by every Miniſter when he Officiates. But when we ſeriouſly conſider Matters, it will appear, that there is very little to be ſaid againſt it; and, that it is a very Decent and Proper Habit for the Purpoſe. For, moſt certainly, it is by no means convenient, that a Miniſter ſhould Officiate in the Common Habit which he wears at other times: And this our Adverſaries are ſo ſenſible of, that moſt of them wear a Handſome long Cloak when they Preach, or Pray in their reſpective Congregations. And why there ſhould be ſuch a material Difference between a Garment of a White Colour, and one of Black; between one made of Linnen, and another of Wool; ſo as to occaſion one to be Lawful to be worn, and the other to be Unlawful, is very unaccountable.

I am ſure, the Surplice has a great deal more of Ancient Eccleſiaſtical Practice on its ſide. There is little doubt to be made, but that it was uſed in S. *Cyprian's* Time. For *Pontius Diaconus,* in the Martyrdom of that Father, written by him, ſays, That when he ſuffer'd, *Sedile erat fortuitò Linteo tectum, ut ſub ictu Paſſionis Epiſcopatus honore frueretur: There was a Bench by chance cover'd with a white Linnen-Cloth; ſo that at his Paſſion, he ſeem'd to have ſome of the Enſigns of the Epiſcopal Honour.* This is a clear Inſtance, that the Alb, or Surplice, was uſed by Biſhops in thoſe Times. By the IVth Council of *Carthage,* the Alb is enjoined to be uſed even by Deacons, at the Time of their Adminiſtration in the Publick Service. *Con.* IV. *Carth.* Can. XLI. S. *Jerom* defends the Uſe of this; and ſays, It was uſed by Biſhops, Prieſts, and Deacons, and all the other Eccleſiaſtical Orders in his Time. *Quæ ſunt, rogo, inimicitiæ contra Deum, ſi Epiſcopus, Presbyter & Diaconus, & reliquus Ordo Eccleſiaſticus, in Adminiſtratione Sacrificiorum, candidâ veſte procefferint? What Offence is it againſt God, I pray, if the Biſhop, Prieſt and Deacon, and the reſt of the Eccleſiaſtical Order, wear a white Garment?* Hier. contr. Pelag. Lib. I. And the ἱματια πυρφανᾶ, the White Shining Garments, in *Nazianzen,* muſt allude to the Surplices then worn in the Church. *Greg. Naz. Somn. de Aneſt Templo.* And indeed, the Church, when ſhe was to Appoint what Garments were proper to be uſed in the Publick-Service, had Reaſon to pitch upon thoſe of White Linnen, rather than any other; becauſe Angels, and other Bleſſed Perſons, are recorded in Scripture to have appeared in that Habit: *Mat.* XVII. 2. *Mar.* XVI. 5. *Mat.* XXVIII. 3. *Act.* I. 10. *Rev.* IV. 4. 7. 9.

Another Eccleſiaſtical Ornament, which is order'd to be worn in the Celebration of Divine Service, is the *Hood.* But if there be any Fault in wearing this Habit, the Univerſity is to be blamed for it, rather than the Church: For the Hoods, which are generally worn by the Clergy, are the Habits of their Degrees, which they have taken in one of the Univerſities. The Hood is called by the *Latins Caputium,* or *Cucullus.* The latter ſeems to be the moſt proper Name for it, and was of great Antiquity: For the *Cucullus* was an Habit among the Ancient *Romans*; it being a Coarſe Covering for the Head, ſomething like our Fiſhermens Caps, made of Thrum or Coarſe-Yarn; broad at the lower part, for the Head to go in, and then leſſening gradually, till it ended in a Point. It was from being rolled up in the Shape of this Hood, that the Papers the Grocers uſed to wrap their Wares in, were called *Cuculli.* Upon this Account it was, that *Martial* feared leſt a Sheet of his Book ſhould ſerve to be rolled up in this Cap-faſhion, to put Pepper or Frankincenſe in:

*Ne Thuris Piperiſve ſis Cucullus.* Mart. Lib. III. Ep. 2.

The *Gauls,* eſpecially their *Druids,* wore the *Cucullus* (or Hood) very long, ſo that the Top-part thereof hung down behind: Hence, when it came to be uſed at *Rome,* it obtained the Name of *Bardo-Cucullus,* or the Bards-Hood. Nay, ſome wore it ſo big and large, that they could make it lap over their Faces. And this was the Cuſtom of *Manteius*; who ſeems to have had a ſore Eye, and to have pulled the Flap of his *Cucullus,* or Hood, over it, to skreen it from the Light, or the Duſt, as he ſat in the Theatre, and to have looked at the Shews with his other Eye.

*Illic Cucullo proſpicit caput tectus,*
*Oculoq; ludos ſpectat indecens uno.* Mart. Lib. V. Ep. 14.

In

be in uſe as were in this Church of *England* by the Authority of Parliament, in the ſecond year of the Reign of King *Edward* the Sixth.

In time, the Coul or Hood was enlarged, ſo as to cover the Head and Neck, and to muffle up the Perſon that wore it in ſuch manner, as not to be known when he went along.

*Tempora Santonico velant adoperta cucullo.* Juv. Sat. 7.

The *Hood* continued in Uſe in the time of the later Emperors of *Rome*; it being mentioned in the Writings of *Capitolinus*, and *Spartian*. When the Monks and Aſceticks began in the Church, they took up the Uſe of it, as being a Melancholy Habit, when drawn over part of their Faces; keeping them both from being ſtared at, and from looking about. And as the ſeveral Orders of the Monks grew up, there was hardly any one of them but had the Hood or Coul, a little differenced in the Cut or Faſhion of it. But generally it was contrived ſo, that in Cold or Wet Weather, it might be a Covering to the Head; or, at other times, when they pleaſed, they might let it fall back behind them. The Hood was alſo uſed by the Canons of Cathedral and Collegiate Churches; tho' they were forbid by the Canons to uſe the ſame Hood with the Monks. *Conc. Aquiſgr.* The Univerſities took the Hood from the Cathedrals: For, in the latter Ages, the Monks had made their Hood and Gown to be the ſame thing: ſo that, among them, the *Cucullus* ſignified their whole Habit, and not the Hood only; and ſo it was uſed for the laſt Four or Five hundred Years. Thus the Hood, properly ſo called, was uſed only by Univerſity-Graduates, and Secular Dignified Prieſts; and by them, rather for Ornament than for Uſe.

*Rochet.* The Rochet was an Ancient Garment uſed by the Biſhop. In the Barbarous Latinity, it was called *Rochetum*, being derived from the *German* Word **Ruck**, which ſignifies the Back, as being a Covering for that. The Writers of the *Roman* Church will have this to have been the Epiſcopal Habit in the Time of S. *Cyprian*. *Bar. Annal. An.* 261. §. 41, 42. But, tho' *Birrus Dalmatica*, and *Linea*, by which laſt the Cardinal will have underſtood the Rochet, be mentioned in the Acts of S. *Cyprian*'s Martyrdom; yet 'tis plain, that this is the Interpolation of a ſilly modern Writer: For who can think that St. *Cyprian* would go to his Execution in his Pontifical Habit; to expoſe it to the Scorn of the Heathen Multitude, and to be the Booty of the Executioner? But it was in common Uſe in the Seventh Century; becauſe *Bede* not only mentions it, but gives a Rationale of the particular Make of it: And comparing it with *Aaron*'s Ephod, ſays, That the Cloſeneſs of it at the Hand, denotes, *Nequid non utile faciant*; *That he that wears it, ought to do always ſomething that is profitable.* Bed. de Tabernac. citat ab Amalario. Bibl. Patr. Lib. X. p. 389. In the following Ages, the Biſhops were obliged by the Canon-Law to wear their Rochet, whenever they appeared in publick: *Pontifices autem in publico & in Eccleſia, ſuperindumentis lineis omnes utantur*: Decretal. Lib. III. Tit. 1. Cap. 15. This Practice ſeems to have been kept up in *England*, more than in other Places; *Eraſmus* mentioning it as ſomething particular in Biſhop *Fiſher*, That he would leave off his Rochet when he travelled: *Decreverat poſito Cultu Epiſcopali, hoc eſt Lineâ Veſte, quâ ſemper utuntur in Anglia, niſi cum venantur trajicere*, &c. *He had determined to throw off his Epiſcopal Habit, that is, the Linen-Garment, which they always uſe in* England; *except when they hunt, and to paſs over the Seas*, &c. But, ſince the Reformation, the Biſhops have not worn their Rochets, when they appear in any Publick Place out of the Church, beſides Parliament-Houſe. The Chimere, or Garment over the Rochet, in the Popiſh Times, and in *Edward* the Sixth's Reign, was of Scarlet; which made Biſhop *Hooper* ſcruple at it, as too light a Robe for the Epiſcopal Gravity: But this, in Q. *Elizabeth*'s Time, was changed into a Chimera of Black Satin. *Vid.* Hody's *Hiſt. of Convoc.* p. 143.

*Cope.* The Cope anſwers to the *Colobium*, uſed by the *Latins*, and the σάκκος, uſed by the *Greek* Church. It was firſt a Common Habit, being a Coat without Sleeves; but afterwards uſed as a Church-Veſtment. The *Greeks* ſay, it was taken up in Imitation of that Mock-Robe which was put upon our Saviour, which was a Red Bagg, or Sack. Ἐξαιρέτως ᾗ ὃν ἐνεδύσατο ἐμπαιζόμενος ὁ Σωτὴρ ἐξεικονίζει σάκκον· διὸ καὶ σάκκα τύπον ἔχει. ἐδὲ γὰρ ἔχει τοῦτο ἀ καλοῦσι μανίκια. Ἀποδηλότερον ᾗ τοῦτο παείσησι, καὶ ὁ ἐνδύσων ᾗ οἱ ἔγκριτοι τῆς ἀρχιερέων σάκκος καὶ τοῦτο καλέμβιον. Sym. Theſſ.

‖THE

# ORDER

FOR

# Morning Prayer,

Daily throughout the Year.

¶ † *At the beginning of Morning Prayer the Miniſter ſhall read with a loud voice ſome one, or more of theſe Sentences of the Scriptures, that follow. And then he ſhall ſay that which is written after the ſaid Sentences.*

I. WHen * the wicked man turneth away from his wickedneſs, that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* 18. 27.

II. I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* 51. 3.

III. Hide thy face from my ſins, and blot out mine iniquities. *Pſal.* 51. 9.

IV. The Sacrifices of God are a broken ſpirit: a broken, and a contrite heart, O God, thou wilt not deſpiſe. *Pſal.* 51. 17.

V. Rent

*VARIOUS READINGS.*

‖ The Order for Mattins daily through the Year. 1 *B. Edw.* VI.

*The Prieſt, being in the Choire, ſhall begin with a loud Voice the Lord's-Prayer, called the* Pater noſter. *ibid.*

An Order for Morning Prayer daily throughout the Year. 2 *B. Edw.* VI.

* ¶ The Order where Morning and Evening Prayer ſhall be uſed and ſaid.

¶ *The Morning and Evening Prayer ſhall be uſed in the accuſtomed place of the Church, Chapel, or Chancel, except it ſhall be otherwiſe determined by the Ordinary of the place, and the Chancels ſhall remain as they have done in times paſt.*

¶ *And here is to be noted, that the Miniſter, at the time of the Communion, and at all other times, in his Miniſtration, ſhall uſe ſuch Ornaments in the Church, as were in uſe by authority of Parliament, in the ſecond Year of the Reign of King* Edward *the Sixth, according to the Act of Parliament in that caſe made and provided.* O. C. P.

¶ An Order for Morning Prayer daily throughout the Year.

¶ *At the beginning both of Morning Prayer, and* likewiſe of Evening Prayer, *the Miniſter ſhall read with a loud Voice, ſome one of theſe Sentences of the Scriptures that follow: And then he ſhall ſay that which is written after the ſaid Sentences.* O. C. P.

* *Not in Scot. Lit. but* Ezek. xviii. 31, 32. Prov. xxviii. 13. Pſal. Li. 9, 17. Joel ii. 13. Dan. ix. 7. Jer. x. 24. Pſal. cxliii. 2. 1 Joh. i. 8. *Sc. Lit.*

*PARAPHRASE on the SENTENCES.*

I. At whatſoever time the Sinner, by his unfeigned Repentance, ſhall turn to God, he will be acceptable unto Him, altho' his former courſe of Life has been very vicious. For (as that whole Chapter of *Ezekiel*, from whence this Verſe is taken, ſhews) as thoſe who have formerly led an habitual good Life, if they fall into a ſinful Courſe, ſhall forfeit God's Favour, and ruin their Souls, notwithſtanding their former Goodneſs: So ſhall an Evil Man, if he amends his Life and turns to God, be reſtored to his Kindneſs, and ſhall deliver his Soul from thoſe Miſeries which attend a final Impenitence.

II. I do not extenuate my Guilt, or deny it; but do with Grief acknowledge it: letting it make that deep Impreſſion upon me, as to be always preſent to my Mind, and, as it were, continually ſet *before my Eyes*.

III. O Lord, out of thy proneneſs to pardon Sin, do thou, as it were, *overlook my Offence*: And upon my true Repentance, which I beſeech thee to grant me, *blot out my Iniquities*, and expunge them out of thy Book, where they ſtand recorded againſt me.

IV. God is better pleaſed with a Penitent Soul, which is truly ſorry for, and is willing to forſake its former Sins, than with the moſt pompous Sacrifices which could be offered according to the Legal Inſtitutions. For a *broken Heart* (*i. e.* a Heart caſt down by extreme Grief, *Iſa.* 61. 1. and which does always accompany true Repentance) is a Sacrifice which will be always accepted by God, and which he will not deſpiſe, as he does the formal Sacrifices of wicked Men.

V. Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13.

VI. To the Lord our God belong mercies, and forgiveneſs, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* 9. 9, 10.

VII. O Lord correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. *Jer.* 10. 24. *Pſal.* 6. 1.

VIII. Repent ye; for the kingdom of heaven is at hand. S. *Mat.* 3. 2.

IX. I will ariſe and go to my Father, and will ſay unto him; Father, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy ſon. S. *Luke* 15. 18, 19.

X. Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

XI. If we ſay, that we have no ſin, we deceive our ſelves, and the truth is not in us. But, if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

I DEarly beloved brethren, the Scripture moveth us in ſundry places, to acknowledge, and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end, that we may obtain Forgiveneſs of the ſame by his infinite Goodneſs and Mercy. II. And although we ought at all times humbly to acknowledge our Sins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render Thanks for the great Bene-

V. Ye muſt take care to be heartily and unfeignedly ſorry for your Sins, rather than to acquieſce in the theatrical Expreſſion of Sorrow, by outward Signs and Geſtures, ſuch as the renting the Garments were, of which Cuſtom we have many Inſtances in Scripture. *Gen.* xxxvii. 34. *Joſ.* vii. 6. for the *Graciouſneſs*, the *Mercy*, the *Longſuffering*, and *Benignity* of God, are the greateſt Encouragement to Sinners, upon their Return to God, to expect his Pardon: And moreover he does, as it were, repent him of the Evil, or Puniſhment, he inflicts on Men; when, upon their Repentance, he is reſolved to withdraw it.

VI. God is a God of that merciful and forgiving Nature, that He is inclined to pardon us, tho' we have never ſo highly offended him; and, tho' we have, as it were, been up in Arms, and in open Rebellion againſt him, by a notorious Violation of his Laws, which we ought to have obeyed; yet he ſtill is ready to forgive us.

VII. O Lord, I beſeech thee, do not chaſtiſe me with the *Anger* of an Enemy, but with the Moderation of a *Merciful Judge*; for I ſhould be totally conſumed, if thou ſhould'ſt proceed with me according to Rigour, and as my Sins have deſerved.

VIII. Repent of your Sins, and make your Peace with God before Chriſt's Kingdom of Glory begins, which the univerſal Judgment is to precede; whither, if ye are ſummoned. with your Sins about you, unrepented of, you are undone for ever.

IX. I will (like the Prodigal Son, preſſed down with the Guilt and Miſery which my Sins have brought upon me) return to my heavenly Father, and acknowledge the Grievouſneſs of my Offences, whereby I have deſervedly forfeited that Relation which he bore to me.

X. O Lord, do not call me to an Account for my Actions, with a too rigid Severity, or (as it is in the Original *Hebrew*) do not go to Law with me, or carry me before the Judgment-ſeat; for if thou vieweſt all things through the rigour of thy *Juſtice*, the moſt innocent Man's Life cannot ſtand the Tryal; nay, every Man living muſt be beholding to thy *Mercy* to be acquitted.

XI. This Life being a State of ſo many Imperfections, that we are all liable to great Failures; to ſay we are in a State of Perfection, and that we live without Sin, is a moſt notorious Falſity, and is a thing unbecoming the Truth and Simplicity of our Religion: But if we acknowledge our Sins before God, and truly repent us of them, God, out of his *Faithfulneſs* and *Juſtice*, will, upon our performing thoſe Conditions, make good his Promiſe to us on that behalf, in pardoning them: And will keep us clean, for the future, from any groſs Sin, by granting us the Aſſiſtance of his Holy Spirit, which will *confirm and eſtabliſh us in every good work*, Rom. xvi. 20. 1 Theſſ. iii. 13. 1 Pet. v. 10.

### *PARAPHRASE on the EXHORTATION.*

I. My *Dear* Fellow-Chriſtians, the Holy Scriptures, (whoſe Authority you and all Faithful People profeſs the greateſt Reverence for) not only in thoſe ſeveral Paſſages which I have now read unto you, but in many other places, do exhort us, to *confeſs* unto God our innumerable Tranſgreſſions which we have committed againſt his Sacred Laws. Beſides, it is the greateſt Folly for us to hope to diſſemble them, or to extenuate them, ſo as to deceive the All-ſearching Eye of God, who ſees every thing nakedly as it is. Nor muſt we be guilty of ſuch a vile Act of Hypocriſy, as, notwithſtanding our many Sins, publickly in the Church, in the *Preſence* of God and his Holy Angels. to ſtand upon our Juſtification. But if we would do as ſincere Chriſtians ought, we muſt perform theſe three Parts of true Repentance. *Firſt*, With an *humble and lowly Heart* confeſs our Sins to God, with a Dejectedneſs and Confuſion like that of the Publican, who *ſtood afar off and would not lift up his Eyes to Heaven*. *Secondly*, We muſt add to this, a true *Penitent Sorrow* of Mind, for having offended ſo good a God, and for having brought ourſelves into ſo great danger. And *Laſtly*, We muſt, from theſe Conſiderations, take ſuch a Diſguſt againſt our Sins, as to reſolve to be *obedient* to God's Laws for the future. Now if we purſue this Method in our Repenting of our Sins, we need not deſpair of God's Forgiveneſs of them. But ſtill we muſt not think that a Repentance ſo circumſtantiated, will be any meritorious Cauſe, whereby we may claim from God an Impunity of our Sins; for that is owing only to the infinite *Goodneſs and Mercy* of God, reached out to us in the Myſtery of our Redemption, and by the Suffering of our bleſſed Lord for us.

II. And *though we ought at all times*, or in thoſe more frequent Courſes of private Devotion (which we are by our Religion oblig'd to, *Eph.* vi. 18. 1 *Tim.* vi. 8.) to exerciſe this Duty of Confeſſion, which is ſo eminent a part of Prayer: There is certainly a greater reaſon to make uſe thereof in the ſolemn Aſſembly of Chriſtians in the Church, where they meet together to perform the four great parts of Religious Worſhip. 1. *Thankſgiving* for Mercies received, 2. *Praiſe* and Adoration of the Excellencies and Goodneſs of God, 3. *Hearing* God's Word read and preach'd, 4. Petition, or *Asking* of God Spiritual and Temporal Bleſſings. But without a Confeſſion of our Sins, and the other neceſſary parts of true Repentance, we cannot rightly perform any of theſe publick Duties. We cannot thank God as we ought, when we ſtill continue to abuſe his Mercies: We cannot praiſe and admire his Perfections, which, in an unregenerate State we have little ſenſe of: We cannot be devout Hearers of God's Word, with all our carnal Affections about us;

# MORNING PRAYER.

Benefits that we have received at his Hands, to ſet forth his moſt worthy Praiſe, to hear his moſt holy Word, and to ask thoſe which are requiſite and neceſſary, as well for the Body as the Soul. III. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure Heart and humble Voice unto the Throne of the Heavenly Grace, ſaying after me.

¶ *A* (a) *general* * *Confeſſion to be ſaid of the whole Congregation,* † *after the Miniſter, all kneeling.*

I. Al-

us: Nor can we hope for a Succeſs of our Prayers, which by the Wickedneſs of our Lives are become an Abomination unto God.

III. Wherefore I earneſtly deſire of every one of you (as well Laity as Clergy) to addreſs yourſelves, with me, to God in devout Prayer; which I, as God's Miniſter, for myſelf and you, offer up to the *Throne of God's Grace*: which I do not ſo ſolitarily, by myſelf, as the Prieſt was to do under the Jewiſh Diſpenſation, (*Exod.* xxx. 7. *Luke* i. 10.) and as the Papiſts ſince have imitated, but I deſire you, who have higher Privileges, by virtue of Chriſt's Covenant (*Eph.* ii. 14. 1 *Pet.* ii. 5.) to *accompany* me thither; repeating after me thoſe Words which the Church has preſcribed upon this occaſion: Increating you, that you would manifeſt in your Devotion, thoſe Effects of a *pure Heart*, Sincerity, Attention, Gravity, and whatever elſe becomes the devout Worſhip of God; taking care that in all your Reſponſes you avoid, as on the one ſide, a loud clamorous Voice, ſo, on the other ſide, an inarticulate Motion of the Lips; and that you make uſe of only a *low and humble Voice*, as may be ſuitable in this Solemnity.

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*VARIOUS READINGS.*

* *Brought in, in the* 2 B. *of* Edw. VI.
† *After or with the Deacon or Presbyter*, Sc. Lit.

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*NOTES.*

(a) *General Confeſſion.*] By the conſtant Tenor of the Holy Scriptures we are inform'd, that, without an Acknowledgment and Confeſſion of our Sins, we cannot obtain a Remiſſion of them. *If we* confeſs *our ſins*, (ſays St. *John*) *he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*, 1 Joh. I. 9. This was that which rendred the *Publican*'s Devotion ſo acceptable to God, when he cried, *God be merciful unto me a ſinner*, Luk. xviii. 13. Moreover, this was the practice of devout Penitents in the Jewiſh Church: As of *David*, *Pſal.* LI. 3. *I acknowledge my tranſgreſſions, and my ſin is ever before me. Againſt thee only have I ſinned, and done this evil in thy ſight*, &c. And of *Jeremy*, and the ſincere Penitents of his Time; *We lie down in our ſhame, and our confuſion covereth us: for we have ſinned againſt the Lord our God, we and our Fathers, from our youth unto this very day, and have not obeyed the voice of the Lord our God*, Jer. iii. 25. And of *Daniel*; *O Lord, to us belongeth confuſion of face, becauſe we have ſinned againſt thee*, &c. Dan. ix. 8, 9, 10. And ſo in the vicarious Sacrifices of the Levitical Law, the Prieſt was to *confeſs over them, all the iniquities of the Children of Iſrael*, Lev. xvi. 21.

But in ſome Caſes, beſides ſuch general Confeſſion of Sins, there was, by the Jewiſh Law, a particular Confeſſion enjoined; as, for Inſtance, in the Caſe of Injury done, *When a Man or Woman ſhall commit any ſin that Men commit, to do a Treſpaſs againſt the Lord, and that Perſon be guilty, then ſhall they confeſs the ſin which they have done*, &c. Numb. v. 6, 7. This the Jews call a *Confeſſion upon a particular Sin*; Vid. Fag. in locum: Which appears to have been the ordinary practice, eſpecially in all Sins of great Enormity. Thus *David* confeſſed his two great Sins of Adultery and Murther to *Nathan*, 2 *Sam.* xii. 13. whereupon *Nathan*, by Authority from Almighty God, gave him Abſolution: And *Nathan* ſaid unto *David*, *The Lord alſo hath put away thy ſin.* And referring to this, I take that of St. *James*, *Confeſs your faults one to another*, &c. Jam. v. 16. where the τοῖς ἀλλήλοις is not to be underſtood of a mutual Confeſſion of one Brother-Chriſtian to another, but chiefly of one made to the Miniſters of the Goſpel; for in a like Paſſage, πάντες ἀλλήλοις ὑποτασσόμενοι, *be ye all ſubject to one another*, 1 Pet. v. 5. does not ſignify a mutual Subjection, but a Subjection of Inferiors to Superiors.

So that all which can plainly be deduced from Scriptural Doctrine, concerning Confeſſion, is this: That in common or ordinary Sins, we are to acknowledge them before Almighty God, either particularly in our Private, or generally in our Publick Devotion; but as for ſome Sins of a more extraordinary kind, which ordinary Chriſtians may not be ſufficiently apprized of the heinouſneſs thereof, or may be attended with ſuch nice Circumſtances as perplex their Conſciences; here reſort is proper to be made to the Miniſters of the Church, who as Phyſicians of the Soul, are beſt able to adviſe the fitteſt Remedies, upon ſuch uncommon Emergencies.

Now Matters of this kind ſtood within theſe Limits for a conſiderable time after the firſt propagating of the Goſpel; but however, during the Piety of very early Times, another ſort of Confeſſion came in uſe, which was this. It having all along been the practice for Excommunicates, before their Reception into the Church, to make a ſolemn Confeſſion of their Faults before the whole Congregation, ſome Perſons who had fall'n into a great Sin, tho' they had never been cenſured for it, thought it a part of their Duty to take upon themſelves a publick Shame for it, by diſcovering it to the whole Congregation they were Members of, and to deſire their Prayers to God for their Pardon. Thus *Irenæus*, *Lib.* 1. *cap.* 9. ſpeaks of ſome Women who having been ſeduced by the Heretick *Marcus*, *In manifeſto faciebant Homologeſim, plangentes & lamentantes corruptelam*, made their Confeſſion in publick, bewailing their Corruption. Thus *Tertullian*, ſpeaking of thoſe that were under this *Exomologeſis* or Confeſſion, ſays they did, *Jejuniis preces alere, ingemiſcere, lachrymare, mugire dies noctesque ad Dominum Deum ſuum; Presbyterii advolvi, caris Dei adgeniculari, fratribus legationes deprecationis ſuæ injungere: Improved their Devotion by Faſting, they groaned, and wept, and ſighed unto God, Day and Night, throwing themſelves at the Feet of the Presbyters, they kneel'd down before the Saints, and begged of them to deprecate the Divine Puniſhment from them*, Tert. de Pœn. And ſo we read of *Natalis*, being lapſed into Hereſy, that he *cloaths himſelf in ſackcloth, ſprinkles his Head with Aſhes, throws himſelf at the Feet of the Clergy and Laity, with many Tears bewailing his Error*, Euſ. Eccleſ. Hiſt. Lib. 5. cap. 28.

Some Difficulties and Inconveniences ariſing from this Practice, about the Year 360, the Office of a Publick Penitentiary in the *Greek* Church began, who was to be (as *Sozomen* informs us) a Presbyter of good Converſation, prudent and ἐχέμυθος, one who could keep a Secret; to whom thoſe who were lapſed into any great Sin might confeſs it; and he, according to his Diſcretion, was to enjoin a Penance for it. But ſtill there was no Command, for all People to confeſs their Sins to this Presbyter, for then there muſt have been more of them; bnt the Hiſtorian ſays, there was but one Penitentiary in all *Conſtantinople*, in which there were ſixty Presbyters. But in the *Latin* Church, the Practice of Publick Confeſſion to the whole Congregation, continued 200 Years longer, *viz.* till the Time of Pope *Leo*, which was about the Year 450, who, by an Injunction of his, did abrogate it, *Leon. Epiſt.* 78. After ſome time, the *Greek* Church began to grow weary of this private Confeſſion to a Penitentiary, and ſo laid it aſide: For a certain Lady having confeſſed, that ſhe had uſed unlawful Familiarity with a Deacon of the Church of *Conſtantinople*, (that being the occaſion of a great deal of Talk and Scandal) *Nectarius*, Biſhop of the Place, depoſed the Deacon, and abrogated the Office of a Penitentiary: *Soz. Hiſt. Eccl. Lib.* 7. *cap.* 16. *Socr. Lib.* 5. *cap.* 18. It ought further to be obſerv'd, that whilſt private Confeſſion to Miniſters was practiſed, in ſome of the earlier Ages of the Church, recourſe was had to them only as Spiritual Phyſicians and Counſellors, as appears by many Paſſages of Antiquity: *Orig. in Pſal.* 37. *Cypr. Serm. de lapſis. Hier. in* 16. *Mat. Vid. Note in Viſit. Sick. Hom. on Repentance Par.* II.

In the Council at the *Lateran*, which was held in the Year 1215, every Perſon, of each Sex. was obliged once in a Year to *Confeſs* to the Miniſter of his Pariſh, the Sins which he had been guilty of, *&c. Conc. Lat cap.* 21. Auricular Confeſſion to the Prieſt being thus eſtabliſh'd, ſome of the School-Divines of the Romiſh Church, carried it to further lengths, making it to be an Article of Faith; To be receiv'd by the Prieſt, not Miniſterially, but Judicially and Authoritatively; That every ſingle Sin muſt be diſcover'd to them, with all its aggravating Circumſtances, *&c.* All which horrible Tyranny over Mens Conſciences, and diving into the Secrets of Families and Governments, was confirm'd by the Council of *Trent*, *Seſſ.* 14. *cap.* 6.

The excellent Compilers of our Liturgy, being willing to ſettle things upon the Ancient Bottom, order'd only a General Confeſſion of Sins to be pronounc'd by all Perſons indifferently, not requiring any particular Confeſſions to be made; thereby coming much nearer to the Apoſtolical Practice than the Romiſh Liturgy can pretend to, in all which Service there is no Confeſſion which the People ſhare in; for their *Confiteor tibi Domine, &c.* in the Maſs, relates to the Prieſt, and the *Confiteor Deo omnipotenti, Beatæ Mariæ*, &c. in the Breviary, is the Confeſſion only of the Clergy.

PARA-

# MORNING PRAYER.

I. ALmighty, and moſt merciful Father; We have erred, and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices, and deſires of our own hearts. We have offended againſt thy holy Laws. We have left undone thoſe things, which we ought to have done; And we have done thoſe things, which we ought not to have done; And there is no health in us. II. But thou, O Lord, have mercy upon us, miſerable Offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy Promiſes declared unto mankind in Chriſt Jeſu our Lord. III. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober Life, To the Glory of thy Holy Name. Amen.

¶ *The* (b) *Abſolution*, * *or Remiſſion of ſins, to be pronounced* (c) *by the* † *Prieſt alone, ſtanding; the People ſtill kneeling.*

I. Al-

*PARAPARASE on the General Confeſſion.*

I. O Lord, we addreſs our ſelves to thee, in conſideration of thoſe Attributes of thine, which moſt diſpoſe thee to pardon Sinners: Thy *Omnipotence*, by which thou art endowed with a ſufficient Power to help us; and thy *Mercifulneſs*, by which thou haſt always a Will to do it: Having likewiſe a comfortable Expectation of Forgiveneſs from that Relation of *Fatherhood*, which thou art pleaſed to own, that thou doſt bear towards us. We muſt to our ſhame, confeſs, that we have, by our Sins of Surpriſe and Infirmity, *erred*, and made ſmaller Steps out of the Path of our Duty; and, at other times, *ſtrayed*, and made larger Excurſions from thoſe Ways which the Holy Religion thou haſt revealed, has chalked out to us, to walk in; and this (to uſe our Saviour's Similitude) not unlike *loſt Sheep*, that ſtraggle from their Shepherd, and are thereby expoſed to innumerable Dangers. We acknowledge that we have, too often, conſented to thoſe unlawful *Deſires*, which we have been prompted to by our corrupt Nature, and original Depravation. We have added to theſe, many actual Offences againſt thy Holy Laws, which we are ſo ſtrictly obliged to obſerve. Beſides, we acknowledge ourſelves to have been guilty of many ſeveral kinds of Actual Sins, being anſwerable for many Sins of Omiſſion, by neglecting the ſeveral Duties commanded us: And many Sins of Commiſſion, by a wilful doing what was forbidden us. So that there is no part of our Souls *healthy*, or free from Sin, but they being, as it were, under an univerſal Sickneſs, *Iſai.* 1. 6. [Or, we can hope for no Health or Salvation from our ſelves.] II. We fly therefore to thy Goodneſs, O God, for a Deliverance from this Burden of our Sins, and (like the Penitent Publican, *Luk.* 18. 1.) Beſeech thee *to be merciful to us miſerable Sinners.* Remit therefore, we pray thee, the Puniſhment which is due to our Sins, upon our Confeſſion of them, and hearty Repentance for them. And upon our being truly *Penitent*, *reſtore us* to thy Favour, which we have forfeited by our Diſobedience; and *Gal.* 6. 1. let us enjoy the Benefits of thine Elect Saints, whoſe Privileges wicked impenitent Sinners are excluded from: XI. As thou haſt promiſed to us in the Charter of the Goſpel delivered to us by Jeſus Chriſt. III. Therefore we beſeech thee, O Gracious God, not for the ſake of any Saint or Angel, but for the ſake of thy dear Son, in whoſe *Name*, *when we ask any thing*, *thou haſt promiſed to give it*, John 16. 23. to afford us ſuch a powerful Aſſiſtance of the Grace of thy Holy Spirit, that, for the future, we may faithfully diſcharge all the parts of our Chriſtian Duty: That we may live *Godlily*, in paying a devout Worſhip to Almighty God; That we may live *Righteouſly*, in doing all Acts of Juſtice and Charity to our Neighbour: And *Soberly*, in performing all the Duties of Temperance, Chaſtity, and other Vertues which relate to ourſelves. Nor do we deſire this, to reflect any Honour upon ourſelves, or to acquire any Merit by ſuch a Religious Life; but only that the greater Glory may be aſcrib'd to thy Goodneſs, by whoſe Grace we expect to have thoſe Diſpoſitions and Habits to be wrought in us.

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*VARIOUS READINGS.*

* *Or remiſſion of ſins*, added, 1 K. *James.*

† *By the Presbyter alone, he ſtanding up and turning himſelf to the people, ſtill remaining upon their knees.* Sc. Lit.

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*NOTES.*

(b) *The Abſolution.*] The Abſolution, here enjoin'd to be pronounc'd by the Miniſter, does conſiſt of three Parts: *Firſt*, the Abſolving-Form contain'd in theſe words, *The Almighty God pardoneth and abſolveth all them that truly repent, and unfeignedly believe his Holy Goſpel: Secondly*, A Declaration both of the Authority, the Miniſters of Chriſt are veſted with for this purpoſe, and of the Conditions requir'd to make it take effect: And laſtly, A Prayer to God for his Grace, thereby to attain to ſuch of thoſe Qualifications that we may be wanting in. As to the Form, we may take notice, that the Form uſed by the Romiſh Church is avoided, which was, *Ego abſolvo te ab omnibus peccatis tuis in nomine Patris, Filii, & Spiritus Sancti*, Amen: *I abſolve thee from all thy Sins, in the Name of the Father, Son, and Holy Ghoſt*, Amen. In *Othobon's Injunctions*, we find the Form to be, *Ego te à peccatis tuis authoritate quâ fungor abſolvo* Which *Johannes de Athona* Gloſſing upon, explains, or rather gives the Form uſed in his Time, *i. e.* in the Reign of *Edward* I. *A. D.* 1290. *A peccatis iſtis mihi per te jam confeſſis, & aliis de quibus non recordaris, authoritate Dei Patris Omnipotentis & Apoſtolorum Petri & Pauli, ac Officii mihi commiſſi, te abſolvo. I abſolve thee from the Sins which thou haſt confeſſed to me, and from all other which thou doſt not remember, by the Authority of God the Almighty Father, and the Apoſtles* Peter *and* Paul, *and that of the Office entruſted to me.* In all which Forms you may obſerve, that the Prieſt pronounces the Abſolution as from himſelf, judicially and authoritatively, in the firſt Perſon, *I abſolve:* Which our Church has changed into, *Almighty God pardoneth.* Not that our Church abſolutely condemns Forms of Abſolution, which run in the firſt Perſon, ſhe having enjoin'd one of that kind, in the Office for the *Viſitation of the Sick:* but, as that is only at the deſire of the Sick Perſons, on a ſpecial Confeſſion of their Sins, and upon a very extraordinary occaſion, ſo ſhe thinks the *Declarative* Form more proper for daily Uſe; as being leſs liable to the Exceptions of thoſe, who would be apt from thence to accuſe the Clergy, for aggrandizing their own Office, by ſo frequently repeating the Power which they are veſted with. *Vid. Not. on the Viſitat. of the Sick.* Whereas the Popiſh Forms run in abſolute Terms, without Conditions, our Abſolution is pronounc'd as limited to ſuch as *truly Repent*, *i. e.* who are under hearty Sorrow for Sin, and are fully reſolv'd upon Amendment; and not ſuch as are only *attrite*, in the Romiſh Phraſe, *i. e.* have ſome faint Wiſhes to be good; which Perſons, in the Romiſh Church, are allowed the Benefit of Abſolution, *Con. Trident. Seſſ.* 4. *cap.* 4. The words *unfeignedly believe his Holy Goſpel*, are added, becauſe *Repentance and remiſſion of Sins* are preached only in Chriſt's Name, *Luk.* 24. 47. Beſides, the Wiſdom of our Church is remarkable, in putting both theſe Qualifications together; one of which, being either omitted in the Abſolution-Form uſed by ſome in other Reformed Churches; or *Faith* in its general Signification, being alone mention'd as a Qualification for it, has given occaſion to the Papiſts to revile them for *Solifidians*. *Calvini forma* (ſays *Bellarmin. de Pœn. Lib.* 3. *cap.* 2.) *eſt*, *Remittuntur tibi peccata, ſi credis.* Beſides the Form of Abſolution, the Church here vouches the Authority and Command by which the Miniſter pronounces the Abſolution, which is, that of God Almighty made known to us in his Holy Word; and the place pointed at is principally that of *St. John*, *Whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained*, Joh. 20. 23. Whereby a Power of Abſolution was for ever veſted in the Apoſtles, and the Miniſters of the Goſpel, who were to ſucceed after them.

(c) *By the Prieſt.*] That it might not be doubted by whom this Form of Abſolution may be pronounc'd, the Rubrick does expreſly inform us, that it is the Prieſt who officiates. By Prieſt, in Church-Language, is underſtood, a Perſon who is advanced, in the Eccleſiaſtical Orders, to the Dignity of a Presbyter: And no Perſon in any Age of the Church, who was under this Degree, did ever pretend, as of Right, to pronounce Abſolution. The Penitentiaries, in the ancient and more modern Ages of the Church, were always of this Degree. 'Twas adopted into an Axiom in the Canon-Law, *Ejus eſt abſolvere cujus eſt ligare:* No one could pronounce Abſolution, but he who had Power to Excommunicate. In the Body of that Law, Abſolution

# MORNING PRAYER.

I. *ALmighty God, the Father of our Lord Jeſus Chriſt,* who deſireth not the death of a Sinner. but rather that he may turn from his Wickedneſs and live; and hath given Power and Commandment to† his Miniſters, to declare and pronounce to his People, being Penitent, the Abſolution and Remiſſion of their Sins: He * *pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel.* II. Wherefore let us beſeech him, to grant us true Repentance, and his Holy Spirit, ‡ that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our Life hereafter may be pure and holy, ſo that at the laſt we come to his eternal Joy, through Jeſus Chriſt our Lord.

¶ *The People ſhall anſwer here, and at the end of all other Prayers,* Amen.

¶ ‖ *Then the Miniſter ſhall kneel, and ſay* (d) *the Lords Prayer with an audi-*

tions of all kinds are reſerved either to Presbyters or Biſhops; *Decretal. Lib. 5. De pœnit. & remiſſ. Tit.* 38. And in our Provincial Conſtitutions it is ſtrictly enjoin'd, *De Pœnitentia præcipimus, quòd Diaconi Pœnitentias dare non præſumant*; unleſs the Prieſt be away when a Man is a-dying, *Lyndwood. Prov. Lib. 5. cap.* 16. Upon which the Learned Annotator Gloſſes, *Eſt namque regulare, quod quilibet debet confiteri Sacerdoti; nam ſolis Sacerdotibus dedit Dominus ligandi & ſolvendi Poteſtatem, cum dixit, Joh.* xx. *Quorum remiſeritis*, &c. Our Church, in the laſt Review of the Liturgy, has choſen to put in the Word *Prieſt*, inſtead of *Miniſter*, (which was in K. *Edward* VI. ſecond Book, and in Q. *Elizabeth*'s) to the End that no one might pretend to pronounce this, but one in Prieſt's Orders; being ſenſible that ſome bold Innovations had been made herein, by reaſon of ſome Perſons miſunderſtanding, or miſapplying the Word *Miniſter*. But the firſt Compilers of the Common-Prayer underſtood the ſame by *Miniſter*, as we do now by *Prieſt*; that being the general acceptation of the Word at that time. Vid. *Note on the Abſolution* in the Evening-Service. And we muſt note, That the Compilers of the ſecond Book of *Edw.* VI. (in which the Confeſſion and Abſolution were firſt inſerted) put into the Rubrick, *to be ſaid by the Miniſter* (or Prieſt) *alone*, to avoid the Imputation which the Papiſts had charged ſome of the Reformed with, for permitting Abſolution to be pronounced by Perſons not of this Order: For in the Provincial Council of *Sens* (which was before that of *Trent*, and ended twenty Years before the Compiling our Common-Prayer, *viz. A. D.* 1528.) we find the Proteſtants found fault with for affirming, *Laicos & mulierculas aquè ac Presbyteros poſſe abſolvere*? That Laicks, and Women, among them might pronounce Abſolution. Which indeed was *Luther*'s Opinion, but only ſo (as *Chemnitius* explains it) that in caſe of extreme Neceſſity they might uſe it; Which Doctrine he had from the Papiſts themſelves.

But it may be ſaid, That Prieſt here *ſignifies, not one who is in Prieſt's Orders, but any Miniſter that officiates, whether Prieſt or Deacon; That a Deacon is a Miniſter in the Common-Prayer-Book ſenſe of the Word*, and may read not only the Common-Prayer, but alſo this Abſolution. But I anſwer, 1*ſt*, The word *Prieſt*, neither here, nor any-where elſe, in the Common-Prayer, ſignifies ſo; and the Compilers of that Book were better Divines and Canoniſts, than to put that ſenſe upon the Word. 2. The Word *Miniſter* in the Common-Prayer-Book Rubricks, always ſignifies a *Prieſt* miniſtring or officiating. *Vid. Evening Prayer.* 3. That 'tis no part of the Deacon's Office to read this or any part of the Common-Prayer, unleſs the Litany, in publick. His Office is *to aſſiſt the Prieſt who miniſtreth in Divine Service, to read Scripture and Homily, and to preach when licenſed*; but to perform Divine Service is no part of the *Office of a Deacon in the Church of God*, committed to him in his Ordination; *Office of ordering Deacons.* Vid. *Notes on the Rubrick after the Preface.* 4. The Power of Abſolution delegated to Miniſters by Jeſus Chriſt, *John* xx. 23. is not given to Deacons, but to Prieſts. Now, with what face can a Deacon ſay, That God having given Power and Commandment to his Miniſters, to pronounce Abſolution to his Penitent People, therefore he does accordingly pronounce it; when, at the ſame time he knows he is not one of thoſe Miniſters to whom this Power is granted? Indeed, for Deacons to perform Divine Service, is an Intruſion of too long ſtanding among us eaſily to be rectified; but, for them to pronounce Abſolution, is a more novel Boldneſs, which, if not check'd by Superiors, in time will proceed to greater Extravagance. When this Form of Abſolution was added in the ſecond Book of *Edward* VI. it ſeems to have been, in ſome meaſure, taken from the *Abſolutio Pluralis* in the old *Ordo Romanus*; for in that the Scriptural Authority, upon which Abſolution is grounded, is included in a long Parentheſis, as it is in ours; and the force of the firſt Word, which went before the Parentheſis, is implied again in the Word *ipſe*, as it is, in ours, by the Word *He*. *Dominus Jeſus Chriſtus* (qui dignatus eſt, Diſcipulis ſuis dicere quæcunque ligaveritis ſuper terram, erunt ſoluta & in cœlo, &c.) *ipſe vos abſolvere dignetur.* Ord. Rom. in Auctuario Bibl. Patrum. Le Bign. p. 59.

*Note*, That the Word *alone* here is of very comprehenſive ſignification: For 1. It denotes, That no one muſt pronounce this but a Prieſt. 2. It denotes, That whereas the Confeſſion is ordered to be ſaid by the *whole Congregation, ſaying after the Miniſter*, here the People muſt leave off ſpeaking, and let the Prieſt pronounce the Abſolution alone by himſelf. 3. It implies, That the Prieſt alone muſt ſtand, and the People kneel.

## *VARIOUS READINGS.*

† To the Presbyters of his Church, and Miniſters of his Goſpel. *Scot. Lit.*

* The ſame almighty God pardoneth· *S. L.*

‡ That we may receive from him Abſolution from all our Sins that —— *S. L.*

‖ Here begins the Morning-Prayer in the firſt Book of *Edw.* VI.

¶ *The Prieſt being in the Quire, ſhall begin with a loud Voice the Lord's-Prayer, called the* Pater noſter. 1 *B.* Edw. VI.

¶ *Then ſhall the Miniſter begin the Lord's-Prayer with a loud Voice.* O. C. P.

¶ *And in this, and in other places of the Liturgy, where the laſt words,* for thine is the kingdom, *are expreſſed, the Presbyter ſhall read them. But in all places where they are not expreſſed, he ſhall end at theſe words,* But deliver us from evil. Amen. *Sc. Lit.*

## *PARAPHRASE on the Abſolution.*

I. The Almighty God (who ſtands poſſeſſed of the ſole Power of all things in Heaven and Earth, who is not willing that any Sinner ſhould everlaſtingly periſh, *Ezek.* 18. 28. but rather, that repenting of his Sins, he ſhould live in eternal Happineſs; and, to this end, hath given Authority and expreſs Command to the Miniſters of the Goſpel, *Mat.* xviii. 18. *John* xx. 23. to declare remiſſion of Sins to Perſons who are truly Penitent.) He, by the Mouth of his Miniſter, pronounceth Pardon and Abſolution to every one of you that is endowed with the requiſite Qualifications for it, *i. e.* a true Repentance of his Sins, and a ſtedfaſt Belief of the Holy Goſpel, *Mark* i. 15. *Acts* xx. 21. II. Therefore that we may receive the Benefit of this Holy Ordinance, let us pray to God, of *whom cometh every good and perfect gift*, Jam. i. 17. to afford us the Grace of true Repentance, and withal the Aſſiſtance of his Holy Spirit; for without the Illumination of this bleſſed Spirit, which *helps our Infirmities*, Rom. viii. 26. our Devotion will not be *well-pleaſing to him*, Gal. iv. 6. which Holy Spirit is likewiſe neceſſary, that we may not return to our Sins again, but that our Souls, which have formerly been polluted with many Vices, may ſhine with that *Purity* and *Holineſs* which the Goſpel requires. So that when we come to die, we may *enter into the Joy of the Father*, through the Merits of Jeſus Chriſt our bleſſed Redeemer.

## *NOTES.*

(d) *The Lord's-Prayer.*] This Prayer is called the Lord's-Prayer, becauſe it was dictated by our bleſſed Lord to his Diſciples, as a comprehenſive Form, comprehending all things neceſſary for them to pray for; and alſo to be uſed by them, and all thoſe who ſhould embrace the Chriſtian Faith, in their Devotions. For it was a common practice among the Jewiſh Doctors, to deliver to their Scholars a certain Form of Prayer, to be uſed together with the eſtabliſhed Form of Devotions; to the end that their School might be diſtinguiſhed from thoſe of other Rabbi's, whereof ſeveral Inſtances are to be found in the *Babyloniſh Gemara*. Gem. Bab. Tract. Berachoth. And to this Cuſtom our Saviour's Diſciples are ſuppoſed to refer, when they deſired of him to *teach them to pray*, Lu. xi. 1.

(e) *audible voice; the People alſo* (f) *kneeling, and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.*

I. OUr Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven, II. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from Evil: III. For thine is the Kingdom, the Power, And the Glory, For ever and ever. Amen.

¶ *Then*

And according to this Injunction the Primitive Chriſtians conſtantly made uſe of it in their Publick Worſhip; therefore it was called, *Publica & communis oratio: The publick and common Prayer*, Cypr. de Orat. Dom. So *Tertullian* calls it the *Legitima Oratio: The eſtabliſhed or enjoined Form of Prayer. Sed in legitimâ oratione, cum dicimus ad Patrem, & ne inducas nos in tentationem: But in the Eſtabliſhed Prayer when we ſay*, lead us not into temptation, *Tertul. lib. de fug. in Perſ.* To the ſame purpoſe St. *Auſtin: Moneo vos, chariſſimi, ut precem legitimam Patri & Deo offerendam ante diſcatis. I adviſe you, my deareſt Friends, that beforehand you learn the Eſtabliſhed Prayer, to be offered up to God and the Father*, Aug. Serm. 126. de Temp. But of the uſe of this in the Publick Prayers of the ancient Church, ſee Note *A* on the Preface. This Prayer they looked upon as a Compendium of all Matters proper to be asked for. Therefore St. *Cyprian* ſays, that it is, *In virtute ſpiritualiter copioſa, ut nihil omnino prætermiſſum ſit, quod non in precibus & orationibus noſtris cæleſtis doctrinæ compendio comprehendatur: So copious in ſpiritual virtue, that there is nothing omitted in all our Prayers and Petitions, which is not comprehended in this Epitome of heavenly doctrine*, Cypr. in Orat. Dom.

Beſides this, the Ancients were of Opinion, That the making uſe of this Prayer was of ſpecial efficacy to incline God to pardon Sins of Infirmity, eſpecially thoſe committed through want of Fervour and ſufficient Attention in our other Prayers: *De quotidianis autem levibuſque peccatis, ſine quibus hæc vita non ducitur, quotidiana oratio ſatisfaciet. As for our daily and ſlight Sins, without which no one can live, the daily* (i. e. the Lord's-Prayer, becauſe it was ſaid daily in the Devotions of the Church) *will be accepted by God for pardon of them*, Aug. Ench. ad Laur. cap. 7. For ſo it is explain'd by the Council of *Toledo*, by which it is enjoined, that *Presbyteri & cæteri Clerici Dominicam Orationem, quia quotidiana oratio eſt, quotidie dicere. That Presbyters and other of the Clergy ſhould ſay the Lord's-Prayer daily, becauſe it is the daily Prayer*, Con. Tol. IV. can. 9. And gives the forementioned Reaſon for this Injunction. *Delet enim hæc quotidiana oratio minima & quotidiana peccata. For this daily Oration blots out the ſmaller and daily ſins*, Conc. IV. Tol. ib. But this Doctrine the Papiſts afterwards perverted, by their diſtinction of Sins into Venial and Mortal, and by the pure *opus operatum* of repeating the Lord's-Prayer; which Abuſes are taken away by the wiſe Reformers of our Church.

(e) *Audible Voice.*] It was an ancient Cuſtom of the Church for the Lord's-Prayer to be repeated with a loud Voice. Thus *Amalarius Fortunatus*, an ancient Ritualiſt, ſays, *Dominica Oratio in Miſſa ſacro, non tacitè ſed excelſâ voce dicenda eſt, eâ ratione quod hæc oratio publica & communis ſit. In the Communion-Service, when the Lord's-Prayer is ſaid, it muſt be ſaid with a loud Voice, becauſe it is a Prayer which is publick, and of the whole Congregation.* Amal. Fort. de Offic. Eccl. cap. 29.

(f) *Kneeling.*] That Kneeling was a Poſture of Religious Worſhip or Prayer to Almighty God, among the Jews, in the moſt ancient Times, is evident from ſeveral Paſſages in Scripture: For this was the Poſture which *Solomon* uſed in his Prayer, at the Dedication of the Temple: *And it was ſo, that when Solomon had made an end of praying, all this Prayer and Supplication unto the Lord, he aroſe from before the Altar of the Lord, from* kneeling on his knees, 2 King. viii. 53. The ſame is recorded in the Book of *Chronicles*, that he kneeled down upon his knees, *before all the congregation of Iſrael*, 2 Chr. vi. 13. The ſame Poſture *Daniel* uſed in his Devotions, *His Windows being open in his chamber towards Jeruſalem, he kneeled upon his knees three times a day, and prayed*, Dan. vi. 10. So *Iſaiah* expreſſes the Worſhip which ought to be paid to the one true God, from the Poſture which uſually attended it; *I have ſworn by my ſelf, that unto me every knee ſhall bow*, Iſai. xlv. 23. The ſame Religious Poſture of Praying was uſed by our bleſſed Lord himſelf, *And he was withdrawn from them about a ſtones caſt, and* kneeled down *and prayed*, Luk. xxii. 41. The ſame Poſture was uſed in Prayer by the Apoſtles, and other Holy Perſons among the firſt Chriſtians: St. *Paul*, after his Sermon, *kneeled down and prayed with them all*, Acts xx. 26. And St. *Stephen*, at his Martyrdom, *kneeled down, and cried with a loud Voice, Lord, lay not this ſin to their charge*, Acts vii. 60. When St. *Peter* raiſed *Tabitha* from the dead, he *kneeled down and prayed*, Act. ix. 40. Thus St. *Paul* expreſſing Prayer by the uſual Poſture which attended it, ſays, *For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt*, Eph. iii. 14. The ſame Practice was continued by the Chriſtians of the firſt Ages. The Chriſtian Soldiers, whilſt they were praying for Rain in *Aurelius*'s Army (and did thereby miraculouſly obtain it) were γονυπετοῦντες ἐπὶ τῆς γῆς κατὰ τὸ ἰδιάζον ἡμῶν τῶν εὐχῶν ἔθος. *Kneeling upon the Ground, according to the peculiar Cuſtom of us Chriſtians*, ſays *Euſebius*, Hiſt. Eccl. Lib. V. c. 5. This *Tertullian* calls, *Adoratio de geniculis; Adoring God upon our knees*, Tert. adv. Jud. cap. 10. And *genibus poſitis, orationem commendare; to commend our Prayers to God kneeling upon our knees*, Adv. Marcion. cap. 18. And in another place, referring to the forementioned Story recorded in *Euſebius*, ſays, *Quando non geniculationibus & jejunationibus noſtris, etiam ſiccitates ſunt depulſæ? When doth it come to paſs that Droughts are not driven away by our kneelings*, i. e. Prayers, *and our Faſtings?* Tert. ad Scap. cap. 4. Indeed this Kneeling at Publick prayers was changed into Standing, during the Solemnity of the Paſchal Feſtivity, or the time between *Eaſter* and *Whitſuntide*, and alſo upon every Sunday throughout the Year. Wherefore *Tertullian* ſays, *Die dominico jejunium neſas ducimus, vel de geniculis adorare. Eadem immunitate à die Paſchæ in Pentecoſtem uſque gaudemus. We eſteem it a Crime to faſt upon Sundays, or to ſay our Prayers upon our knees. The ſame Privilege we enjoy from* Eaſter *to* Whitſuntide, *De Cor. Mil. cap.* 3. And when ſome were breaking in upon this ancient Uſage, the Council of *Nice* inforces the ſame by a Canon, Ἐπειδή τινες εἰσιν ἐν τῇ κνεμαχῇ γονυκλινοῦντες, καὶ ἐν ταῖς τῆς Πεντηκοστῆς ἡμέραις ὑπὲρ τὸ πάντα ἐν πάσῃ παροικίᾳ ὁμοίως φυλάττεσθαι, ἵνα δῶμεν τῷ ἀληθεῖ Συνόδῳ τὰς εὐχὰς ἀπροσκόπως τῷ Θεῷ. *Foraſmuch as there are ſome who kneel at Church on Sundays, and within the Fifty Days, that there may be an Uniformity in every Dioceſe, it has pleaſed the Holy Synod to enjoin, that at thoſe times they pray ſtanding*, Conc. Nic. Canon. ult. But bating the Exception in Honour of theſe great Feſtivals, in which the Ancients thought Standing was more proper, as being a more joyful Poſture, and fitter for a Feaſt than Kneeling; and having ſomething ſymbolical in it, to denote the Reſurrection, to the Honour of which theſe Feſtivals were dedicated, (ἐμβολὸν ὅτι τῆς ἀναστάσεως, Author. Quæſt. ad Orthod. Qu. CXV.) I ſay, bating this, at all other Times they prayed kneeling, as thinking this the moſt humble Poſture, and moſt likely to obtain of God an anſwer to their Prayers, Conc. Tar. III. Can. 37. The ſame Poſture was uſed by the Primitive Chriſtians in their Private Devotions; upon which account St. *James* the Juſt is reported, by the frequency of his Devotions, to have made his Knees like thoſe of Camels, *Hier. de Jacobo:* The like is reported of *Aſella*, *Hier. Ep.* 15. *ad Marcel.*

*PARAPHRASE on the Lord's-Prayer.*

I. We addreſs our ſelves to Thee, O God, who by thy Creation art the Father of us and all Mankind, but art the particular Father of us Chriſtians by Adoption, *Rom.* viii. 15. Putting up our Petitions to Thee the Great God, whoſe Throne and place of eſpecial Reſidence is the higheſt Heaven, *Iſa.* lxvi. 1. *Matt.* xvi. 17. We do deſire and will endeavour, that thy Name, *Exod.* xx. 7. and whatſoever belongs to thee, may be hallowed and kept free from any manner of Contempt, and alſo be honoured with diſtinguiſhing Marks of Eſteem. We likewiſe earneſtly deſire and long for the time when thy Kingdom of Glory ſhall begin, which Fleſh and Blood cannot inherit, 1 *Cor.* xv. 50. and which the Bleſſed of the Father are to enter into, *Matt.* xxv. 34. We Pray farther, that we Chriſtians here upon Earth may perform the Will of God, *Mark* iii. 35. *Eph.* v. 10. *Rom.* xii. 2. manifeſted to us by the Preaching of the Goſpel, with as much Readineſs and Exactneſs, as the Angels in Heaven perform it, *Pſal.* ciii. 21. *Matt.* xviii. 10. II. We enlarge our Petitions to beg a Sufficiency of Bread, 1 *Tim.* v. 8. *i. e.* Food, Rayment, and other Neceſſaries of Life, in ſuch proportion as God is pleaſed to deal out to us: Beſeeching thee to forgive our Sins great and ſmall, both of which make us liable to God's eternal Vengeance, *Matt.* xii. 36. 1 *Cor.* vi. 9, 10. As we on our part own, that we freely forgive all that have offended againſt us, knowing that God will pardon our Sins upon no other Condition, *Matt.* vi. 15. Laſtly, We deſire of Thee, that thou wouldeſt be pleaſed to hinder any ſtrong Temptation, which it isnot likely we ſhall have power to overcome, *Matt.* xxvi. 4. from being laid in our way, or if it be, give us ſuch a powerful

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# MORNING PRAYER.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

*Anſwer.*

And our mouth ſhall ſhew forth thy praiſe.

*Prieſt.*

O God, make ſpeed to * ſave us.

*Anſwer.*

O Lord, make haſte to † help us.

¶ ∴ *Here all* (g) *ſtanding up, the Prieſt ſhall ſay,*

(h) Glory be to the Father, and to the Son: and to the Holy Ghoſt;

*Anſwer.*

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

*Prieſt.*

(i) ‡ Praiſe ye the Lord.

*Anſwer.*

The Lords name be praiſed.

¶ * *Then ſhall be ſaid, or* (k) *ſung this Pſalm following:* † *Except on Eaſter day, upon which another Anthem is appointed: and on the Nineteenth day of every month it is not to be read here, but in the ordinary courſe of the Pſalms.*

*Prieſt.*

Aſſiſtance of thy Grace, as may enable us to overcome it, 2 *Cor.* xii. 9. But deliver us from all Evil, as well that of Sin, *Eph.* ii. 1. *Heb.* x. 12. as that of Misfortune, *Pſal.* cvii. 41. *Acts* vii. 10. as that ariſing from the Malice of evil Spirits, *Job* I. 6, 8. *Rev.* xii. 8. III. And theſe Bleſſiugs we truſt thou wilt grant us, thy adorable Perfections giving us encouragement to expect them from Thee: For thine is the Kingdom and ſovereign Dominion over all things, and haſt no one to controul Thee, 1 *Chron.* xxix. 11. *Jud.* xxv. thou art endowed with infinite *Power*, and haſt nothing to withſtand thee, *Job.* xxxviii. 11. *Pſal.* lxv. 7. and thine own *Glory* is manifeſted in making us happy, *Jud.* 25. *Eph.* I. 6.

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*VARIOUS READINGS.*

* *Firſt Book of* Edw. VI.

† *Firſt Book of* Edw. VI.

∴ *Then all of them ſtanding up, the Presbyter ſhall ſay or ſing.* Scot. Lit.

‡ *And from* Eaſter *to* Trinity-Sunday, *Hallelujah.* 1 B. Edw. VI.

** *Then ſhall be ſaid or ſung, without any Invitatory, this Pſalm,* Venite exultemus, *in Engliſh, as followeth.* 1 B. *Edw.* VI.

†† *Added in the Review* 1662, *from the word* following, *to the end of this Rubrick.*

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*NOTES.*

(g) *All ſtanding up.*] It was the Practice of the Primitive Church to perform thoſe Parts of the Publick Service, which were not celebrated Kneeling, in the Poſture of Standing; for this was another way of reſpectful Worſhip paid to Almighty God, in the Acts of Prayer and Thankſgiving, uſed anciently in the Jewiſh Church, and from thence derived to the Chriſtian. *And when we ſtand praying, forgive if we have ought againſt any,* Mark xi. 25. The Phariſee and the Publican in the Parable are repreſented as ſtanding and praying, *Luke* xviii. 11, 13. The ſame Poſture was uſed by the Primitive Chriſtians in the earlieſt Ages, in thoſe Parts and Times of Devotion, when they did not kneel. *Quando ſtamus ad Orationem,* ſays St. *Cyprian: When we ſtand at our Prayers,* Cypr. in Orat. Dom. This occaſioned the meeting of the Primitive Chriſtians, for performance of their Devotions, and other Spiritual Exerciſes, to be called *Stationes, Standings.* We find theſe frequently mentioned in *Tertullian,* and thoſe Aſſemblies that were commonly called by this Name, were held upon *Wedneſdays* and *Fridays. Stationes dies ſuos habent quartæ & ſextæ feriæ: They keep their Stations upon Wedneſdays and Fridays.* They met early in the Morning and continued in the Aſſembly (praying and hearing the Word, read and Expounded, and laſtly receiving the HolySacrament) till Three of the Clock in the Afternoon; and then the Congregation broke up.

(h) *Glory be.*] The *Gloria Patri* was in uſe before *Arius*'s Time, or a Hymn very like it, as appears from *Clem. Alex. Pædag.* who wrote *Anno Chriſti* 190. Αινοῦμεν τῶ μόνω παιδὶ καὶ ὑῖῶ καὶ πνεύματι. Afterwards it became a Teſt upon the *Arians,* who altered it to, *Glory be to the Father, by the Son, and in the Holy Ghoſt.*

(i) *Praiſe ye.*] Theſe words are the Engliſh of the Hebrew *Hallelujah,* which was wont to be ſung in the ancient Churches upon all ſolemn Occaſions, and was never miſſed upon Sundays. *Hallelujah diebus dominicis cantatur ubique.*

(k) *Sung this Pſalm.*] This Pſalm is called in the Latin Service, *The Invitatory Pſalm.* Some have miſtaken, and taken the firſt Verſe of it for the *Invitatorium*; for the *Invitatorium* was a ſelect Text of Scripture, generally adapted to the Day, and uſed juſt before the *Venite.* The Morning-Service beginning with this Service, it was formerly ſung with a very ſtrong and loud Voice, to haſten People into Church, who were near about it, or who were in the Cemitery, waiting for the beginning of Prayers. And *Durandus* ſpeaks of ſome lazy Chriſtians, in his Time, *A. D.* 1286, who uſed to lie in their Beds till they heard the *Venite* ſung in the Church, and then uſed to get up and come thither, *Durand. de divinis Off. Lib.* V. *cap.* 3. *Certain it is, that the Primitive Chriſtians uſed to ſing Pſalms, all the time the Congregation was gathering together.*

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*PARAPHRASE on the Verſicles.*

*Prieſt.* Do thou, O God, from whom proceedeth the Gift of Utterance, *Exod.* iv. 11. *Prov.* xvi. by thy Holy Spirit aſſiſt us in our Devotion.

*Anſw.* And then we ſhall ſpeak out thy Praiſe as we ought to do.

*Prieſt.* Give us the moſt ſpeedy Aſſiſtance in furthering us, in all things neceſſary to our Salvation.

*Anſw.* And be not ſlack in affording us any thing, that may help us forward, in that moſt important Concern.

*Prieſt.* All glory be aſcribed to God the Father, God the Son, and God the Holy Ghoſt, the Three Perſons of the ever-bleſſed Trinity.

*Anſw.* As they have exiſted in glorious Felicity from all Eternity, and are glorious ſtill, and will be ſo for ever.

*Prieſt.* Sing to God Hallelujah.

*Anſw.* Hallelujah.

PARA

# MORNING PRAYER.

*Venite, exultemus Domino.* Pſal. 95.

I. O Come, let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our ſalvation.

II. Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with Pſalms.

III. For the Lord is a great God: and a great King above all gods.

IV. In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

V. The ſea is his, and he made it: and his hands prepared the dry land.

VI. O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

VII. For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

VIII. To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the Wilderneſs.

IX. When your Fathers tempted me: proved me, and ſaw my works.

X. Fourty years long was I grieved with this generation, and ſaid: it is a people that do erre in their hearts, for they have not known my waies.

XI. Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Pſalms in order as they be* * *appointed, And at the end of every Pſalm throughout the year, and likewiſe in the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

† Glory be to the Father, and to the Son: and to the Holy Ghoſt;

*Anſwer.*

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ ‡ *Then ſhall be read diſtinctly with an audible voice the firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Kalendar, (except there be proper Leſſons aſſigned for that*

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* *Appointed in a Table made for that purpoſe, except there be proper Pſalms appointed for that Day.* 1. B. *Edw.* VI. O. C. P.

† *Every one ſtanding up at the ſame.* Sc. Lit.

¶ ‡ *Then ſhall be read two Leſſons diſtinctly with a loud Voice, that the People may hear: The firſt of the Old Teſtament, the ſecond of the New, like as they be appointed in the Kalendar, except there be proper Leſſons aſſigned for that Day: The Miniſter that readeth the Leſſon ſtanding, and turning himſelf ſo, as he may beſt be heard of all ſuch as be preſent. And before every Leſſon the Miniſter ſhall ſay thus; The firſt, ſecond, third, or fourth Chapter of* Geneſis, *or* Exodus, Matthew, Mark, *or other like, as is appointed in the Kalendar. And in the end of every Chapter he ſhall ſay,* Here endeth ſuch a Chapter, of ſuch a Book. *And (to the end the People may the better hear,) in ſuch place where they do ſing, there ſhall the Leſſons be ſung in a plain Tune, after the manner of diſtinct Reading; and likewiſe the Epiſtle and Goſpel.* O. C. P.

*PARAPHRASE on the Venite.*

I. Go to, let us ſing Praiſes unto God: let us keep a Jubilee before our Lord Jehovah, our mighty Redeemer.

II. Let us appear before the Ark, the eſpecial place of his preſence, with giving of Thanks: and rejoice before him with Pſalmody.

III. For our God Jehovah is not a vain fictitious Being, but the Real, the only and great God: a God, that is infinitely exceeding all the Heathen Idol gods.

IV. He is a God by whoſe Word were firſt made, and at whoſe diſpoſal now are, all the dark Corners and low Caverns of the Earth: and who has a Right and Sovereignty over the high and *ſtrong* Mountains, thoſe *Mountains of Laſſitude* (as the Original calls them) that are ſo high, that they weary the Aſcenders of them.

V. Ours is the ſame God, who by the like Virtue of Creation, has a Right to all the Sea and dry Land, whereſoever widely diſperſed over the Globe of the Earth.

VI. Nay for a further Motive for us to worſhip this only great and true God, let us conſider him as the Maker of us Men; and upon that account, let us bow our Knees in Adoration of our bountiful Creator.

VII. But for us the Seed of *Abraham*, we have ſtill more particular Obligations to praiſe him; he having choſen us to be his peculiar People, taking care of us as a Shepherd does of his Flock.

VIII. But then we muſt not think, that God will be our God, and that we ſhall be his choſen People, if in this *our Day* we will not hear his Voice, *Numb.* xiv. 22. and obey his Laws, but provoke him by our ſtubborn Hearts and Diſobedience, as our Forefathers did in their *day* at *Maſſah* and *Meribah*, Exod. xvii. 2, 7.

IX. When the ancient Jews your Predeceſſors had a Mind (as God Almighty ſpeaks, *Exod.* xvii. 2.) to tempt me, and prove me how far my Almighty Power reached, and to put me to gratifie their unreaſonable Curioſities upon unneceſſary Miracles; tho' they could not but be abundantly ſatisfied of my omnipotent Arm, by the Works which they ſaw I did for their ſakes in *Egypt*.

X. Full forty Years together, *Numb.* xiv. 23. was I vexed with the Croſſneſs of this untoward Generation; which made me declare in theſe words, *I the Lord have ſaid, this is an evil Congregation*, Numb. 16. 35. that have a Heart perfectly eſtranged from me, and that never conſidered *thoſe great Works which I did for them.*

XI. Which Treatment of me, provoked me to ſo high a Degree, that I declared upon my Oath, that they ſhould not enter into the Land of *Canaan*, the place of their reſting, after their wandering. This Oath you read, *Numb.* xiv. 23. *As I live your Carcaſes ſhall fall in this Wilderneſs. Surely they ſhall not ſee the Land which I ſwear to their Forefathers.*

*PARA-*

*that day:*) *he that readeth ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent.* * *And after that, ſhall be ſaid, or ſung in Engliſh the Hymn, called* (l) Te Deum Laudamus, *daily throughout the year.*

¶ *Note that before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the Firſt, or the Second Leſſon.

## *Te Deum Laudamus.*

[I. Doxology.]

I. WE praiſe thee, O God: we acknowledge thee to be the Lord.
II. All the earth doth worſhip thee: the Father everlaſting.
III. To thee all Angels cry aloud: the Heavens, and all the Powers therein.
IV. To thee Cherubin, and Seraphin: continually do cry,
V. Holy, Holy, Holy: Lord God of Sabaoth.
VI. Heaven, and Earth are full of the Majeſty: of thy Glory.
VII. The glorious company of the Apoſtles: praiſe thee.
VIII. The goodly fellowſhip of the Prophets: praiſe thee.
IX. The noble army of Martyrs: praiſe thee.
X. The holy Church throughout all the world: doth acknowledge thee;

[II. Confeſſion of Faith.]

XI. The Father: of an infinite Majeſty;
XII. Thine honourable, true: and only Son;

XIII. Alſo

### *VARIOUS READINGS.*

* *And after the firſt Leſſon ſhall follow,* Te Deum laudamus, *in Engliſh, daily throughout the Year, except in Lent: all the which time, in the place of* Te Deum, *ſhall be uſed,* Benedicite, omnia Opera Domini, Domino, *in Engliſh, as followeth.* 1 B. *Edw.* VI.

### *NOTES.*

(l) *Te Deum.*] There is no doubt to be made, but that this Hymn was uſed in the Church about the Year 530, at which time St. *Bennet* inſtituted his Order, and preſcribed the ſinging of this Hymn, as one of his Rules, *Reg. cap.* 11. About the Year 560, in the Reign of *Juſtin* the Emperor, lived *Dacius*, Biſhop of *Milain*, as St. *Gregory* writes, *Lib.* III. *Dial. cap.* 4., who wrote a Chronicle; in the firſt Book whereof he writes thus; *A Beato Ambroſio,* &c. *By the bleſſed* Ambroſe, *all the faithful People of the City ſtanding by and beholding,* Auſtin *was baptized and confirmed in the Name of the holy and individual Trinity, in which Fountain, as the Spirit gave them utterance, they ſinging firſt, gave Birth to the Hymn,* Te Deum laudamus, *which by the whole Catholick Church is, to this Day, entertained and religiouſly ſung.* Others tell the Story with more particularity: That *Ambroſe* ſaid the firſt Verſe, *Te Deum laudamus*; *Auſtin* made anſwer, *Te Dominum confitemur*; *Ambroſe* again the next Verſe, *Te æternum Patrem*; Auſtin, *Tibi omnes Angeli*; and ſo alternately to the end of the Hymn, *Durandus de Off. Lib.* V. *cap.* 3. For the Truth of which Story, tho' I will not pretend to be a Voucher, yet thus much I think is from hence inconteſtably clear, That this Hymn was generally uſed by the Church in her Publick Devotion, before the middle of the Sixth Century. Nay, the Author thereof was probably St. *Ambroſe*; for St. *Ambroſe* was a Writer of Hymns: St. *Auſtin*, in his Confeſſions, commending the Hymn *Veni creator omnium*, as St. *Ambroſe*'s. St. *Ambroſe* himſelf makes mention of his own Hymns, in his *Oration de Baſil. non tradendis*, which his Adverſaries the *Arians* pretended he had miſguided the People by; one of which, 'tis probable, this preſent Hymn was, he mentioning therein the eternal Generation of the Son, *Thou art the everlaſting Son of the Father.*

### *PARAPHRASE on the* Te Deum.

#### I. *The Doxology.*

I. We the Congregation of thy faithful People, now gathered together, do praiſe thee, O great God, and acknowledge thee to be the Lord and Maker of Heaven and Earth.

II. For ſurely we Chriſtians are bound to praiſe thee, ſince every Nation in the World doth acknowledge thee to be the eternal *Father* and Maker of all things; and pay thee ſome kind of Worſhip or other, in the midſt of their darkeſt Superſtitions.

III. Nor is this Tribute of Praiſe given thee only by the Sons of Men, but all the Angelick Orders likewiſe pay their Worſhip to thee, in Songs of Admiration and Thankſgiving.

IV. The Cherubs and Seraphs, two of the Brighteſt and moſt Exalted of the Angelical Natures, continually, in their Adorations, do praiſe thee.

V. As 'tis recorded in that Prophetical Hymn, *Iſa.* vi. 3. *And one Seraphim cried to another, and ſaid, Holy, Holy, Holy, is the Lord of Hoſts,*

VI. *The whole Earth is full of his Glory.*

VII. Another Addition to thy Praiſe, in the Heavenly Quire, is from the Souls of the bleſſed Apoſtles; the *moſt glorious Company* of any thing that is Human in Heaven, and next in Dignity after the Angels: Happy Souls! who, after having proſperouſly beſtowed their Labours in Preaching the Goſpel here, are now arrived in thoſe Manſions of Bliſs, to praiſe God for ever there.

VIII. Next after theſe come the Holy Prophets, which make *a goodly Society* among the Ranks of glorified Beings; they having been the Heralds and Harbingers to foretel, and to prepare the way of Chriſt's coming, are now arrived to a Share in his Glory, and do partake of a very honourable Place in his Kingdom; for ever praiſing thee there.

IX. Beſides theſe, there is the noble *Army of Martyrs*, who having by their Blood gained the Victory over the World and the Devil, are now admitted to take a Share in the Quire of Heaven, for ever to ſing Hallelujahs to the Honour of God,

X. Nor is thy praiſe confined only to the Celeſtial Regions, but even thy Church on Earth, whereſoever widely diſperſed over the different Countries of the Univerſe, do with an Uniformity of Faith, acknowledge the myſterious Truths of thy Divine Nature which thou haſt revealed to us.

#### II. *Confeſſion of Faith.*

XI. Daily making the Confeſſion of our Faith; That the firſt Perſon of thy Divine Nature, is God the Father of infinite Majeſty, Power and Fecundity, by being the Fountain of the Divine Eſſence.

XII. Acknowledging likewiſe that the Second Perſon in this ever-bleſſed Trinity, is God the Son, not only thy Son by Adoption (as thou art pleaſed to make us) but thy *true* Son, who has the Honour to be produced by thee from all Eternity.

XIII. Alſo the Holy Ghoſt: the Comforter.
XIV. Thou art the King of Glory: O Chriſt.
XV. Thou art the everlaſting Son: of the Father.
XVI. When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb.
XVII. When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.
XVIII. Thou ſitteſt at the right hand of God: in the Glory of the Father.
XIX. We believe, that thou ſhalt come: to be our Judge.

[III. Supplication.]

XX. We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious bloud.
XXI. Make them to be numbred with thy Saints: in glory everlaſting.
XXII. O Lord, ſave thy people: and bleſs thine heritage.
XXIII. Govern them: and lift them up for ever.
XXIV. Day by day: we magnifie thee;
XXV. And we worſhip thy Name: ever world without end.
XXVI. Vouchſafe, O Lord: to keep us this day without ſin.
XXVII. O Lord, have mercy upon us: have mercy upon us.
XXVIII. O Lord, let thy mercy lighten upon us: as our truſt is in thee.
XXIX. O Lord, in thee have I truſted: let me never be confounded.

¶ *Or this* * *Canticle*, (m) Benedicite, omnia Opera Domini.



XIII. And laſtly, thy Church declares her Belief in the ever-bleſſed Spirit, who is the Third Perſon of the Trinity, the Paraclete or Comforter, to whoſe kind Aſſiſtances and Inſpiration, we owe all the Chriſtian Graces we can hope for.

XIV. But we cannot but acknowledge of thee, O Chriſt, the Second Perſon of the bleſſed Trinity, whom ſome Perſons, by reaſon of thy Abaſement of thyſelf for our ſakes, do ungratefully depreciate; that nevertheleſs thou art the very God, the Heavenly King, and of equal Glory with the Father.

XV. Thou art the Son of God the Father, from all Eternity begotten of him.

XVI. When thou, at the time of thy Stipulation with the Father in Proſecution of thy Mediatorſhip, didſt undertake to deliver Man from the Wrath of God, which he was ſubject to, thou didſt not abhor to veil thy Omnipotency with our frail Fleſh, and to be born after the ordinary manner of us Men.

XVII. When thou by thy ſuffering for our Sins, hadſt overcome the Sting of Death, and been Conqueror over the Grave, 1 *Cor.* xv. 56,57. thou didſt open the Gates of Heaven to all Believers on thee, as well Patriarchs and Prophets who expected thy coming, as thoſe who ſaw thee in the Fleſh, and thoſe who believe on thee afterward upon their Teſtimony, *John* xx. 29.

XVIII. And now after this Victory over Death, thou haſt entered triumphantly into Heaven; and after thy Abaſement here on Earth, art advanced to ſit for ever on the right Hand of God, being raiſed to the greateſt Dignity and Glory that any Being is poſſeſſed of; making there Interceſſion for the Infirmities of thy poor Creatures, *Heb.* vii. 25.

XIX. And we believe, that at the end of the World, thou ſhalt come attended with innumerable Angels, *Mark* viii. 38. 2 *Theſſ.* I. 7. to judge the Quick and the Dead, 1 *Tim.* iv. 1.

III. *The Supplication.*

XX. We therefore pray thee, to aſſiſt us thy Servants with the Gift of thy Grace, pleading thy Merits for us, which upon our earneſt Prayers, we truſt thou wilt not fail to do, ſince thou haſt redeemed us by thy precious Blood.

XXI. Make us to be reckoned among the Number of thine eleſt Saints, who are to inherit eternal Glory, *Rev.* vii. 4.

XXII. O Lord, preſerve thy Servants of the Laity here preſent; and bleſs the Clergy thy peculiar Inheritance.

XXIII. Be thou to us all (both Prieſts and People) a tender Shepherd in governing us, and delivering us from Satan that Wolf who would devour us, 1 *Pet.* v. 8. and be pleaſed to draw us up after thee, *John* xii. 32. to that State of Immortality which thou art poſſeſſed of.

XXIV, XXV. Therefore in the words of the Pſalmiſt let us ſay, *Every day do we bleſs thee, and praiſe thy Name for ever and ever*, Pſal. cxlv. 2.

XXVI. Be pleaſed therefore to anſwer the Petitions of this day's Devotion, and to preſerve us from Sin, till the courſe of our publick Exerciſe returns to morrow.

XXVII. Making uſe of the words of the blind Men and the Lepers, *Matt.* xv. 22. *Luke* xvii. 13. we cry, *Jeſu have Mercy on us.*

XXVIII. Concluding our Hymn with the words of the Pſalmiſt, *Let thy merciful Kindneſs, O Lord, be upon us, like as we do put our Truſt in thee*, Pſal. xxxiii. 21.

XXIX. *In thee have I put my Truſt: Let me never be put to Confuſion*, Pſal. xxxi. 1.

*VARIOUS READING.*

* ¶ *Or this Pſalm*, The Lord is my Shepherd. *Sc. Lit.* *This is not in the Scotch Liturgy.*

*NOTES.*

(m) *Benedicite.*] This was an ancient Hymn in the Jewiſh Church, and adapted into the Chriſtian Worſhip in publick Devotion, from the moſt early Times. Indeed our Church doth not accept it for Canonical Scripture, becauſe it is not to be found in the Hebrew, nor was allowed in the Jewiſh Canon, as was obſerved long ago, by St. *Jerom*, in his Preface before his Comment on the Book of *Daniel*. Which Criticiſm, his Adverſary *Ruffinus* bears hard upon him for, ſaying, That inſtead of obſerving the Apoſtle's Advice, to *beware of the Conciſion*, he writes after their Copy. *How* (ſays he) *ſhall the Church all the World over, as well thoſe that are in the Body, as thoſe who are gone to Chriſt, thoſe Holy Confeſſors, and Holy Martyrs, and whoſoever have ſung the Hymn of the Three Children in the Church of God; have all theſe*, falſa cecinerunt, *ſung a ſuppoſititious Piece of Scripture?* Ruff. invect. in Hier. From which words two things are plain, *Firſt*, That *Ruffinus*, and the generality of the Chriſtians of his Time, took this Hymn to be a Portion of Holy Writ: And *Secondly*, That it was uſed as an Hymn in the Church long before *Ruffinus*'s Time, which was *A. D.* 390. But before him, St. *Cyprian* quotes this Hymn of the Three Children, calling the Scripture which contains it, Divine, *Cypr. de Or. Dom.* The ſame is cited by St. *Chryſoſtom*, *Hom.* 4. *ad Pop.* *Theodoret* explains it in his Commentary on the Book of *Daniel*: And ſo does St. *Jerom* himſelf, for all his Objections againſt it. But tho' it be not Canonical Scripture, nor an inſpired Compoſition; however it is a pious Form of Praiſe, very ancient, and fit to excite Devotion in all good Chriſtians. It ſeems to be a Paraphraſtical Expoſition of the CXLVIII Pſalm.

As to the Objection made by ſome, That in uſing this Hymn we pray to Angels and Heavens, Ice and Snow, *&c.* This is ſo weak, that

# MORNING PRAYER.

I. O All ye Works of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

II. O ye angels of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

III. O ye heavens, bleſs ye the Lord: praiſe him, and magnifie him for ever.

IV. O ye waters that be above the firmament, bleſs ye the Lord: praiſe him, and magnifie him for ever.

V. O all ye powers of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

VI. O ye ſun and moon, bleſs ye the Lord: praiſe him, and magnifie him for ever.

VII. O ye ſtars of heaven, bleſs ye the Lord: praiſe him, and magnifie him for ever.

VIII. O ye ſhowers and dew, bleſs ye the Lord; praiſe him, and magnifie him for ever.

IX. O ye Winds of God, bleſs ye the Lord: praiſe him, and magnifie him for ever.

X. O ye Fire, and heat, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XI. O ye Winter, and Summer, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XII. O ye Dews, and Froſts, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XIII. O ye Froſt, and Cold, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XIV. O ye Ice, and Snow, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XV. O ye Nights and Days, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XVI. O ye Light, and Darkneſs, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XVII. O ye Lightnings, and Clouds, bleſs ye the Lord; praiſe him, and magnifie him for ever.

XVIII. O let the Earth bleſs the Lord: yea, let it praiſe him, and magnifie him for ever.

XIX. O

that any can anſwer who look but into their Bibles, where ſuch Apoſtrophes frequently occur; and *David* may be as well accuſed of Idolatry and Angel-worſhip, as we may be for uſing this Hymn.

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*PARAPHRASE on the* Benedicite.

I. Let God be praiſed by all the numerous Works of his Creation, *Let him be for ever honoured and extolled thereby.* t

II. Let him be praiſed by all the *Angelick* Natures, the firſt and nobleſt Eſſay of his Creation; *Let him be for ever honoured and extolled by them.*

III. Let God be praiſed on the Conſideration of the wiſe and noble Fabrick of the *Heavens*, of thoſe vaſt ſpacious Bodies that move with ſuch Conſtancy therein; *Let him be for ever honoured and extolled upon that account.*

IV. Let God be praiſed upon the account of the *Waters* which he has ſuſpended in the Air; *Let him be for ever honoured and extolled upon that account.*

V. Let God be praiſed by thoſe Spiritual Powers of an inferior Rank, which he makes uſe of in governing the Courſe of Nature; *Let him be for ever honoured and extolled by them.*

VI. Let God be praiſed on account of the Sun and the Moon, thoſe great Luminaries of Heaven, which afford ſo much Light and Comfort to the World; *Let him be for ever honoured and extolled upon their account.*

VII. Let God be praiſed upon account of the Stars, thoſe numerous and vaſt Bodies of Light, tho', by reaſon of their diſtance, they appear but ſmall to us; *Let him be for ever honoured and extolled upon their account.*

VIII. Let God be praiſed upon account of the Showers and Dews which bleſs the Earth with ſuch a fatning Moiſture; *Let him be for ever honoured and extolled upon their account.*

IX. Let God be praiſed upon account of the ſtrong *Winds* which clear the Air of noxious Vapours, and diſperſe the Clouds for an equal diſtribution of the Rain; *Let him be for ever honoured and extolled upon their account.*

X. Let God be praiſed upon the Account of the *Fire*, and other kind Warmths, which are ſo uſeful to us, and ſo friendly to Nature; *Let him be for ever honoured and extolled upon their account.*

XI. Let God be praiſed upon account of the uſeful Viciſſitudes of Winter and Summer, that thereby the Earth is not parched up by a conſtant Sun, nor benumbed with too much Cold; but by a Succeſſion of both, the Fruits are kindly ripened for our uſe; *Let God be for ever honoured and extolled upon their account.*

XII. Let God be praiſed upon account of the *Dew and Hoar-Froſts*, which afford Moiſture to the tender Plants, and enable them the better to withſtand the ſtrong Heat of the Sun at mid-day; *Let him be for ever honoured and extolled upon that account.*

XIII. Let God be praiſed upon account of the hard *Froſts and Colds* in the Winter-Seaſon, whereby the Air is cleared of unwholſome Damps, and rid of the noxious Vapours which the Heat of the Summer-Sun had left therein; *Let him be for ever honoured and extolled upon that account.*

XIV. Let God be praiſed upon account of the *Ice and Snow* which cover the Ground in the time of Froſt, and ſkreen the Herbage from the nipping of the Cold; *Let him be for ever honoured and extolled upon this account.*

XV. Let God be praiſed upon account of the *Nights* and the *Days*, by the viciſſitudes whereof Animals have opportunity of recruiting themſelves by Sleep, and returning to their Labour again, and alſo Plants to be refreſhed; *Let him be for ever honoured and extolled upon this account.*

XVI. Let God be praiſed upon account of the Light and Darkneſs, one of which lets into our Eyes all the curious Scene of Nature; and the other, when we are weary of viewing it, cloſes our Eyes to reſt; *Let him be for ever honoured and extolled upon their account.*

XVII. Let God be praiſed upon the account of the *Lightning*, which clears the Air by burning up the unwholſome Vapours, and on the account of the *Clouds*, which let down the Rain upon us, and ſkreen us from the Sun; *Let him be for ever honoured and extolled upon their account.*

XVIII. Let God be praiſed upon account of the *Earth*, which is the Planet we inhabit, and in whoſe Womb ſuch a number of Vegetables, and other uſeful things are bred; *Let God be for ever honoured and extolled on this account.*

XIX. Let

XIX. O ye Mountains, and Hills, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XX. O all ye Green things upon the earth, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XXI. O ye Wells, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XXII. O ye Seas, and Flouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XXIII. O ye Whales, and all that move in the waters, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XXIV. O all ye Fowls of the air, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XXV. O all ye Beaſts, and Cattel, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XXVI. O ye Children of men, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XXVII. O let Iſrael bleſs the Lord: praiſe him, and magnifie him for ever.

XXVIII. O ye Prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XXIX. O ye Servants of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XXX. O ye Spirits and Souls of the righteous, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XXXI. O ye Holy and Humble men of heart, bleſs ye the Lord: praiſe him, and magnifie him for ever.

XXXII. O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read in like manner the Second Leſſon, taken out of the New Teſtament. And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on St.* John Baptiſts *day.*

(n) *Benedictus,* S. Luke 1. 68.

I. Bleſſed

XIX. Let God be praiſed on account of the *Mountains and Hills*, which are the Limbecks of Nature for receiving the Dews and Rains, and by trickling down their Sides, to form them into Springs and Rivers; *Let him be for ever honoured and extolled on their account.*

XX. Let God be praiſed on account of the *Herbage* which adorns the Ground, and affords Food for ſuch a number of Animals; *Let him be for ever honoured and extolled on this account.*

XXI. Let God be praiſed on account of the Springs in the Grounds, which fill the Ciſterns in the hot Eaſtern Countries, and which are ſo uſeful and refreſhing to the Inhabitants and Travellers; *Let him be for ever honoured and extolled upon their account.*

XXII. Let God be praiſed on account of the *Sea*, the great Repoſitory of Water for the uſe of all the Earth; as alſo upon account of the Rivers, which are ſo uſeful to the Countries they flow through; *Let God be for ever honoured and extolled on their account.*

XXIII. Let God be praiſed on account of all the great and ſmall Fiſhes of the Sea, which diſcover ſo much of the Divine Wiſdom and Power, and are ſo uſeful for our Food; *Let God be for ever honoured and extolled on their account.*

XXIV. Let God be praiſed upon the account of the *Fowls* of the Air, which are ſo beneficial for Food, and many of which entertain us with ſuch grateful Melody; *Let him be for ever honoured and extolled upon their account.*

XXV. Let God be praiſed on account of the *Beaſts and Cattel* of the Field, which either by their Strength aſſiſt us in our Labours, or nouriſh us by their Fleſh, or cloath us by their Skins; *Let God be for ever honoured and extolled on their account.*

XXVI. But as for all *Mankind*, do you yourſelves join in praiſing your great Creator; *Do you for ever honour and extol him.*

XXVII. And eſpecially do you praiſe God, O ye People of the Jews, whom God has choſen for his peculiar Nation; *Do you for ever honour and extol him.*

XXVIII. And yet in a more eſpecial manner do you *Prieſts* praiſe God, who is your Maſter, and you his peculiar Domeſticks; *Do you for ever honour and extol him.*

XXIX. And do you likewiſe praiſe God, who, tho' the *Laity* of that choſen Nation, are yet the Servants of the Great God; *Do you for ever honour and extol him.*

XXX. And let all the ſeparate *Souls* of good Men, who are gone to reſt in *Abraham's* Boſom, praiſe God likewiſe; *Let them for ever honour and extol him.*

XXXI. Let all *Holy* and good Proſelites, who own the true God, join likewiſe in praiſing him; *Let them for ever honour and extol him.*

XXXII. And *Ananias*, *Azarias*, and *Miſael* will join with this univerſal Thankſgiving of Nature; *and will for ever honour and extol him.*

Glory be to the Father, &c.

NOTES.

(n) *Benedictus.*] This Hymn (called *Benedictus* from the firſt Word which it begins with in Latin) was the Song which *Zacharias* ſung, by the Inſpiration of the Holy Ghoſt, at the Circumciſion of his Son *John.* The uſe of it is excepted againſt, as being compoſed upon a peculiar Occaſion, and ſo not adapted to common uſe; but this would deprive us of the uſe of the Pſalms likewiſe, which were all, or moſt of them, written upon particular Occaſions likewiſe.

PARA-

# MORNING PRAYER.

I. BLeſſed be the Lord God of Iſrael: for he hath viſited, and redeemed his people;

II. And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

III. As he ſpake by the mouth of his holy Prophets: which have been ſince the World began;

IV. That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

V. To perform the mercy promiſed to our forefathers: and to remember his holy Covenant;

VI. To perform the Oath which he ſware to our forefather Abraham: that he would give us;

VII. That we being delivered out of the hand of our enemies: might ſerve him without fear;

VIII. In holineſs, and righteouſneſs before him: all the days of our life.

IV. And thou, Child, ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

V. To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

VI. Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;

VII. To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm,* * *Jubilate Deo.*

I. O Be joyful in the Lord all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

II. Be ye ſure, that the Lord he is God: it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.

III. O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

IV. For

* *The* Jubilate *is omitted in the Firſt Book of* Edw. VI.

*PARAPHRASE on the* Benedictus.

I. Bleſſed and praiſed be the great God of all the World, but who is particularly the God of the People of *Iſrael*, by reaſon of the reſt of the Worlds lapſing into Idolatry, *Pſal.* lxxii. 18. and cvi. 48. who has viſited (*i. e.* in the Hebrew or Helleniſtical Phraſe) kindly come to the relief of his People, *Exod.* iii. 16. and redeemed them from the Slavery of Sin.

II. And has raiſed up ſuch a ſalutiferous Horn (*i. e.* a Royal Power, *Dan.* vii. 24. *Zach.* i. 18.) as will bring Salvation to us; and this out of the Family of holy *David*, from whence 'tis expected that the Meſſias ſhould come.

III. Which coming of the Meſſias was predicted by a Succeſſion of Propheſies from the beginning of the World: when 'twas foretold, that the Woman's Seed ſhould bruiſe the Serpent's Head, *Gen.* iii. 15.

IV. The end of whoſe coming is, that we ſhould be ſaved from our moſt grievous Enemies, the World, the Fleſh, and the Devil.

V. That the merciful Promiſes made to our Forefathers, the Patriarchs, might be fulfilled, to whom God declared what Kindneſſes he would do to their Poſterity, *Gen.* xii. 3. and xxxv. 11. *Exod.* xx. 6.

VI. And that he might perform the Oath, *Gen.* xxii. 16. by which he confirmed the Covenant which he made with *Abraham*, that he would grant us the following Bleſſings.

VII. That under the Diſpenſation of the Meſſias, being delivered from our great Enemy the Devil, we might ſerve God with greater Aſſurance and Satisfaction, and more without fear, than under the Moſaical Ordinances.

VIII. Not ſo much by legal Obſervances, as by Piety and Juſtice, and the like parts of a more Spiritual Worſhip.

IX. And thou, O my little Child, here preſent, ſhalt be that Prophet predicted, *Iſa.* xl. 3. who is to be Forerunner of the Meſſias, and who is to prepare the way of the Lord.

X. And to give notice to the World, particularly to the Jews, that Salvation was now coming to them, and that they might ſhortly expect a full Remiſſion of their Sins.

XI. Which Remiſſion of Sins, and other Benefits of the Meſſias, were granted by the tender Bowels of Compaſſion in the Divine Nature, which could not ſee us periſh without a Redeemer, and has therefore ſent that Day-ſpring the Meſſias to ſhine upon us.

XII. And like the Sun after a long Winter-night, to give a comfortable Light to thoſe who have ſpent ſo many hours in Darkneſs, and have had nothing elſe to direct them, but the dusky Umbrages of the Moſaical Law, by the clear Light of the Goſpel, guiding their Feet with certainty in the way to everlaſting Happineſs.

*PARAPHRASE on the* Jubilate Deo.

The Hebrew Title is, *A pſalm of Praiſe.* And the Jews ſay it was uſed to be ſung at the Euchariſtical Sacrifices, as the Prieſt was entring into the Temple.

I. O give Thanks unto God, all ye Heathen Nations; joyn with us in praiſing and adoring the only true God, and by appearing in his preſence at his holy Temple.

II. Aſſuredly know ye, that the LORD our God Jehovah, is the only true God, for 'twas he that made us when we were not; the undoubted Mark of an omnipotent Power, which makes him to be the God of the whole World by virtue of his Creation of it; but having choſen the Seed of *Abraham* to be his Flock, and his peculiar People, we are his by Election, and he in a particular manner is our God.

III. Now being bleſſed with theſe wonderful Favours, O ye ſacred Prieſts, whoſe Office entitles you to approach nigher to the Divine Preſence, do you enter into the Temple-gates with Songs

IV. For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be sung, or said the* (o) *Apostles Creed by the Minister, and the people standing. Except only such days as the Creed of St.* Athanasius *is appointed to be read.*

I. I Believe in God the Father Almighty, Maker of heaven and earth:
II. And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.
III. I believe in the holy Ghost; The holy Catholick Church; The Communion of

of Thanksgiving: And do you, O People, to whom 'tis indulged to go no further than the Courts, do you join in your turn in the common Praise.

IV. For what greater Motives are there to praise, than the *Goodness*, the *Mercy*, and the *Truth* of God: His *Goodness* in Creating us; his *Mercy* in Sparing us; and his *Truth* revealed unto us, and for ever to remain among us.

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## *VARIOUS READINGS.*

* *Then shall be said* [Sc. Lit. *or sung*] *the Creed by the Priest and People standing.* O. C. P.

*Then shall the Minister say the Creed and the Lord's-Prayer, in English, with standing.* 1 B. *Edw. VI.*

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## *NOTES.*

(o) *The Apostles Creed.*] It has been the receiv'd Opinion of the Church, since the Fourth Century, that this Creed was made by the Apostles, every one contributing an Article; but *Ruffinus* was the first Author to be met with who declares this Opinion, who says, they Compiled it the same Year Christ died, a little after the descent of the Holy Ghost. *Ruff. de Symb.*

But tho' this Opinion be not so well grounded, as to all its Particulars, yet there has been a Form of Words not much unlike our vulgar Creed, used in all times of the Church, as appears by the Interrogatories in Baptism, which we find in the first Fathers. Which Faith, *Irenæus* says, was delivered down from the Apostles, *viz.* Faith in One God, Father Almighty, *&c. Iren. adv. Hær. Lib.* I. *cap.* 2. And *Tertullian* calls it the Rule of Faith descended from the Apostles, *Tert. de Præscript adv. Hær. Lib.* I. *cap.* 13.

Tho' it cannot be proved the Apostles made it, yet the Form seems older than any Christian Writing we have, and does very little vary in different Churches: *Damasus* is first said to have introduced the use of the Creed into the Publick Offices, about the Year 370, and therefore still in the Roman Offices it is repeated with a low Voice, in remembrance of its Original, when they were afraid the Heathens should overhear it.

St. *Ambrose* advises the use of it every Morning, *Amb. ad Virg. Lib.* III. And St. *Austin*, Morning and Night, *Aug. de symb. ad Cat. Lib.* I. King *Canutus* ordered it to be used in our daily Devotions, *Spel. Con. Vol.* I. p. 549.

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## *PARAPHRASE on the Apostles Creed.*

I make this Confession of my Faith, relating to those Truths, which upon the Testimony of God himself are revealed unto me. I. (*I believe*) that there is one only (*God*) *Deut.* iv. 35. 1 *Cor.* viii. 6. That he is (*Father*) to all Men by Creation, *Mal.* ii. 10. Redemption, *Deut.* xxxii. 6. Adoption, 1 *John* iii. 1. but in a peculiar manner the Father of our blessed Lord by eternal Generation, *Heb.* i. 1, 2. *John* vi. 57. I believe farther, that this one God is (*Almighty,*) and is vested with an infinite Power of doing all things, *Isa.* xlv. 12. *Rev.* xix. 6. and governing all things at his pleasure, 1 *Chron.* xxix. 11. *Jer.* xiv. 6. That he was the (*Maker of Heaven and Earth,*) *i. e.* the whole World, and every thing contained therein, *Exod.* xx. 11. *John* i. 10. *Col.* i. 16.

II. I believe likewise in Jesus Christ, being verily perswaded, that he is what his Name (*Jesus*) signifies, the Saviour of the World, *Luke* i. 31. *Mat.* i. 21. *Acts* xiii. 23. That he is (*Christ*) or the Messias, which was so long before his coming promised under the Old Testament, *Gen.* xxi. 12. *Gen.* xlix. 10. *Mal.* iii. 1. That he is the (*only Son*) of God, begotten from all Eternity, partly as being said to come down from Heaven, *John* vi. 38. partly, because he is recorded in Scripture to have made the World, *Heb.* i. 2. *Col.* i. 15. partly by reason he is frequently called God, *John* i. 1. *Phil.* ii. 6, 7. 1 *Tim.* iii. 16. *Rom.* ix. 5. but chiefly because of the Divine Essence being communicated to him, *John* xvi. 15. *John* v. 26. 2 *Cor.* iv. 4. and that in a manner different from all created Beings, *Heb.* i. 13. Who is likewise (*our Lord*, by being the true *Jehovah* or Lord, *Hos.* i. 7. *Matt.* iii. 3. by having all things put under his Dominion, *Psal.* cx. 5. by redeeming us from the Power of the Devil, who before had got the Mastery over us, *Heb.* ii. 14. *Col.* ii. 15. by purchasing us by his Blood, *Acts* xx. 28, *Eph.* i. 7. by our voluntary becoming his Servants and Scholars by Baptism, *Rom.* vi. 6, 13. We believe further, That tho' Christ was true Man, *Heb.* iv. 15. yet he was not produced after the ordinary manner of Human Conception, but by the overshadowing of the (*Holy Ghost,*) *Luke* i. 35. Was born of *Mary* a poor Maid of the Lineage of *David*, who continued a (*Virgin,*) notwithstanding that miraculous Birth, *Luke* i. 27. That he suffered an ignominious Death as was foretold, *Isa.* liii. 9. *Mark* ix. 12. and this at the time when (*Pontius Pilate*) was Governour under the *Romans* in *Judea*, *Mat.* xxvii. 2. was nailed to a Cross, a terrible and scandalous Punishment, which the *Romans* used to put their wicked Slaves to death by: That under this grievous Torture he became really dead, *Luke* xxiii. 46. *Mark* 15. 37. and after that by a kind Disciple was (*buried*), *John* xix. 38. And (*descended into Hell*) or *Hades*, the Repository or Place of separate Souls, *Isa.* v. 14. *Psal.* xvi. 10. On the (*third day*) after his Crucifixion he rose again, *Matt.* xvi. 21. *Mark* ix. 31. as he had before foretold, *Matt.* xxvii. 63. After that, in the sight of a great many credible Witnesses, he in a most glorious manner *ascended up into Heaven*, *Luke* xxiv. 50, 51. *Acts* i. 9, 10. as the Prophets had long before predicted, *Psal.* lxviii. 18. *Micah* ii. 13. And was shortly after advanced to a most especial Honour, which was never vouchsafed to any Person before, *Heb.* i. 13. to (*sit on the right Hand of God,*) *Luke* xxii. 69. 1 *Pet.* iii. 22. which is a Place of the greatest Dignity in Heaven, 1 *Kings* ii. 19. *Heb.* viii. 1. where he has begun his Spiritual Kingdom, and treads upon the Necks of the great Enemies of his Jurisdiction; Sin, *Rom.* v. 14. Satan, *Heb.* ii. 14. and Death, 1 *Cor.* xv. 26. Who, at the end of the World, shall come in a triumphant and glorious Procession, attended with the Angels, 2 *Thess.* i. 7. *Matt.* xxv. 31. and shall have all Power committed to him, *John* v. 22, 27. *Acts* xvii. 31. to (*judge*) those who shall then be alive, 1 *Thess.* iv. 15. 1 *Cor.* xv. 51. and those who shall be raised up from their Graves, *Matt.* xxv. 32.

III. I believe *the Holy Ghost* to be very God, and the third Person of the blessed Trinity; that he is not a Virtue or Grace, as some fondly imagine, but a Person, *Eph.* iv. 30. *Rom.* viii. 26. *Acts* x. 19. who is called frequently the Comforter, *John* xiv. 26. --- xv. 26. --- xvi. 7. and is expresly named God, *Acts* v. 4. I further believe, that there is a number of Men, sequestred from the rest of the World by Faith in Christ, and govern'd by his Laws, that have continu'd throughout all Ages from the Apostles time, and shall do so to the

of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶* *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

I. † The Lord be with you. (p)

*Anſwer.*

II. And with thy Spirit. (q)

*Miniſter.*

III. Let us pray. (r)

IV. Lord have mercy upon us. (ſ)
*Chriſt have mercy upon us.*
Lord have mercy upon us.

¶ *Then the Miniſter, Clerks, and people ſhall ſay the Lord's Prayer with a loud voice.*

Our

the coming of Chriſt, which I call the (*Catholick Church*,) which is *Holy*, 2 *Tim.* ii. 19. by reaſon of the holy Profeſſion which they are called to; tho' all the particular Members are not ſo, *Matt.* xiii. 24, It is likewiſe *Catholick* or Univerſal, becauſe of its Diffuſiveneſs throughout the World, *Matt.* xxviii. 19. *Luke* xxiv. 47. I believe that there is a (*Communion*) of the Saints and Elect People of God, 1 *Cor.* vi. 11. *Eph.* i. 13. with God the Father, 1 *John* iii. with God the Son, *John* xvii. 20. 1 *Cor.* i. 9. with the Holy Ghoſt, *Phil.* ii. 1. *Rom.* viii. 9. and with all the Saints in all the Churches now upon Earth, 1 *John* i. 7. as alſo with all the Saints departed, *Heb.* xii. 22, 23. I believe further, that whereas by our Sins we are become Debters to God's Juſtice, 1 *John* iii. 4. *Matt.* v. 22. ſo through the Blood of Chriſt, who has made Satisfaction for them, *Matt.* xx. 28. 2 *Cor.* v. 18. *Rom.* v. 10. *Col.* i. 10. we may obtain (*Forgiveneſs*) of them, not only in Baptiſm, *Acts* ii. 38. *Acts* xxii. 16. *Eph.* v. 26. but afterwards, if we truly repent of them, 1 *Joh.* ii. 1. 1 *John* 2. 1. I believe likewiſe the (*Reſurrection of the Body*,) not only as a thing poſſible to be done by an Almighty Agent, *Luke* i. 37. *Acts* xxvi. 8. *Matt.* x. 29. but as a thing generally expected by the Jews, *Job* xix. 25. *Dan.* xii. 2. that this is clearly promiſed under the Goſpel, *Rom.* xiv. 9.---viii. 11. 1 *Cor.* xv. 21. and moreover that the ſelf-ſame Body ſhall riſe again, 1 *Cor.* xv. 23. *Rom.* viii. 11. 2 *Cor.* v. 10. And laſtly, That the Reſurrection ſhall extend to bad as well as good Men, 1 *Cor.* xv. 22. *John* v. 28. Finally, I believe the (*everlaſting*) Duration of all bad Men in Miſery, *Matt.* xxv. 41, 46.---x. 28. *Luke* iii. 17. *Rev.* xx. 10. and of all good Men in a State of Glory, which does ariſe from a vacancy from all Sorrow, *Rev.* xxi. 4. from the Viſion of God, 1 *Cor.* xiii. 12. 1 *John* iii. 2. as alſo from unſpeakable Pleaſures, which they ſhall then partake of, 1 *Cor.* ii. 9. *Amen.*

IV. Lord be merciful unto us, in the Pardon of our Sins. Chriſt be merciful to us, &c.

## *VARIOUS READINGS.*

* ¶ *And after that theſe Prayers following, as well at Evening as at Morning Prayer, all devoutly kneeling, the Prieſt* [*Miniſter* K. J. I.] *firſt pronouncing with a loud Voice.*

And here note, once for all, That in King *James*'s Common-Prayer-Book, which was eſtabliſhed by no Law, the word *Prieſt* was, in moſt places of the Book, altered to *Miniſter*.

† This Salutation and Anſwer are placed between the Verſicles and the Collect for the Day, in 1 B. *Edw.* VI.

‡ *By the* 1 B. Edw. *VI. the Quire was to join in with the Miniſter at the laſt words.* Then the Miniſter ſhall ſay the Credo and the Lord's-Prayer in Engliſh, with a loud Voice, &c. *Anſwer.* But deliver us from evil. Amen.

Deliver us from evil. *S. L.*

## *PARAPHRASE on the Verſicles.*

I. I now commend you, my good People, to God's Bleſſing, in a Form of Salutation uſual among holy People under the old Law, *Ruth* xxix. 8. *Pſal.* cxxix. 8.

II. And we, O ſacred Paſtor, pray in St. *Paul*'s words, *That the Lord Jeſus may be with your Spirit*, 2 Tim. iv. 22.

III. I now give the Signal to you, that, after having heard the ſeveral Portions out of God's word read to you, and having made Confeſſion of your Faith, you now apply your ſelves devoutly to Prayer.

## *NOTES.*

(p) *The Lord be with you.*] The uſe of this Verſicle is very ancient in the Church: It was enjoined by the Council of *Bracara*, which was held *A. D.* 675, that this Form of Salutation to the People ſhould be uſed by the Prieſt, before the Celebration of the Euchariſt; and gives this reaſon for it, *Sicut ab ipſis Apoſtolis traditum, ſic omnis retinet oriens: Becauſe all the Eaſtern Churches uſe it, as an Apoſtolical Tradition.* So that it is plain from thence, that it was a Form anciently receiv'd in the Church, long before the time of that Council. And both St. *Chryſoſtom*, in *Coloſ. Hom.* 3. and *Epiphanius*, *Hær.* 475. derive this Form from our Saviour's Form of Salutation to the Apoſtles, after the Reſurrection, *Peace be unto you.* And thus they are uſed in the Greek Liturgies, Ὁ ἱερευς· Εἰρηνη πασι· Ὁ χορ· Καὶ τῳ πνευματι σου.

(q) *Lord have mercy upon us.*] This is a Tranſlation of the ancient Verſicle, *Kyrie eleeſon*, which, tho' a Greek Expreſſion, was conſtantly uſed untranſlated in the Latin Church. I confeſs, ſome of the Latins and modern Greeks had a ſuperſtitious Notion, of a ſtrange efficacy in theſe Words, and that ſeveral Miracles had been done by the reciting of them; *Durand. de Div. Off. Lib.* IV. *cap.* 12. *Paul. Diac. Hiſt. Lib.* XIV. Therefore our Reformers have acted with great Prudence and Moderation, to retain the ancient Form, but yet to tranſlate the Words into the Vulgar Tongue; ſo that all imputation of a ſuperſtitious Fondneſs to the Original Words might be removed. That this Form was uſed in St. *Auſtin*'s Time, is plain from that Paſſage of his, Ep. 278. *Tandem accedente Epiſcopo vel Sacerdote ad dextram altaris partem, chorus concinendo ſubjungit*, Κύριε ἐλέησον. *When the Biſhop or Prieſt comes to the right ſide of the Altar, all the Choire ſings out, Lord have mercy upon us.* And before him the Author of the Conſtitutions, Ἐφ' ἑκάστῳ ἡμῶν ὧν ὁ διάκονος παρεστὼς, ὡς λέγετω ὁ λαός, κύριε ἐλέησον. *After every Article of the Deacon's Proclamation, let the People anſwer, Lord have mercy upon us*, Clem. Conſt. Lib VIII. cap. 6. It is repeated three times, that thereby an Addreſs may be made to every Perſon of the Trinity. It is further to be obſerved, That this ſhort Form of Petition was thought to be of ſuch Force in the Primitive Times, that the Heathens were willing to have it tranſcribed into their Worſhip. Which *Arian*, in his Comment upon *Epictetus* adviſes, Τὸν θεὸν ὑπερλαμβανοντες κράζωμεν αὐτῳ, κύριε ἐλέησον. *When we call upon God, let us pray to him thus*, Lord have mercy upon us.

(r) *Let us pray.*] This Expreſſion was anciently uſed by the Miniſter in Divine Service, after Leſſons, or Pſalmody, or any other part of the Litany which was not Petition. St. *Auſtin*, *Epiſt.* 106 *ad Vitalem*, ſpeaks thus; *Numquid ubi audieritis ſacerdotem Dei ad ejus altare populum hortantem ad orandum, non reſpondetis, Amen? When you hear the Prieſt of God, at his Altar, exhorting the People to pray, do ye not anſwer, Amen?* The like Excitation to Attention in Prayer we find in the Greek Church, Εὔξασθε οἱ κατηχούμενοι: *Pray, O Catechumens.* Εὔξασθε οἱ ἐνεργούμενοι: *Pray, O Poſſeſſed with Evil Spirits*, Clem. Conſt. Lib. VIII. cap. 6. And Κλίνωμεν, and Κλίνωμεν ἐπιεικῶς; *Let us pray*, and *let us pray earneſtly*, are common Expreſſions in the Greek Liturgies.

(ſ) *And with thy Spirit.*] St. *Chryſoſtom* ſpeaks frequently of this mutual praying of the Prieſt and the People, for each other: Ἐν φρικτοῖς γοῦν μυστηρίοις, &c. *In theſe venerable Myſteries, well does the Prieſt pray for the People, and the People for the Prieſt, for*

*by*

# MORNING PRAYER.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up ſhall ſay,*

I. O Lord, ſhew thy mercy upon us. (t)

*Anſwer.*

II. And grant us thy ſalvation.

*Prieſt.*

III. O Lord, ſave the Queen. (u)

*Anſwer.*

IV. And mercifully hear us when we call upon thee.

*Prieſt.*

V. Endue thy miniſters with righteouſneſs.

*Anſwer.*

VI. And make thy choſen People joyful.

*Prieſt.*

VII. O Lord, ſave thy people.

*Anſwer.*

VIII. And bleſs thine inheritance.

*Prieſt.*

IX. Give peace in our time, O Lord.

*Anſwer.*

X. Becauſe there is none other that fighteth for us, but only thou, O God.

*Prieſt.*

XI. O God, make clean our hearts within us.

*Anſwer.*

XII. And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; The firſt for the day, which ſhall be the ſame that is appointed at the Communion; The ſecond for Peace; The third for Grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning Prayer throughout all the year, as followeth; * all kneeling.*

¶ *The*

*by this Expreſſion,* And with thy Spirit, *nothing elſe is meant,* &c. *Chryſ. Hom.* 18. *in* II. *Epiſt. Cor. Vid. Hom.* 36. *in* I. *Ep. Cor. Hom.* 3. *in Ep. ad Coloſſ. Iſidore Peluſiot,* in his 122 Epiſt. ſpeaks of this Form likewiſe, and gives a Rationale of the uſe thereof; Ἐιρήνην ὁ ἱερεὺς ἀπὸ τῦ ὕψυς τ καθέδρας τῦ ἐκκλησίᾳ ὅτι φθέγγεται, τ κύειον τ καθέδρας μιμύμενο, ἀναλαμβανόμενον, εἰρήνην τ ὀικείαν ἀριθντα καὶ δίδυσα. τὸ δὲ καὶ τῦ πνεύματι σε πρὸς τὸν λαὸν ἀποκρινόμενον, τῦτο δηλοῖ· εἰρήνην μὲν ἡμῖν παρέχες κύριε ὁμόνοιαν. *The Biſhop, from his Throne wiſhes Peace to the Church: Imitating therein our Lord himſelf, when he did formerly, as it were, take the Chair, and ſaid unto his Diſciples,* Peace be unto you. *And as to that which is anſwered thereunto by the People,* And with thy Spirit. *The meaning of this is, Give us mutual Peace and Concord, O Lord.*

(t) *O Lord ſhew thy*] Theſe Verſicles are moſt taken out of the Pſalms, and uſed in the ancient Liturgies.

(u) *O Lord ſave the Queen.*] That it was uſual, in the ancient Church, to pray for the Prince, in a ſhort or Verſicular Form, is plain from that of St. *Athanaſius*'s Apology to the Emperor *Conſtantius*,

Εὐχόμεθα ἀεὶ τ σωτηρίας τῦ εὐσεβεςάτυ Αὐγύςυ Κωνςαντίυ.
*Let us pray for the ſafety of the moſt Religious Emperor* Conſtantius.
To which the whole Congregation anſwered,
Χριςὲ βοήθει Κωνςαντίῳ.
*Be propitious to* Conſtantius, *O Chriſt.*

*PARAPHRASE.*

I. *Min.* In the words of the Pſalmiſt, we pray to thee, O God, To *ſhew thy Mercy upon us.*

II. *Peop.* And to grant us thy Salvation, *Pſal.* lxxxvii. 7. that our Souls may be everlaſtingly happy.

III. *Min.* O Lord preſerve our Soveriegn Lady the Queen.

IV. *Peop.* And mercifully hear us, when we call upon thee for her Preſervation.

V. *Min.* Let thy Prieſts be cloathed with Righteouſneſs, 2 *Chron.* vi. 41.

VI. *Peop.* And let thy Prieſts rejoice and ſing, *ib.*

VII. *Min.* O Lord, be gracious to the Laity here preſent.

VIII. *Peop.* And bleſs the Clergy, the Lot of thine Inheritance.

IX. *Min.* We deſire of thee, O God, (like the good Princes of old time, *Solomon, Hezekiah, Joſiah,* 1 *Chron.* xxii. 9. *Iſa.* xxxix. 8. 2 *Kings* xxii. 20.) *to give Peace in our Time.*

X. *Peop.* For we cannot procure it by our own Arm; but 'tis thou only, O Lord, (who fighteſt our Cauſe, *that canſt make us to dwell in ſafety,* Pſalm iv. 5.

XI. *Min.* Let us pray with the holy Pſalmiſt, to *make us clean Hearts,* Pſal. li.

XII. *Peop.* And to *renew a right Spirit within us.* ib.

*VARIOUS READINGS.*

* Theſe words were added in the Review 1662.

*The Prieſt ſtanding up and ſaying,* Let us pray. *And then the Collect for the day.* 1 B. *Edw. VI.*

VARI-

¶ *The ſecond Collect for Peace.*

O God, *who art the Author of peace, and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; defend us thy humble ſervants, in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect for Grace.*

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; Defend us in the ſame with thy mighty power, † and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In ‡Quires and* (x) *Places where they ſing, here followeth* (y) *the Anthem.*

¶ *Then*

*VARIOUS READINGS.*

‡ ¶ *After this Collect ended followeth the Letany. And if the Letany be not appointed to be ſaid or ſung that Morning, then ſhall next be ſaid the Prayer for the King's Majeſty, with the Prayer following at the end of the Letany, and the Benediction.* Sc. Lit.

*PARAPHRASE on the Collect for Peace.*

O God, from whoſe Gift proceedeth the Bleſſing of Peace, *Iſa.* xlv. 7. and who earneſtly exhorteſt thy Servants to Unity and Concord, *Rom.* xv. 5. *Phil.* iv. 9. in knowledge of whom conſiſteth the everlaſting Peace of the beatifick Viſion, *John* xvii. 3. 1 *Cor.* xiii. 12. and whoſe Service is the greateſt Freedom, 1 *Cor.* vii. 22. 1 *John* iv. xviii. as the Oppreſſion from our Adverſaries is an uneaſie Thraldom; we beſeech thee to defend us thy poor Servants, who entirely commit ourſelves to thy Protection, from all the Attempts of our Temporal and Spiritual Adverſaries, that we putting our whole Truſt in thy Succour, may not fear the Power or Malice either of Men or Devils, being aſſiſted by the mighty Aid of Jeſus Chriſt, who *hath ſpoiled the Powers* of Darkneſs, *Col.* ii. 15. and is *able to deliver us from every evil Work unto his heavenly Kingdom*, 2 Tim. iv. 18. *Amen.*

*PARAPHRASE on the Collect for Grace.*

O heavenly Father, who haſt all the *Paternal Tenderneſs* to incline, and all the *Eternal Power* to enable thee to aſſiſt us; who, after many former Favours, haſt given us a freſh Inſtance of thy Goodneſs, in ſecuring us from the Dangers of the laſt Night, and haſt preſerved us in Safety unto this Morning; we beſeech thee to continue thy Kindneſs to us this day, in defending us by thy omnipotent Power, that we be not overcome by any Temptation which may aſſault us, and that we be ſecured from all unhappy Accidents which may befal us: Begging of thee that thou wouldeſt be pleaſed to direct all our Actions by thy infinite Foreſight and Wiſdom, and that all that we do, may be agreeable to thy Will, and may be approved by thy unerring Judgment: All this we humbly pray, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*NOTES.*

* This Prayer being taken out of the Sacramentary of *Gregory* the Great, is thus worded there:

*Deus, auctor pacis & amator, quem noſſe vivere: cui ſervire regnare eſt: protege ab omnibus impugnationibus ſupplices tuos, ut qui in defenſione tua fidimus, nullius hoſtilitatis arma timeamus. Per Jeſum Chriſtum Dominum noſtrum. Amen.*

Greg. Lib. Sacr. Miſſa pro pace.

† The latter part of this Prayer does exactly agree with that in the Greek Liturgies: Δωρήσαι ἡμῖν τὸ λοιπὸν τὴν παρρησίας ἡμέρας, εἰρηνικὸν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τῆς ζωῆς ἡμῶν. Euchol. Gr. Lucern. Orat. 2.

(x) *In places where they ſing.*] It is not to be doubted, but that the ſinging Praiſes to God is a great improvement of Devotion; ſince few People are of ſo hard a make, and have ſo rough an Ear, but that they feel within themſelves their Affections raiſed, and their Love to God increaſed by Numbers and Muſick. For this reaſon the ancient Church of God among the Jews did, by the Divine Permiſſion, make this a part of the Publick Service in the Temple of *Jeruſalem*, 2 *Sam.* vi. 5. 1 Chron. xv. 16. 2 Chron. v. 12. 2 Chr. xxix. 25. And when our Saviour did find fault with ſeveral Human Inventions, which the Jews had intermixed in their Worſhip, he did in no wiſe blame this Inſtitution. Even Holy *David* himſelf, an inſpired Perſon, compoſed ſeveral Hymns to be uſed in the publick Worſhip of the Temple. Nay, 'tis very probable that the moſt ancient Chriſtians took this Cuſtom from the Jews, and adapted it to their publick Worſhip; for *Pliny* relates of the Chriſtians in *Trajan*'s Time, that they did, *Carmen Chriſto, quaſi Deo, dicere ſecum inviem: Sing an Hymn alternately to Chriſt, as to their God*, Plin. Ep. Lib. X. Ep. 97.

(y) *The Anthem.*] This Word is derived from the Greek Ἀντιφωνὴ, which ſignifies (as *Iſidorus*, *Lib. VI. cap.* 18. interprets it) *Vox reciproca; duobus ſc. choris alternatim pſallentibus, ordine commutato: One Voice ſucceeding another; that is, two Chorus's ſinging by turns.* Socrates Hiſt. Eccl. Lib. VI. cap. 8. relates this to be the Riſe of Anthems, or the way of ſinging Pſalms alternately or Anthemwiſe. Ignatius, *the Third from the Apoſtles, and Biſhop of* Antioch, *and who himſelf lived with the Apoſtles, ſaw a Viſion of Angels praiſing the Holy Trinity,* διὰ τῶν ἀντιφώνων ὕμνων, *by Hymns ſung Anthemwiſe; and made report of his Viſion to the Church of* Antioch, *from whom this Tradition was propagated,* ἐν πάσαις ταῖς ἐκκλησίαις, *to all Churches.* So that whether or no there be Credit to be given to this Story, it is certain, that the ſinging *Anthemwiſe* was univerſally obſerved in *Socrates*'s Time, *viz.* about the Year 440. Nay, almoſt a Century before him, we find this way of ſinging mentioned by St. *Baſil* the Great; who, in his Epiſtle to the Clergy of *Neocæſarea*, writes thus; Epiſt. lxiii. *The People, riſing before it is light, go to the Houſe of Prayer, and in great agony of Soul, and inceſſant ſhowers of Tears, make Confeſſion of their Sins to God; and then riſing from their Prayers,* εἰς τὸ ψαλμῳδίαν καταστῆσαι, εἶτα νῦν μὲν ἐν ἀλλήλοις διανεμηθέντες, ἀντιψάλλειν ἀλλήλοις, *and then proceed to Pſalmody, being divided into two Parts, and ſinging by turns.* And I think it can hardly be denied, but that the more Eaſtern Chriſtians had this way of ſinging in uſe among them, from the beginning of Chriſtianity; for that Paſſage of *Pliny* before-mentioned, does manifeſtly infer an Antiphonick way of ſinging; for *dicere Carmen ſecum invicem*, can hardly have any other ſenſe put upon it; as I could prove by many Paſſages out of ancient Writers, eſpecially *Virgil* and *Theocritus*. There is no Queſtion to be made, but that the Chriſtians had this way of ſinging from the Jews. For 'tis plain, that ſeveral of the Pſalms, which were compoſed for the Publick Uſe of the Temple, were written in *Amebæick* Verſe, as the 24. 118. And I make no doubt, but that it is to this way of ſinging uſed in the Temple, that that Viſion in *Iſaiah* 6. alluded, when he ſaw the two Cherubims, and heard them ſinging, *Holy, Holy*, &c. for theſe words cannot be otherwiſe explained, than of their ſinging Anthemwiſe; for קָרָא זֶה אֶל-זֶה *they called out This to That Cherubin*, does properly relate to the ſinging in a Choire, one Voice on one ſide of the Choire, and a ſecond on the other.

But Church-Muſick, eſpecially the Organ, being uſed to go along with ſinging, it will not be improper, in this place, to ſpeak ſomething thereof. Wind-Muſick, as it is the moſt ſimple, ſo it ſeems to be the moſt ancient. What the Poets write ſeems to be reaſonable enough, in making it a Paſtoral Invention; and that the Shepherds firſt made Pipes of Reeds, by the variety of the Notes whereof harmoniouſly ſuited together, they ſolaced themſelves in their Solitude. Afterwards they made larger and more durable Pipes, of the Shanks of Cranes; whence came the Latin word *Tibia*. In proceſs of Time, they joined ſeveral Pipes

# MORNING PRAYER.

¶ *Then theſe five Prayers following are to be read here, except when the Litany is read; and then only the two laſt are to be read, as they are there placed.*

¶ (y) *A Prayer for the * Queens Majeſty.*

†O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; moſt heartily we beſeech thee with thy favour to behold our moſt gracious Soveraign Lady Queen *ANNE*, and ſo repleniſh her with the grace of thy holy Spirit, that ſhe may alway incline to thy will, and walk in thy way: Endue her plenteouſly with heavenly gifts, grant her in health and wealth long to live, ſtrengthen her that ſhe may vanquiſh and overcome all her enemies; and finally after this life, ſhe may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ ‖ *A Prayer for* **** ‡ [*the Princeſs Sophia and all the Royal Family.*]

[ALmighty God, ∴ the fountain of all goodneſs, we humbly beſeech thee to bleſs the Princeſs *Sophia*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ † *A*

in a row together with Wax, ſome larger and others ſmaller, under one another, as our Organ-Pipes ſtand; leaving a Communication for the Wind to paſs out of one into the other; this was called by the Greeks *Syrinx*. After this the *Syrinx* was improved by one *Cteſibius*, who lived in the Time of *Ptolemy Euergetes*, called otherwiſe *Phyſcon*; who invented (as *Pliny* writes, *Lib. VII. c.* 37.) two large Inſtruments of Muſick, called by the Ancients *Organs*; the one to make a ſound by Wind, and the other by Water: *Laudatus Cteſibius, Pneumaticâ ratione & hydraulicis Organis repertis.* The Wind-Organ received no further Improvement till about the Time of the Council of *Nice*; about which time the Bellows were added to it; and then *Julian* the Apoſtate, who was afterwards Emperor, made a Poem or Epigram upon it, which begins, Αλλόμν ὀργάω, *&c.* When they were brought into uſe in Churches, in the Eaſtern part of the World, is not eaſily known. It is certain they were not known in the Weſt till about the Year of Chriſt 660, when *Conſtantinus Copronymus*, Emperor of *Conſtantinople*, ſent a Preſent of an Organ to *Pepin*, King of *France*, *Avent. de An. Boi. Platina in Vit. Pont.* But I conceive they were not of ordinary uſe in the Churches, till ſome hundred of Years after that. It is certain, the uſe of them was common enough near five hundred Years ago; for *Durandus*, who wrote in the Year 1286, mentions them ſeveral times in his Book, and gives no intimation of their Novelty in Divine Service.

∴ Which haſt promiſed to be a Father to thine Eleſt, and of their Seed, we humbly beſeech thee to bleſs, *&c.* *Anno* 1. King *James* I.

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*VARIOUS READINGS.*

* The Subſtance of this and the following Prayer, is drawn out of this Prayer in St. *Gregory*'s Sacramentary: *Pater omnipotens, æterne Deus, qui es fons immarceſcibilis Lucis & origo perpetuæ bonitatis, Regum conſecrator, honorum omnium attributor, dignitatumque largitor, cujus ineffabilem clementiam votis omnibus exoramus, ut famulum tuum N. quem regalis dignitatis faſtigio voluiſti ſublimari, ſapientiæ, cæterarumque virtutum ornamentis facias decorari; & quia tui eſt muneris quod regnet, tuæ pietatis quod id feliciter agat; Quatenus in fundamento ſpei, fidei, charitatisque fundatus, peccatorum labe abſterſus, de viſibilibus & indiviſibilibus hoſtibus triumphator effectus: cum jugis prolis felici effectu lætificatus, ſubjecto populi augmento, proſperitate & ſecuritate exhilaratus, cum iis mutuâ connexione connexus, & tranſitorii regni gubernacula inculpabiliter teneat, & ad æterni infinita gaudia, Te miſerante, perveniat per Chriſtum,* &c.

† This Prayer was inſerted firſt into Queen *Elizabeth*'s Common-Prayer-Book, being wanting in the firſt and ſecond Edition of *Edw.* VI. And this, and the two following Prayers were a part of the Letany before the laſt Review.

‖ In the Sealed Books the Title is only, *A Prayer for* ****: The reſt is from time to time to be ſupplied by Order of the Privy-Council.

‡ Not in the firſt nor ſecond Edition of King *Edw.* the Sixth's Book, nor Queen *Eliz.* Being put in firſt *Anno* 1. King *James.*

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*PARAPHRASE on the Prayer for the Queens Majeſty.*

O Lord, who doſt vouchſafe to ſuffer us to call thee Father, tho' thou dwelleſt ſo much above us in the higheſt Heaven; thou who art *King of kings and Lord of lords*, 1 Tim. vi. 15. whoſe Providence doth take care of the meaneſt Inhabitants of the Earth, *Luke* xii. 7. but does look with a more watchful Eye upon thoſe, whom thou haſt raiſed to that great and weighty Office of the Regal Dignity, *Eccl.* x. 20. *Iſa.* xliv. 48. we earneſtly beg of thee, that thou wouldeſt, in a more particular manner, extend thy watchful Care over the Perſon of *ANNE* our Queen; which Bleſſing we are obliged to pray for, even upon a ſevere and perſecuting Prince, but ought with more readineſs and earneſtneſs to call upon thee, to ſhower down thy Bleſſing upon ſo good and *gracious a Sovereign.* We beſeech thee to *fill her with thy holy Spirit*, Eph. v. 18. that her *Heart being in thy hand*, Prov. xxi. 1. thou mayeſt diſpoſe her to tranſact every thing in her high Station, as may be agreeable to thy heavenly Will, and conſonant to that holy Law which thou haſt preſcribed. Endue her with the Spirit of Wiſdom and Underſtanding, Counſel and Might, and all other Gifts and Graces which thou ſhalt judge requiſite for her, either as a Prince or a Chriſtian. Grant her *length of days*, Pſal. xci. 16. with Health of Body, and Proſperity of Fortune. Be thou *a ſaving ſtrength to thine anointed*, Pſal. xxviii. 8. that by this ſhe may be enabled to ſubdue her Enemies abroad by victorious Arms, and to defeat the wicked Attempts of her Adverſaries at home. And laſtly, That after a Life ſpent with Holineſs and Happineſs in this World, ſhe may be tranſlated to the everlaſting Joys of the other. And this we beg for the ſake of Chriſt Jeſus our Lord. *Amen.*

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*PARAPHRASE on the Prayer for the Royal Family.*

O all-powerful God, who art the *Well of Life*, Pſal. xxxvi. 9. and the inexhauſtible Fountain of Goodneſs, from which all the Comforts of Human Life do proceed; we beſeech thee to bleſs the Princeſs *Sophia*, and all the other Branches of the Royal Family, who by the Laws of the Land are intituled to a right of Succeſſion, in their turns, when thou ſhalt think fit, to the Government of this Nation. *Sanctifie them by thy holy Spirit*, 2 Theſſ. ii. 3. granting them the *Riches of thy Grace*, Eph. i. 7. and be pleaſed to confer upon them the choiceſt of thy Bleſſings; to make up for them as great a Share of Happineſs as this World can afford; and when thou art pleaſed to remove them to the next, let them *receive a Crown of Glory*, 1 Pet. v. 4. in the *everlaſting Kingdom of our God*, 2 Pet. i. 11. *Amen.*

*VARI-*

# MORNING PRAYER.

¶ * *A Prayer for the* † *Clergy and People.*

ALmighty and everlaſting God, who alone workeſt ∴ great marvels; ſend down upon our Biſhops, ‡ and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jeſus Chriſt, *Amen.*

¶ ⸸ *A Prayer of Saint* Chryſoſtom.

ALmighty God, who haſt given us grace at this time, with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* xiii.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. *Amen.*

*Here endeth the Order of Morning Prayer throughout the year.*

THE

*VARIOUS READING.*

* This Prayer is framed from one in the Sacramentary of St. *Gregory*, which runs thus:

*Omnipotens ſempiterne Deus, qui facis mirabilia magna ſolus, prætende ſuper famulum tuum* Epiſc. N. *& ſuper cunctos illi commiſſos: &, ut in veritate tibi complaceant, perpetuum his rorem tuæ benedictionis infunde. Per Dominum noſtrum Jeſum Chriſtum. Amen.*

† *Presbyter. Sc. Lit.*

∴ great and marvellous things. *Sc. Lit.*

‡ Not in either of King *Edward*'s Books; but in Queen *Eliz.* The Title in the *Sc. Lit.* is, *A Prayer for the Holy Clergy.*

⸸ This Prayer is called the Prayer of St. *Chryſoſtom*, becauſe it is taken out of his Liturgy, and is worded there after this manner: Ὁ τὰς κοινὰς ταύτας, καὶ συμφώνως ἡμῖν χαειὰμενος προσευχὰς, ὁ καὶ δυὸ, καὶ τρισὶ, συμφωνοῦσιν ἐπὶ τῷ ὀνόματι σε, καὶ αἰτησις παρέχειν ἐπαγγειλάμενος· αὐτὸς, καὶ νῦν πλήρωσον σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ὁπίγνωσιν τῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαειζόμενος. Ἀμήν.

*PARAPHRASE on the Prayer for the Clergy.*

O all-powerful and eternal God, who alone art able to produce thoſe wonderful effects in the Souls of Men, which are frequently viſible in the Miniſtry of the Preachers of thy Word, through the Operation of thy Grace acompanying their Endeavours; we beſeech thee to confer thy *Grace which bringeth Salvation*, Tit. ii. 11. upon all the Biſhops and inferior Paſtors of the Church, and likewiſe upou all the reſpective Congregations whoſe Souls they have the Charge of. And, that there may ſuch a Fruit of their Labours ariſe, as may be pleaſing unto thee, we beg of thee, that thy Bleſſing, like the continual dropping of a kindly *Dew upon the Graſs*, Prov. xix. 12. may give an *Increaſe to what they plant and water*, 1 Cor. iii. 5, 6. in the Preaching of the Word, and other Exerciſes of the Miniſterial Offices. And this we deſire of thee to grant, for the Honour of Chriſt Jeſus, whoſe Honour is highly advanced by the Increaſe of his Church, and the Salvation of Souls. *Amen.*

*PARAPHRASE on the Prayer of St.* Chryſoſtom.

All-powerful God, to whoſe Grace and Favour we owe it, that we have had this opportunity of addreſſing ourſelves unto thee, in the publick Service of the Church; and who haſt promiſed, in thy holy Word, that *when two or three are gathered together in thy Name, thou art in the midſt of them*, Matt. xviii. 19. and that what *they agree on, ſhall be done for them in Heaven*, ib. v. 18. Relying therefore upon thy gracious Promiſe, which thou haſt been pleaſed to make to thy Church, we humbly put in our Plea at the Throne of Grace, to grant all that we have prayed for, ſo far forth (eſpecially as to Temporal Bleſſings) as thou in thy heavenly Wiſdom ſhalt judge expedient: Deſiring thee however, of thy goodneſs, to grant us all neceſſary Knowledge in the Truths of Religion, whilſt we live in this World, and when we ſhall paſs to the other, that thou wouldeſt beſtow upon us everlaſting Life. *Amen.*

*PARAPHRASE on the Bleſſing.*

I now cloſe, my Chriſtian Brethren, this part of the Service with the Benediction uſed by St. *Paul*, 2 Cor. xiii. 14. committing both you and myſelf to the Care and Protection of the ever-bleſſed Trinity; beſeeching the Great God who is three Perſons in one Nature, That the Grace obtained for us by our bleſſed Lord Jeſus in our Redemption may abſolve us: That the Love of the Father, who is now reconciled to us through his Blood, may juſtify us: And laſtly, That by partaking of the Communication of the Holy Ghoſt, we may be ſanctified. *Amen.*

*VARI-*

# THE ORDER FOR Evening Prayer,

## Daily throughout the Year.

¶ † *At the beginning of Evening Prayer the Miniſter ſhall read with a loud voice ſome one, or more of theſe Sentences of the Scriptures, that follow. And then he ſhall ſay that which is written after the ſaid Sentences.*

I. WHen the wicked man turneth away from his wickedneſs, that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* 18. 27.

II. I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* 51. 3.

III. Hide thy face from my ſins, and blot out mine iniquities. *Pſal.* 51. 9.

IV. The Sacrifices of God are a broken ſpirit: a broken, and a contrite heart, O God, thou wilt not deſpiſe. *Pſal.* 51. 17.

V. Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13.

VI. To

*VARIOUS READINGS.*

† The Order for Evenſong throughout the year.
*The Prieſt ſhall ſay*, Our Father, *&c.*
*Then likewiſe he ſhall ſay*,
O God make ſpeed to ſave me, *&c.* 1 *B. Edw.* VI.

An Order for Evening Prayer throughout the year.
*The Prieſt ſhall ſay*, Our Father, *&c.*
*Then likewiſe he ſhall ſay*,
O Lord open our Lips, *&c.* 2 *B. Edw.* VI.

*PARAPHRASE on the SENTENCES.*

I. At whatſoever time the Sinner, by his unfeigned Repentance, ſhall turn to God, he will be acceptable unto Him, altho' his former courſe of Life has been very vicious. For (as that whole Chapter of *Ezekiel*, from whence this Verſe is taken, ſhews) as thoſe who have formerly led an habitual good Life, if they fall into a ſinful Courſe, ſhall forfeit God's Favour, and ruin their Souls, notwithſtanding their former Goodneſs: So ſhall an Evil Man, if he amends his Life and turns to God, be reſtored to his Kindneſs, and ſhall deliver his Soul from thoſe Miſeries which attend a final Impenitence.

II. I do not extenuate my Guilt, or deny it; but do with Grief acknowledge it: letting it make that deep Impreſſion upon me, as to be always preſent to my Mind, and, as it were, continually ſet *before my Eyes*.

III. O Lord, out of thy proneneſs to pardon Sin, do thou, as it were, *overlook my Offences*: And upon my true Repentance, which I beſeech thee to grant me, *blot out my Iniquities*, and expunge them out of thy Book, where they ſtand recorded againſt me.

IV. God is better pleaſed with a Penitent Soul, which is truly ſorry for, and is willing to forſake its former Sins, than with the moſt pompous Sacrifices which could be offered according to the Legal Inſtitutions. For a *broken Heart* (*i. e.* a Heart caſt down by extreme Grief, *Iſa.* 61. 1. and which does continually accompany true Repentance) is a Sacrifice which will be always accepted by God, and which he will not deſpiſe, as he does the formal Sacrifices of wicked Men.

V. Ye muſt take care to be heartily and unfeignedly ſorry for your Sins, rather than to acquieſce in the theatrical Expreſſion of Sorrow, by outward Signs and Geſtures, ſuch as the renting the Garments were; of which Cuſtom we have many Inſtances in Scripture, *Gen.* xxxvii. 34. *Joſ.* vii. 6. For the *Graciouſneſs*, the *Mercy*, the *Longſuffering*, and *Benignity* of God, are the greateſt Encouragement to Sinners, upon their Return to God, to expect his Pardon: And moreover he does, as it were, repent him of the Evil, or Puniſhment, he inflicts on Men; when, upon their Repentance, he is reſolved to withdraw it.

VI. God

VI. To the Lord our God belong mercies, and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* 9. 9, 10.

VII. O Lord correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. *Jer.* 10. 24. *Pſal.* 6. 1.

VIII. Repent ye; for the kingdom of heaven is at hand. S. *Mat.* 3. 2.

IX. I will ariſe and go to my Father, and will ſay unto him; Father, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy ſon. S. *Luke* 15. 18, 19.

X. Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

XI. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But, if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

I. DEarly beloved brethren, the Scripture moveth us in ſundry places, to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end, that we may obtain Forgiveneſs of the ſame by his infinite Goodneſs and Mercy. II. And although we ought at all times humbly to acknowledge our Sins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render Thanks for the great Benefits that we have received at his Hands, to ſet forth his moſt worthy Praiſe, to hear his moſt holy Word, and to ask thoſe things which are requiſite and neceſſary, as well for the Body as the Soul. III. Wherefore I pray and beſeech you, as many as are here

VI. God is a God of that merciful and forgiving Nature, that He is inclined to pardon us, tho' we have never ſo highly offended him: and, tho' we have, as it were, been up in Arms, and in open Rebellion againſt him, by a notorious Violation of his Laws, which we ought to have obeyed; yet he ſtill is ready to forgive us.

VII. O Lord, I beſeech thee, do not chaſtiſe me with the *Anger* of an Enemy, but with the Moderation of a *Merciful Judge*; for I ſhould be totally conſumed, if thou ſhould'ſt proceed with me according to Rigour, and as my Sins have deſerved.

VIII. Repent of your Sins, and make your Peace with God, before Chriſt's Kingdom of Glory begins, which the univerſal Judgment is to precede; whither, if ye are ſummoned, with your Sins about you, unrepented of, you are undone for ever.

IX. I will (like the Prodigal Son) preſſed down with the Guilt and Miſery which my Sins have brought upon me return to my heavenly Father, and acknowledge the Grievouſneſs of my Offences, whereby I have deſervedly forfeited that Relation which he bore to me.

X. O Lord, do not call me to an Accounnt for my Actions, with a too rigid Severity, or (as it is in the Original *Hebrew*) do not go to Law with me, or carry me before the Judgment-ſeat; for if thou vieweſt all things through the rigour of thy *Juſtice*, the moſt Innocent Man's Life cannot ſtand the Tryal; nay, every Man living muſt be beholding to thy *Mercy* to be acquitted.

XI. This Life being a State of ſo many Imperfections, that we are all liable to great Failures; To ſay, we are in a State of Perfection, and that we live without Sin, is a moſt notorious Falſity, and is a thing unbecoming the Truth and Simplicity of our Religion: But if we acknowledge our Sins before God, and truly repent us of them, God, out of his *Faithfulneſs* and *Juſtice*, will, upon our performing thoſe Conditions, make good his Promiſe to us on that behalf, in pardoning them: And will keep us clean, for the future, from any groſs Sin, by granting us the Aſſiſtance of his Holy Spirit, which will *confirm and eſtabliſh us in every good work*, Rom. xvi. 20. 1 Theſſ. iii. 13. 1 Pet. v. 10.

## *PARAPHRASE on the EXHORTATION.*

I. My *Dear* Fellow-Chriſtians, the Holy Scriptures, (whoſe Authority you and all Faithful People profeſs the greateſt Reverence for) not only in thoſe ſeveral Paſſages which I have now read unto you, but in many other places, do exhort us, to *confeſs* unto God our innumerable Tranſgreſſions which we have committed againſt his Sacred Laws. Beſides, it is the greateſt Folly for us to hope to diſſemble them, or to extenuate them, ſo as to deceive the All-ſearching Eye of God, who ſees every thing nakedly as it is. Nor muſt we be guilty of ſuch a vile Act of Hypocriſy, as, notwithſtanding our many Sins, publickly in the Church, in the *Preſence* of God and his Holy Angels, to ſtand upon our Juſtification. But if we would do as ſincere Chriſtians ought, we muſt perform theſe three Parts of true Repentance. *Firſt*, With an *humble and lowly Heart* confeſs our Sins to God, with a Dejectedneſs and Confuſion like that of the Publican, who *ſtood afar off and would not lift up his Eyes to Heaven*. *Secondly*, We muſt add to this, a true *Penitent Sorrow* of Mind, for having offended ſo good a God, and for having brought ourſelves into ſo great danger. And *Laſtly*, We muſt, from theſe Conſiderations, take ſuch a Diſguſt againſt our Sins, as to reſolve to be *obedient* to God's Laws for the future. Now if we purſue this Method in our Repenting of our Sins, we need not deſpair of God's Forgiveneſs of them. But ſtill we muſt not think that a Repentance ſo circumſtantiated, will be any meritorious Cauſe, whereby we may claim from God an Impunity of our Sins; for that is owing only to the infinite *Goodneſs and Mercy* of God, reached out to us in the Myſtery of our Redemption, and by the Suffering of our bleſſed Lord for us.

II. And *though we ought at all times*, or in thoſe more frequent Courſes of private Devotion (which we are by our Religion oblig'd to, *Eph.* vi. 18. 1 *Tim.* vi. 8.) to exerciſe this Duty of Confeſſion, which is ſo eminent a part of Prayer: There is certainly a greater reaſon to make uſe thereof in the ſolemn Aſſembly of Chriſtians in the Church, where they meet together to perform the four great parts of Religious Worſhip. 1. *Thankſgiving* for Mercies received, 2. *Praiſe* and Adoration of the Excellencies and Goodneſs of God, 3. *Hearing* God's Word read and preach'd, 4. Petition, or *Asking* of God Spiritual and Temporal Bleſſings. But without a Confeſſion of our Sins, and the other neceſſary parts of true Repentance, we cannot rightly perform any of theſe publick Duties. We cannot thank God as we ought, when we ſtill continue to abuſe his Mercies: We cannot praiſe and admire his Perfections, which, in an unregenerate State we have little ſenſe of: We cannot be devout Hearers of God's Word, with all our carnal Affections about us: Nor can we hope for a Succeſs of our Prayers, which by the Wickedneſs of our Lives are become an Abomination unto God.

III. Wherefore I earneſtly deſire of every one of you (as well Laity as Clergy) to addreſs yourſelves, with me, to God in devout Prayer; which I, as God's Miniſter, for myſelf and you, offer up to the *Throne of God's Grace*: which I do not ſo ſolitarily, by myſelf, as the Prieſt was to do under the Jewiſh Diſpenſation, (*Exod.* xxx. 7. *Luke* i. 10.) and as the Papiſts ſince have imitated; but I deſire you, who have higher Privileges, by virtue of Chriſt's



Covenant

here preſent, to accompany me with a pure Heart and humble Voice unto the Throne of the Heavenly Grace, ſaying after me.

¶ *A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

I. ALmighty, and moſt merciful Father; We have erred, and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices, and deſires of our own hearts. We have offended againſt thy holy Laws. We have left undone thoſe things, which we ought to have done; And we have done thoſe things, which we ought not to have done; And there is no health in us. II. But thou, O Lord, have mercy upon us, miſerable Offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy Promiſes declared unto mankind in Chriſt Jeſu our Lord. III. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober Life, To the Glory of thy Holy Name. Amen.

¶ *The Abſolution, or Remiſſion of ſins, to be pronounced by the* (a) *Prieſt alone, ſtanding; the People ſtill kneeling.*

I. Almighty

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Covenant (*Eph.* ii. 14. 1 *Pet.* ii. 5.) to *accompany* me thither; repeating after me thoſe Words which the Church has preſcribed upon this occaſion: Intreating you, that you would manifeſt in your Devotion, thoſe Effects of a *pure Heart*, Sincerity, Attention, Gravity, and whatever elſe becomes the devout Worſhip of God; taking care that in all your Reſponſes you avoid, as on the one ſide, a loud clamorous Voice, ſo, on the other ſide, an inarticulate Motion of the Lips; and that you make uſe of only ſuch a *low and humble Voice*, as may be ſuitable in this Solemnity.

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*PARAPHRASE on the General Confeſſion.*

I. O Lord, we addreſs our ſelves to thee, in conſideration of thoſe Attributes of thine, which moſt diſpoſe thee to pardon Sinners: Thy *Omnipotence*, by which thou art endowed with a ſufficient Power to help us; and thy *Mercifulneſs*, by which thou haſt always a Will to do it: Having likewiſe a comfortable Expectation of Forgiveneſs from that Relation of *Fatherhood*, which thou art pleaſed to own, that thou doſt bear towards us. We muſt to our ſhame, confeſs, that we have, by our Sins of Surpriſe and Infirmity, *erred*, and made ſmaller Steps out of the Path of our Duty; and, at other times, *ſtrayed*, and made larger Excurſions from thoſe Ways which the Holy Religion thou haſt revealed, has chalked out to us, to walk in; and this (to uſe our Saviour's Similitude) not unlike *loſt Sheep*, that ſtraggle from their Shepherd, and are thereby expoſed to innumerable Dangers. We acknowledge that we have, too often, conſented to thoſe unlawful *Deſires*, which we have been prompted to by our corrupt Nature, and original Depravation. We have added to theſe, many actual Offences againſt thy Holy Laws, which we are ſo ſtrictly obliged to obſerve. Beſides, we acknowledge ourſelves to have been guilty of many ſeveral kinds of Actual Sins, being anſwerable for many Sins of Omiſſion, by neglecting the ſeveral Duties commanded us: And many Sins of Commiſſion, by a wilful doing what was forbidden us. So that there is no part of our Souls *healthy*, or free from Sin, but they being, as it were, under an univerſal Sickneſs, *Iſai.* 1. 6. [Or, we can hope for no Health or Salvation from ourſelves.] II. We fly therefore to thy Goodneſs, O God, for a Deliverance from this Burden of our Sins, and (like the Penitent Publican, *Luk.* 18. 1.) Beſeech thee *to be merciful to us miſerable Sinners*. Remit therefore, we pray thee, the Puniſhment which is due to our Sins, upon our Confeſſion of them, and hearty Repentance for them. And upon our being truly *Penitent*, *reſtore us* to thy Favour, which we have forfeited by our Diſobedience; and *Gal.* 6. 1. let us enjoy the Benefits of thine Eleſt Saints, whoſe Privileges wicked impenitent Sinners are excluded from: As thou haſt promiſed to us in the Charter of the Goſpel delivered to us by Jeſus Chriſt. III. Therefore we beſeech thee, O Gracious God, not for the ſake of any Saint or Angel, but for the ſake of thy dear Son, in whoſe *Name*, *when we ask any thing*, *thou haſt promiſed to give it*, John 16. 23. to afford us ſuch a powerful Aſſiſtance of the Grace of thy Holy Spirit, that, for the future, we may faithfully diſcharge all the parts of our Chriſtian Duty: That we may live *Godlily*, in paying a devout Worſhip to Almighty God; That we may live *Righteouſly*, in doing all Acts of Juſtice and Charity to our Neighbour: And *Soberly*, in performing all the Duties of Temperance, Chaſtity, and other Vertues which relate to ourſelves. Nor do we deſire this, to reflect any Honour upon ourſelves, or to acquire any Merit by ſuch a Religious Life; but only that the greater Glory may be aſcrib'd to thy Goodneſs, by whoſe Grace we expect to have thoſe Diſpoſitions and Habits to be wrought in us.

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*NOTES.*

(a) *Prieſt alone.*] It may be a doubt, Why in the place of the word *Prieſt*, which ſtands now in the preſent Common-Prayer-Book, the Compilers of King *Edward*'s Second Common-Prayer-Book, and of Queen *Elizabeth*'s, put the word *Miniſter*? And whether by virtue of that word, a Perſon, not in Prieſt's Orders, might have read the Abſolution, whilſt that Rubrick ſtood? for it muſt be obſerved, That when the Abſolution was introduced in the Second Book of *Edward* VI. it had this Rubrick before it; *The Abſolution to be pronounced by the Miniſter alone*: And ſo in Queen *Elizabeth*'s Book. Now whereas by the Firſt Book of *Edward* VI. Mattens was to be read by a Prieſt, (for in the firſt Rubrick thereof it is ſaid, *The Prieſt being in the Quire ſhall begin with a loud Voice the Lord's Prayer*, which was then the beginning of the Service:) In the Second Book of King *Edward*, when the Sentences, Exhortation, Confeſſion, and Abſolution were added, we hear no more of *Prieſt*, but all is turned into *Miniſter*: *The* Miniſter *ſhall read with a loud Voice the Sentences. A General Confeſſion to be ſaid by the whole Congregation, after the* Miniſter, *kneeling.* And ſo before the Abſolution, *An Abſolution to be pronounced by the* Miniſter *alone.* This has occaſioned ſome Perſons to think, that not only the Service, but the Abſolution too might formerly have been read by one, that is only a Miniſter in the general ſenſe of the Word, tho' he were not a Prieſt. But this will appear to be a Miſtake, when we have conſidered, that in the Language of that Time, when the Common Prayer-Book was compiled, *Prieſt* and *Miniſter* were ſynonimous Terms, and ſignified the ſame thing. And this is evident from that very Second Book of *Edward* VI. for tho' we have two or three times *Miniſter* in the Rubricks, at the beginning of Morning Prayer; yet the Evening Prayer begins with, *The Prieſt ſhall ſay*, (2 B. *Edw.* VI. Ev. Pr.) But what? *Our Father which*, &c. indeed follows after; but if we turn back to the Rubrick before Morning Prayer, it is thus directed, *At the beginning both of Morning and Evening Prayer, the Miniſter ſhall read with a loud Voice, ſome one of theſe Sentences of the Scriptures that follow. And then he ſhall ſay that which is written after the ſaid Sentences*, i. e. The Exhortation, Confeſſion, and Abſolution. So that ſince the Evening Prayer is to be read by the *Prieſt*, according to this Book, the Confeſſion, Abſolution, and other parts of the Morning Service is to be read by a *Prieſt*, tho' *Miniſter* be only mentioned.

But this Matter will be yet clearer, if we conſider the identical uſe of the word *Prieſt* and *Miniſter*, even in the Firſt Book of *Edward* VI. for the *Prieſt*, who by the firſt Rubrick of that Book is placed in the Quire, is obliged to turn towards the People when he reads the Leſſons, and in that Rubrick he is called *Miniſter*; *The Miniſter that readeth the Leſſon ſtanding, and turning him ſo as he may beſt be heard of ſuch as be preſent.* Preſently after he is called *Miniſter* again, *Then the Miniſter ſhall ſay the Credo, and the Lord's*

# EVENING PRAYER.

I. ALmighty God, *the Father of our Lord Jeſus Chriſt*, who deſireth not the death of a Sinner, but rather that he may turn from his Wickedneſs and live; and hath given Power and Commandment to† his Miniſters, to declare and pronounce to his People, being Penitent, the Abſolution and Remiſſion of their Sins: He * *pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel.* II. Wherefore let us beſeech him, to grant us true Repentance, and his Holy Spirit, ‡ that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our Life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal Joy, through Jeſus Chriſt our Lord.

¶ *Then*

*Lord's-Prayer.* But when he comes to the Verſicles he is called *Prieſt* ſeven times together.

In the Rubricks before the Communion-Service in that Book, he is called three times *Curate*, and once *Miniſter*. In moſt places of this Office he is called *Prieſt*, but when he is to read the Epiſtle he is called *Miniſter*. In the diſpoſal of the Elements before Conſecration he is called the like; *Then ſhall the Miniſter take ſo much Bread and Wine as ſhall ſuffice for the Perſons appointed to receive.* In the Rubrick for the Order of Reception, he is called both *Prieſt and Miniſter*, *Then ſhall the Prieſt firſt receive the Communion in both kinds himſelf, and next deliver it to other* Miniſters, *if any be there preſent (that they may be ready to help the chief* Miniſter) *and after to the People. And the* Miniſter *delivering the Sacrament of the Bloud*, &c.

In the Office of Baptiſm he is called about fourteen times *Prieſt*, and twenty times *Miniſter*.

In the Office of Matrimony the Words are uſed likewiſe promiſcuouſly; *The* Prieſt *ſhall ſay the Exhortation. The* Prieſt *ſhall ſay unto the Woman. The* Miniſter *ſhall ſay, Who giveth this Woman? The* Miniſter *receiving the Woman at her Father' hands.* Then twice *Prieſt*, viz. *The* Prieſt *taking the Ring. Then ſhall the* Prieſt *join their right hands.* Then again twice *Miniſter*, viz. *Then ſhall the* Miniſter *ſpeak unto the People; And the* Miniſter *ſhall add this Bleſſing.* And ſo ſometimes *Miniſter*, and ſometimes *Prieſt* to theend of this Office, and the other which follow. I ſhall only make one Remark more, and that is on the laſt of the common Offices, *viz.* that of the Commination; and there 'tis ſaid, *The* Prieſt *ſhall go into the Pulpit and ſay thus, Brethren, In the Primitive Church*, &c. but the ſame *Prieſt* who is to ſay this in the Pulpit, is called *Miniſter* at leaſt fourteen times afterwards. I think this makes it inconteſtably evident, That the words *Prieſt* and *Miniſter* are uſed promiſcuouſly in the Firſt Book of King *Edward* VI. And if we look into our other Common-Prayer-Books, we ſhall find very little Correction herein, and that the ſame Rule will hold in them likewiſe.

But that *Miniſter* did ſignify a *Prieſt*, when the Common-Prayer was compiled, we may learn from our Statutes, which were made about that time: In the Reign of *Henry* VIII, when Chanteries and Free-Chapels were diſſolved, the Incumbents of them were called Miniſters. *Prieſts, Wardens, Maſters*, Miniſters, *Governours, Rulers, or other Incumbents of them*, 37 *Hen.* VIII. cap. 4. And ſo in the firſt of *Edward* VI. *Miniſter* of Free-Chappels is ſeveral times mentioned. In the Act of Uniformity of *Edward* VI. *All and ſingular* Miniſters, *in any Cathedral Church*, &c. *ſhall be bound to ſay Mattens, Evenſong*, &c. Anno 2 *Edw.* VI. *That if any Parſon, Vicar, or other whatſoever* Miniſter ——— *to ſing or ſay Common-Prayer. Any Parſon, Vicar, or other* Miniſter ——— *to ſing or ſay common or open Prayer*, ib. *All and ſingular* Miniſters, *in any Cathedral*, &c. 1 Eliz. cap. *Any manner of Parſon, Vicar, or whatſoever* Miniſter, *that ſhould ſay or ſing Common-Prayer*, &c. ib. And ſo in a Statute of the 13th of that Queen, *Every Perſon——which doth or ſhall pretend to be a Prieſt, or a* Miniſter *of God's Holy Word and Sacraments, by reaſon of any other Form, Inſtitution, Conſecration, ſhall ſubſcribe to all the Articles of Religion. None ſhall be made a* Miniſter, *or admitted to preach and adminiſter the Sacraments, being under the Age of four and twenty Years.* This Clauſe has been the Rule of our Age for going into Prieſt's Orders, ever ſince the making of this Act. In the ſame Act, the Office of *Deacon* is contradiſtinguiſh'd to the Office of *Miniſtry*; *None ſhall be admitted to the Office of Deacon or* Miniſtry, *unleſs he firſt ſubſcribe the ſaid Articles*, ib. Innumerable are the Inſtances of the ſame ſignification of the word *Miniſter*, in the Writers who lived about thoſe Times; as particularly in *Fox* and *Whitgift*. I find one very appoſite place quoted ready to my hands, in Mr. *Strype*'s Hiſtory, out of the Anſwer to the Admonition, *For as we give to the Miniſter place above the Deacon, to the Biſhop above the Miniſter*, &c.

If it be asked, How it happens that the word *Miniſter* came to be uſed at this time for one in Prieſt's Orders, or for the chief Paſtor, or what we call now the Miniſter of the Pariſh, whereas formerly it was not generally ſo? I anſwer, That the Proteſtants brought this into the more common uſe, it being a Name of Humility, and more proper, they thought, for the Reformed Clergy, than the word *Prieſt*; which word had been abuſed by the Papiſts, who underſtood by it, not ſo much a *Presbyter* of the Church, as one who was a *Sacerdos*, or Sacrificer, and whoſe Office it was to offer up the Sacrifice of the Maſs. For this reaſon they choſe to call their Clergy by the Name of *Miniſters*; as may be ſeen not only in the Writings of *Luther, Melanchon, Calvin, Bucer*, the Confeſſions of the ſeveral Churches; but alſo by the Drawers up of the *Interim*, who were not Proteſtants. *Vid. Interim cap. de Miniſtris Eccleſiæ.*

Indeed the Papiſts are wont to ſcoff at our Proteſtant Clergy for calling ourſelves by this Name, which they tell us is of no Antiquity in the Church, nor has any Authority but what the Parliament has given it. But I anſwer, There is no ground for this Calumny; for this Word was uſed in *England* before the Reformation, in the ſame ſenſe it has been ſince; for ſo it is uſed by the Council at *Lambeth*, *Ne quis à prædictis per ignorantiam ſe excuſet, quæ tamen omnes* Miniſtri *Eccleſiæ ſcire tenentur*, &c. Conc. Lamb. By which is meant Miniſters of Pariſhes; for the Title of this Chapter is, *De Informatione Parochianorum.* And *Lyndwood*, in his Gloſs upon theſe words, ſays, *Miniſtri, Hoc intelligas de iis quibus regimen plebis eſt commiſſum.* And afterwards, *Vox Miniſter propriè refertur ad eos qui Officia Eccleſiaſtica adminiſtrant*, Art. 81. *di. oportet. cum ſimilibus. ut ſc. Miniſter ſumatur pro Rectore vel Gubernatore Eccleſiæ*, Lynd. Prov. Lib. I. Tit. I. And elſewhere he ſays, *Miniſter ponitur pro Rectore vel Gubernatore*; for which he quotes the Canon-Law, *De offic. Ordinarii c. præſenti v. Miniſtris. Li. 6.* Nor is this Title of *Miniſter* uſed only in the Canon and Statute-Law, but the Fathers alſo frequently give it to the Clergy; for ſo the Word is uſed by St. *Auſtin*, *Si ſuperbus fuerit* Miniſter *cum Diabolo comparatur, ſed non contaminatur donum Chriſti: quod per illum fluit purum eſt. If a* Miniſter *be proud he is compared to the Devil; but however the Gift of Chriſt is not defiled: that which paſſes through his hands is pure*, &c. *viz.* the Sacrament, *Aug. Tract. 5. in Joh.* So, before him, *Tertullian*, ſpeaking of a Prieſt that had been twice married, *Quomodo audebit orationem ducere ad Altare* (as *Rigaltius* reads it) *de qua erubeſcente, & ipſe ſuffunditur ſanctus* Miniſter. *How ſhall he dare to put up a ſhameful Prayer to the Altar, which he, the Holy* Miniſter, *himſelf bluſhes at?* So St. *Cyprian*, *Non in Miniſtris fides integra. The Faith of ſome of the Clergy has not been entire*, Cypr. de Lapſis. Indeed this ſignification of the Word is not uſual among the Greek Fathers, becauſe Διάκονος, which anſwers to it, ſignifies the peculiar Order of a Deacon, in Church-Language. But however, St. *Paul* calls himſelf ſeveral times, Διάκονος, or *Miniſter*. Διὰ τὸ Εὐαγγέλιον, ὃ ἐγενόμην Διάκονος, *By the Goſpel, of which I was made*, or am become, *a Miniſter*, 1 *Cor.* iii. 7. And ſo, *Coloſſ.* i. 23. *Whereof I Paul am made a Miniſter.* And 2 *Cor.* vi. 4. *But in all things approving our ſelves*, ὡς Θεοῦ Διάκονοι, *as the Miniſters of God.* And in this ſenſe ſome of the Greek Fathers will have that place of St. *Paul* to the *Philippians*, Phil. i. 1. *to the Saints in Chriſt Jeſus, which are at Philippi, with the Biſhops*, καὶ Διάκονοις, and Miniſters. Upon which Paſſage, St. *Chryſoſtom* ſays, Τότε καὶ ἴσως ἐκοινώνουν τοῖς ὀνόμασι, καὶ διάκονος ὁ ἐπίσκοπος ἐλέγετο. Then the Clergy were called by one common Name, and even the Biſhop was called Διάκονος, or Miniſter, *Chryſ. Hom.* I. *in* 1 *cap. Ep. ad Phil.* So *Theophylact*, who generally copies after St. *Chryſoſtom*, Ὅπου καὶ ὅπου διαχωρίζει τὰ ὀνόματα, ἀλλὰ καὶ οἱ ἐπίσκοποι, διάκονοι καὶ πρεσβύτεροι ἐκαλοῦντο. Then Titles were not diſtinguiſhed, and Biſhops were called both Presbyters, and Διάκονοι, or Miniſters, *Theophyl. in locum.* And this carries the uſe of the word *Miniſter* as high as can be deſired, and does clearly ſhew the identical ſignification of the words *Prieſt* and *Miniſter*.

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*PARAPHRASE on the Abſolution.*

I. The Almighty God (who ſtands poſſeſſed of the ſole Power of all things in Heaven and Earth, who is not willing that any Sinner ſhould everlaſtingly periſh, *Ezek.* 18. 28. but rather, that repenting of his Sins, he ſhould live in eternal Happineſs; and, to this end, hath

# EVENING PRAYER.

¶ † *Then the Miniſter ſhall kneel, and ſay the Lords Prayer; the People alſo kneeling, and repeating it with him.*

OUr Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from Evil: For thine is the Kingdom, the Power, And the Glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall* * *ſay,*

‡ O Lord, open thou our lips.

*Anſwer.*

And our mouth ſhall ſhew forth thy praiſe.

*Prieſt.*

O God, make ſpeed to ⸸ ſave us.

*Anſwer.*

O Lord, make haſte to ∴ help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

** Glory be to the Father, and to the Son: and to the Holy Ghoſt;

*Anſwer.*

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

*Prieſt.*

†† Praiſe ye the Lord.

*Anſwer.*

The Lords name be praiſed.

¶ † *Then ſhall be ſaid or ſung the Pſalms in order as they be appointed. Then a Leſſon of the Old Teſtament, as is appointed: And after that,* Magnificat *(or the Song of the bleſſed Virgin* Mary*) in Engliſh as followeth.*

Magnificat. *S. Luke* 1. 46.

MY ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour.
II. For he hath regarded: the ⸸ lowlineſs of his hand-maiden.

III. For

hath given Authority and expreſs Command to the Miniſters of the Goſpel, *Mat.* xviii. 18. *John* xx. 23. to declare remiſſion of Sins to Perſons who are truly Penitent:) He, by the Mouth of his Miniſter, pronounceth Pardon and Abſolution to every one of you that is endowed with the requiſite Qualifications for it, *i. e.* a true Repentance of his Sins, and a ſtedfaſt Belief of the Holy Goſpel, *Mark* i. 15. *Acts* xx. 21. II. Therefore that we may receive the Benefit of this Holy Ordinance, let us pray to God, of *whom cometh every good and perfect gift*, Jam. i. 17. to afford us the Grace of true Repentance, and withal the Aſſiſtance of his Holy Spirit; for without the Illumination of this bleſſed Spirit, which *helps our Infirmities*, Rom. viii. 26. our Devotion will not be *well-pleaſing to him*, Gal. iv. 6. which Holy Spirit is likewiſe neceſſary, that we may not return to our Sins again; but that our Souls, which have formerly been polluted with many Vices, may ſhine with that *Purity* and *Holineſs* which the Goſpel requires. So that when we come to die, we may *enter into the Joy of the Father*, through the Merits of Jeſus Chriſt our bleſſed Redeemer.

*appointed in the Morning Prayer, the Presbyter ſhall ſay or ſing,* Our Father, *&c. Sc. Lit.*

* *or ſing.* Sc. Lit.
‡ Theſe two Verſicles not in 1 B. *Edw.* VI.
∴ Save me. 1 *B.* Edw. VI.
** All ſtanding up as often as it is repeated. *Sc. Lit.*

†† The Lord's Name be praiſed. *And from Eaſter to Trinity-Sunday,* Hallelujah. 1 *B.* Edw. VI.

¶ † *Then Pſalms in order as they be appointed in the Table for Pſalms, except there be proper Pſalms appointed for that day. Then a Leſſon of the Old Teſtament, as it is appointed likewiſe in the Kalendar, except there be proper Leſſons appointed for that day. After that,* Magnificat *in Engliſh as followeth.* O. C. P.

⸸ Low eſtate. *Sc. Lit.*

## *VARIOUS READINGS.*

*Note*, That the Evening-Prayer began here in the Old Common-Prayer-Books, the Sentences, Exhortation, Confeſſion, *&c.* being to be ſupplied out of the Morning-Prayer, they not being printed, as they are now, over again.

† ¶ *After the Sentences, Exhortation, Confeſſion, and Abſolution, as is*

## *PARAPHRASE on the* Magnificat.

I. My Soul doth praiſe the Lord; and thankfully rejoice in God, who has protected me under my helpleſs Condition, and beſtowed ſo great Benefits upon me.

II. For he has been pleaſed to ſhew the higheſt regard to his poor Maid-ſervant, when ſhe lay under the meaneſt Eſtate and Condition.

III. For

III. For behold, from henceforth: all generations ſhall call me bleſſed.
IV. For he that is mighty hath magnified me: and holy is his Name.
V. And his mercy is on them that fear him: throughout all generations.
VI. He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.
VII. He hath put down the mighty from their ſeat: and hath exalted the humble and meek.
VIII. He hath filled the hungry with good things: and the rich he hath ſent empty away.
IX. He remembring his mercy hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.
Glory be to the Father, and to the Son: and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm; ∴ Except it be on the nineteenth day of the month, when it is read in the ordinary courſe of the Pſalms.*

## Cantate Domino. *Pſal.* 98.

I. O † Sing unto the Lord a new ſong: for he hath done marvellous things.
II. With his own right hand, and with his holy arm: hath he gotten himſelf the victory.
III. The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.
IV. He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.
V. Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoice and give thanks.
VI. Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.
VII. With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.
VIII. Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

IX. Let

III. For after this gracious Indulgence of his, no one can upbraid me for the meanneſs of my Circumſtances; but all future Generations ſhall look upon me to be the moſt happy of Mortals.
IV. For I am exalted to the greateſt of Honours by the Almighty God himſelf; for which unaccountable Favour, I ſhall for ever glorifie his holy Name.
V. Not only for this Honour conferred upon my ſelf, but for his Mercy continued to his Faithful Servants, *Abraham*, *Iſaac*, &c. many Generations after their death.
VI. He, by chooſing a poor Maid to bring forth the Meſſias into the World, has ſhewed what his omnipotent Arm or Power could do; and has quell'd the proud Imaginations of their Hearts, who expected him to make his entrance upon Earth, in a more ſplendid manner.
VII. He has pulled down thoſe great Perſons in the World, who had aſſumed to themſelves a place of Dignity above others, and fruſtrated the Expectations of all the illuſtrious Ladies of the Univerſe, who might have expected this Honour to be done to them; and has exalted to this unparallel'd Dignity, a poor and humble Virgin.
VIII. He having no reſpect of Perſons, has conſidered Charity more than Magnificence; as one that chooſes rather to Feaſt the Poor, than to Feed the Rich.
IX. And in this he has *remembred his Mercy*, i. e. ſent Relief to his diſtreſſed People (vid. 2 *Chron.* vi. 42.) of the Jewiſh Nation; herein making good his everlaſting Promiſe, which he made to *Abraham* and his Seed.

### *VARIOUS READINGS.*

∴ *Theſe words were added in the laſt Review.*
† *This Pſalm not in the* 1 *but in the* 2 *of* Edw. VI.

### *PARAPHRASE on* Cantate Domino.

This Pſalm is thought to be a Prophetical Exultation, for the ſpreading of the Goſpel.
I. O ſing unto the Lord a new and extraordinary Song, for he hath done for the ſake of his Church, things full of Amazement and Aſtoniſhment.
II. He, not by any mortal Hand, but by his own omnipotent Arm, has gain'd a Victory; and that not only over our Temporal, but over our Spiritual Enemies.
III. He hath manifeſted his Salvation, univerſally extended, by the coming of the Meſſias: He has manifeſted his Righteouſneſs, in deſtroying the Kingdom of Darkneſs, to all the Heathen World.
IV. He hath remembred the Promiſe of the Meſſias, made to the ancient Patriarchs of the Jews; and all the Heathen Nations have ſeen (that is, in the Prophetick Phraſe, ſhall ſee) that Salvation or Bleſſing which they ſhall receive from *Abraham*'s Seed, *Gen.* xii. 3.
V. Therefore, O all ye Heathen Countries, ſince you are to partake of this ineſtimable Bleſſing, do you, as a Mark of your Thankfulneſs to ſo gracious a God, joyn with us Jews in our Praiſes to the Lord.
VI. Do you Praiſe the Lord together with us, upon the moſt tuneful Inſtrument; the Harp, and join to this a vocal Muſick, ſinging ſacred Songs, in Thankfulneſs to God, for ſo great a Bleſſing.
VII. Let there be added to the ſacred Conſort, the moſt melodious Wind-Muſick in uſe among us, Trumpets and Pipes; to raiſe our Joy to the greateſt height, when we appear in the Preſence of the great *Jehovah*, who is King of Heaven and Earth.
VIII. Let the Waves of the Sea join their Murmurs, to make up the Harmony: Let all the whole Orb of the Earth, and all the Inhabitants of it, come in for their parts in the univerſal Chorus.

IX. Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

X. With righteouſneſs ſhall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then a Leſſon of the New Teſtament, as it is appointed: And after that,* (b) Nunc dimittis *(or the Song of* Simeon*) in Engliſh, as followeth.*

*Nunc dimittis.* S. Luke 2. 29.

I. LOrd, now letteſt thou thy ſervant depart in peace: according to thy word.

II. For mine eyes have ſeen: thy ſalvation,

III. Which thou haſt prepared: before the face of all people;

IV. To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm; * Except it be on the Twelfth day of the month.*

*Deus miſeratur.* Pſal. 67.

I. GOd be † merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us;

II. That thy way may be known upon earth: thy ſaving health among all nations.

III. Let the people praiſe thee, O God: yea, let all the people praiſe thee.

IV. O let the nations rejoice and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

V. Let

IX. Let the daſhing of the Waters in the Rivers imitate the clapping of Hands, in this general Dance and rejoicing of Nature: Let the Hills, by a pleaſant Verdure, ſeem to ſmile and ſing; ſince the Great God himſelf makes his appearance upon Earth, to govern Men by his Laws.

X. He ſhall then govern Mankind, not by the imperfect Dictates of Nature's dim Light, nor by Ceremonial Precepts; but by New and Divine Laws, full of Equity and Gooodneſs.

*NOTES.*

(b) *Nnnc dimittis.*] *Simeon*, the Author of this Hymn, is by *Scultetus*, *Lightfoot*, and *Altingius*, thought to be the famous Rabbi *Simeon Ben Hillel*, who oppoſed the Temporal Kingdom of the Meſſias, and chief Governour of the Sanhedrim. His Age agrees to the time of Chriſt, by the words of a Jewiſh Writer: *Jeſus of* Nazareth, *born in* Bethlehem Juda, *a mile and a half diſtant from* Jeruſalem, *the Year of the Creation* 3761, *which is the* 42*d of* Auguſtus; *and according to this Computation it falls on the days of* Rab. Simeon, *the Son of* Hillel. Ganſius in Gemach. David. Part II. ad an. 3761. But it is probable our *Simeon* was not ſo great a Man; for ſuch a ſtrange Propheſy of ſo noted a Man, muſt needs have made a mighty noiſe in the Herodian Court; and beſides, when the Scriptures mention a conſiderable Man, a Proſelyte to Chriſtianity, or a favourer of it, they give him a great Elogium, as of *Nicodemus*, John iii. 1. *a Ruler of the Jews.* And *Luke* viii. 41. *Jairus*, *a Ruler of the Synagogue.* Luke xxi. 50. *Joſeph*, *a Counſellor*, *a good man and juſt.* Acts xiii. 7. *Sergius Paulus*, the Propretorian, *an underſtanding man.* Beſides, this *Simeon Ben Hillel* was Father to *Gamaliel*, a ſtrict Phariſee and Enemy to the Chriſtians; whoſe Father, if he had thus embraced Chriſt in his Arms, had by him been inſtructed with ſuch Principles, as would have made him, if not a Diſciple, yet more favourable to Chriſt and his Followers.

*PARAPHRASE on* Nunc dimittis.

I. Lord, thou mayſt now, if it be thy heavenly Pleaſure, ſuffer me thy Servant to go down to the Grave in Peace, thou having now diſcharged thy ſelf of thy Promiſe made to me, That I ſhould *not ſee Death before I had ſeen the Lord's Chriſt*, Luke ii. 26.

II. For now to my greateſt Comfort, I have been ſo happy as to ſee, not with the Eye of Faith only, as the Patriarchs and other good People before did, but with theſe, my very own fleſhly Eyes, I have ſeen the Saviour of the World.

III. Whom thou haſt ordained, to purchaſe Salvation, not only for the Jews, but for all People and Nations in the World, and whom all of them, with joint-expectations wait for.

IV. That he ſhould be, as it were, a Light hung out to the Gentiles, who were ſurrounded by darkneſs of Idolatry and Superſtition, to direct them into the way of true Religion; and likewiſe, That he ſhould procure great Glory and Honour to the Jews; That he, whom all Nations expected, ſhould be born among them; That the Goſpel ſhould be firſt preached in their Country; and, That their Countrymen ſhould be the chief Inſtruments of conveying Salvation to ſo many diſtant Countries of the Univerſe.

*VARIOUS READINGS.*

* *Theſe words were added in the laſt Review.*

† *This Pſalm not in the firſt, but in the ſecond of* Edward VI.

*PARAPHRASE on* Deus Miſereatur.

*This Pſalm, tho' it bears the Name of* David *in the Greek and Latin Verſion, was probably written after the Captivity by* Eſdras, *or ſome other inſpired Perſon, and is a Prophecy of the propagation of the Goſpel.*

I. We pray that God with his Mercy and Kindneſs would continually bleſs and protect our Nation; that he would not look upon us, as formerly in his Anger, as it were out of a Cloud; but that he would view us with a ſerene and pleaſant Countenance, and as it were with the Sun-ſhine of his Favour.

II. That thy true Religion may be propagated all over the World, and that every Nation may receive the glad Tidings of their Salvation:

III. Let not the Praiſe and Worſhip of thee, the true God, be confined only to *Judea?* but let the Inhabitants of every Nation come in with us to adore thee.

IV. Nay the Heathen Nations have for their part the greateſt reaſon to exult and triumph, and to praiſe the Goodneſs of God; for he is coming to govern them by righteous and good Laws, who were before under the Government of Satan, and had nothing to guide them, but ſome few Laws or Tendencies of Nature, or ſome Precepts of an old Tradition, which are now almoſt obliterated.

V. Let

V. Let the people praiſe thee, O God: yea, let all the people praiſe thee.

VI. Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

VII. God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ * *Then ſhall be ſaid or ſung the Apoſtles Creed by the Miniſter and the people, ſtanding.*

I. I Believe in God the Father Almighty, Maker of heaven and earth:
II. And in Jeſus Chriſt his only Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into hell; The third day he roſe again from the dead, He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

III. I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ *And*

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V. Let therefore all the Heathen Nations, to whom thou art reaching out ſo great a Benefit, ſing to thy Praiſe. Let every Infidel People teſtifie their Joy and Gratitude in Thankſgivings to thee.

VI. Nay, we ſeem to ſee the happy time of the Meſſias's Reign: The Earth *hath brought forth her Increaſe* (as the Hebrew reads it); fruitful Seaſons, and proſperous Years attend that glorious time: And God who is our peculiar God, ſhall diſtinguiſh us by a particular Mark of his Favour, ſome time or other under this great and holy Government.

VII. God ſhall favour us with moſt ſignal Bleſſings: And all the Nations of the World ſhall worſhip him by the Exerciſe of the true Religion.

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## *VARIOUS READINGS.*

* ¶ *Then ſhall follow the Creed, with other Prayers, as is before appointed at Morning Prayer, after* Benedictus, *and with three Collects: First of the day, Second for Peace, Third for aid againſt all perils, as hereafter followeth; which two laſt Collects ſhall be daily ſaid at Evening Prayer, without alteration.* O. C. P.

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## *PARAPHRASE on the Apoſtles Creed.*

I make this Confeſſion of my Faith, relating to thoſe Truths, which upon the Teſtimony of God himſelf are revealed unto me. I. (*I believe*) that there is one only (*God*) *Deut.* iv. 35. 1 *Cor.* viii. 6. That he is (*Father*) to all Men by Creation, *Mal.* ii. 10. Redemption, *Deut.* xxxii. 6. Adoption, 1 *John* iii. 1. but in a peculiar manner the Father of our bleſſed Lord by eternal Generation, *Heb.* i. 1, 2. *John* vi. 57. I believe farther, that this one God is (*Almighty,*) and is veſted with an infinite Power of doing all things, *Iſa.* xlv. 12. *Rev.* xix. 6. and governing all things at his pleaſure, 1 *Chron.* xxix. 11. *Jer.* xvi. 6. That he was the (*Maker of Heaven and Earth,*) *i. e.* the whole World, and every thing contained therein, *Exod.* xx. 11. *John* i. 1. *Col.* i. 16.

II. I believe likewiſe in Jeſus Chriſt, being verily perſwaded, that he is what his Name (*Jeſus*) ſignifies, the Saviour of the World, *Luke* i. 31. *Mat.* i. 21. *Acts* xiii. 23. That he is (*Chriſt*) or the Meſſias, which was ſo long before his coming promiſed under the Old Teſtament, *Gen.* xxi. 12. *Gen.* xlix. 10. *Mal.* iii. 1. That he is the (*only Son*) of God, begotten from all Eternity, partly as being ſaid to come down from Heaven, *John* vi. 38. partly, becauſe he is recorded in Scripture to have made the World, *Heb.* i. 2. *Col.* i. 15. partly by reaſon he is frequently called God, *John* i. 1. *Phil.* ii. 6, 7. 1 *Tim.* iii. 16. *Rom.* ix. 5. but chiefly, becauſe of the Divine Eſſence being communicated to him, *John* xvi. 15. *John* v. 26. 2 *Cor.* iv. 4. and that in a manner different from all created Beings, *Heb.* i. 13. Who is likewiſe (*our Lord*) by being the true *Jehovah* or Lord, *Hoſ.* i. 7. *Matt.* iii. 3. by having all things put under his Dominion, *Pſal.* cx. 5. by redeeming us from the Power of the Devil, who before had got the Maſtery over us, *Heb.* ii. 14. *Col.* ii. 15. by purchaſing us by his Blood, *Acts* xx. 28. *Eph.* i. 7. by our voluntary becoming his Servants and Scholars by Baptiſm, *Rom.* vi. 6, 13. We believe further, That tho' Chriſt was true Man, *Heb.* iv. 15. yet he was not produced after the ordinary manner of Human Conception, but, by the overſhadowing of the (*Holy Ghoſt,*) *Luke* i. 35. was born of *Mary* a poor Maid of the Lineage of *David*, who continued a (*Virgin,*) notwithſtanding that miraculous Birth, *Luke* i. 27. That he ſuffered an ignominious Death, as was foretold, *Iſa.* liii. 9. *Mark* ix. 12. and this at the time when (*Pontius Pilate*) was Governour under the *Romans* in *Judea*, *Mat.* xxvii. 2. was nailed to a Croſs; a terrible and ſcandalous Puniſhment, which the *Romans* uſed to put their wicked Slaves to death by: That under this grievous Torture he became really dead, *Luke* xxiii. 46. *Mark* 15. 37. and after that by a kind Diſciple was (*buried*), *John* xix. 38. And (*deſcended into Hell*) or *Hades*, the Repoſitory or Place of ſeparate Souls, *Iſa.* v. 14. *Pſal.* xvi. 10. On the (*third day*) after his Crucifixion he roſe again, *Matt.* xvi. 21. *Mark* ix. 31. as he had before foretold, *Matt.* xxvii. 63. After that, in the ſight of a great many credible Witneſſes, he in a moſt glorious manner *aſcended up into Heaven*, *Luke* xxiv. 50, 51. *Acts* i. 9, 10. as the Prophets had long before predicted, *Pſal.* lxviii. 18. *Micah* ii. 13. And was ſhortly after advanced to a moſt eſpecial Honour, which was never vouchſafed to any Perſon before, *Heb.* i. 13. to (*ſit on the right Hand of God,*) *Luke* xxii. 69. 1 *Pet.* iii. 22. which is a Place of the greateſt Dignity in Heaven, 1 *Kings* ii. 19. *Heb.* viii. 1. where he has begun his Spiritual Kingdom, and treads upon the Necks of the great Enemies of his Juriſdiction; Sin, *Rom.* v. 14. Satan, *Heb.* ii. 14. and Death, 1 *Cor.* xv. 26. Who, at the end of the World, ſhall come in a triumphant and glorious Proceſſion, attended with the Angels, 2 *Theſſ.* i. 7. *Matt.* xxv. 31. and ſhall have all Power committed to him, *John* v. 22, 27. *Acts* xvii. 31. to (*judge*) thoſe who ſhall then be alive, 1 *Theſſ.* iv. 15. 1 *Cor.* xv. 51. and thoſe who ſhall be raiſed up from their Graves, *Matt.* xxv. 32.

III. I believe *the Holy Ghoſt* to be very God, and the third Perſon of the bleſſed Trinity; That he is not a Virtue or Grace, as ſome fondly imagine, but a Perſon, *Eph.* iv. 30. *Rom.* viii. 26. *Acts* x. 19. who is called frequently the Comforter, *John* xiv. 26. --- xv. 26. --- xvi. 7. and is expreſly named God, *Acts* v. 4. I further believe, That there is a number of Men, ſequeſtred from the reſt of the World by Faith in Chriſt, and govern'd by his Laws, that have continu'd throughout all Ages from the Apoſtles time, and ſhall do ſo to the coming of Chriſt; which I call the (*Catholick Church,*) which is *Holy*, 2 *Tim.* ii. 19. by reaſon of the holy Profeſſion which they are called to; tho' all the particular Members are not ſo, *Matt.* xiii. 24. It is likewiſe *Catholick* or Univerſal, becauſe of its Diffuſiveneſs throughout the World, *Matt.* xxviii. 19. *Luke* xxiv. 47. I believe, That there is a (*Communion*) of the Saints and Elect People of God, 1 *Cor.* vi. 11. *Eph.* i. 13. with God the Father, 1 *John* iii. with God the Son, *John* xvii. 20. 1 *Cor.* i. 9. with the Holy Ghoſt, *Phil.* ii. 1. *Rom.* viii. 9. and with all the Saints in all the Churches now upon Earth, 1 *John* i. 7. as alſo with all the Saints departed, *Heb.* xii. 22, 23. I believe further, That whereas by our Sins we are become Debters to God's Juſtice, 1 *John* iii. 4. *Matt.* v. 22. ſo through the Blood of Chriſt, who has made Satisfaction for them, *Matt.* xx. 28. 2 *Cor.* v. 18. *Rom.* v. 10. *Col.* i. 10. we may obtain (*Forgiveneſs*) of them, not only in Baptiſm, *Acts* ii. 38. *Acts* xxii. 16. *Eph.* v. 26. but afterwards, if we truly repent of them, 1 *Joh.* ii. 4. 1 *John* 2. 1. I believe likewiſe the (*Reſurrection of the Body,*) not only as a thing poſſible to be done by an Almighty Agent, *Luke* i. 37. *Acts* xxvi. 8. *Matt.* x. 29. but as a thing gene-

# EVENING PRAYER.

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

*Anſwer.*

And with thy Spirit.

*Miniſter.*

¶ Let us pray.

Lord have mercy upon us.
*Chriſt have mercy upon us.*
Lord have mercy upon us.

¶ *Then the Miniſter, Clerks, and people ſhall ſay the Lord's Prayer with a loud voice.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

¶* *Then the Prieſt ſtanding up ſhall ſay,*

I. O Lord, ſhew thy mercy upon us.

*Anſwer.*

II. And grant us thy ſalvation.

*Prieſt.*

III. O Lord, ſave the Queen.

*Anſwer.*

IV. And mercifully hear us when we call upon thee.

*Prieſt.*

V. Endue thy miniſters with righteouſneſs.

*Anſwer.*

VI. And make thy choſen People joyful.

*Prieſt.*

VII. O Lord, ſave thy people.

*Anſwer.*

VIII. And bleſs thine inheritance.

*Prieſt.*

IX. Give peace in our time, O Lord.

*Anſwer.*

X. Becauſe there is none other that fighteth for us, but only thou, O God.

*Prieſt.*

generally expected by the Jews, *Job* xix. 25. *Dan.* xii. 2. That this is clearly promiſed under the Goſpel, *Rom.* xiv. 9.---viii. 11. 1 *Cor.* xv. 21. and moreover, That the ſelf-ſame Body ſhall riſe again, 1 *Cor.* xv. 23. *Rom.* viii. 11. 2 *Cor.* v. 10. And laſtly, That the Reſurrection ſhall extend to bad as well as good Men, 1 *Cor.* xv. 22. *John* v. 28. Finally, I believe the *(everlaſting)* Duration of all bad Men in Miſery, *Matt.* xxv. 41, 46.---x. 28. *Luke* iii. 17. *Rev.* xx. 10. and of all good Men in a State of Glory, which does ariſe from a vacancy from all Sorrow, *Rev.* xxi. 4. from the Viſion of God, 1 *Cor.* xiii. 12. 1 *John* iii. 2. as alſo from unſpeakable Pleaſures, which they ſhall then partake of, 1 *Cor.* ii. 9. *Amen.*

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## *VARIOUS READINGS.*

* *The Suffrages before aſſigned at Mattins, the Clerks kneeling likewiſe, with three Collects.* 1 B. Edw. VI.

## *PARAPHRASE.*

I. *Min:* In the words of the Pſalmiſt, we pray to thee, O God, To *ſhew thy Mercy upon us.*

II. *Peop.* And to grant us thy Salvation, *Pſal.* lxxxvii. 7. that our Souls may be everlaſtingly happy.

III. *Min.* O Lord preſerve our Sovereign Lady the Queen.

IV. *Peop.* And mercifully hear us, when we call upon thee for her Preſervation.

V. *Min.* Let thy Prieſts be cloathed with Righteouſneſs, 2 *Chron.* vi. 41.

VI. *Peop.* And let thy Prieſts rejoice and ſing, *ib.*

VII. *Min.* O Lord, be gracious to the Laity here preſent.

VIII. *Peop.* And bleſs the Clergy, the Lot of thine Inheritance.

IX. *Min.* We deſire of thee, O God, (like the good Princes of old time, *Solomon, Hezekiah, Joſiah*, 1 *Chron.* xxii. 9. *Iſa.* xxxix. 8. 2 *Kings* xxii. 20.) *to give Peace in our Time.*

X. *Peop.* For we cannot procure it by our own Arm; but 'tis thou alone, O Lord, (who fighteſt our Cauſe) *that canſt make us to dwell in ſafety*, Pſalm iv. 5.

XI. *Min.*

# EVENING PRAYER.

*Prieſt.*

XI. O God, make clean our hearts within us.

*Anſwer.*

XII. And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; The firſt of the day; The ſecond for Peace; The third for aid againſt all perils, as hereafter followeth: Which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.*

¶ *The ſecond Collect at Evening Prayer.*

(c) O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect for aid againſt all perils.*

(d) LIghten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us, from all perils and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt. *Amen.*

¶ *In Quires and Places where they ſing, here followeth the Anthem.*

¶ *A Prayer for the * Queens Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; moſt heartily we beſeech thee, with thy favour to behold our moſt gracious Soveraign Lady Queen *ANNE*, and ſo repleniſh her with the grace of thy holy

XI. *Min.* Let us pray with the holy Pſalmiſt, to *make us clean Hearts*, Pſal. li.

XII. *Peop.* And to *renew a right Spirit within us.* ib.

*VARIOUS READING.*

* ¶ *Then ſhall follow the Prayer for the K. Majeſty, with the reſt of the Prayers at the end of the Letany, to the Benediction.* S. L.

*NOTES.*

(c) This Prayer being taken out of the Sacramentary of *Gregory* the Great, is thus worded therein:

*Deus, a quo ſancta deſideria, recta conſilia, & juſta ſunt opera, da ſervis tuis illam, quam mundus dare non poteſt, pacem, ut & corda noſtra mandatis tuis dedita, & hoſtium ſublatâ formidine, tempora ſint tuâ protectione tranquilla. Per dominum noſtrum Jeſum Chriſtum. Amen.* Greg. Lib. Sacr. Miſſa pro Pace.

(d) Φώτισον τοὺ ὀφθαλμοὺς τῆς διανοίας ἡμῶν, μήποτε ὑπνώσωμεν εἰς ἁμαρτίας εἰς θάνατον· ἀπέλασον πᾶσαν ζόφον ἀπὸ τῆς καρδίας ἡμῶν. Χάρισαι ἡμῖν τὸν τῆς δικαιοσύνης σοῦ ἥλιον. *Lighten the eyes of our underſtandings, that we ſleep not in our ſins unto death: drive away all darkneſs from our hearts, and grant us the Sun of thy righteouſneſs.* Euchol. Græc. in Offic. Laud. Or. 3.

*PARAPHRASE on the ſecond Collect.*

O God, from whoſe Grace doth proceed all that is good and vertuous, for without thee, we cannot have a holy deſire, *being not ſufficient to think any thing as of our ſelves*, 1 Cor. 3. 5. We are beholding to thee to *prepare our Hearts*, Prov. xvi. 1. when we are determined by any prudent Counſel, and come to any holy purpoſe or Reſolution; and if we do any good Action, we muſt depend upon thy Aſſiſtance, *who workeſt in us both to will and to do*, Phil. 2. 13. We beſeech thee to give unto us that Bleſſing, which our gracious Lord hath bequeathed unto his faithful Servants, in theſe words, *My Peace I leave unto you; not ſuch as the World giveth, give I unto you*, John xiv. 27. Oh! grant us this bleſſed Peace of Conſcience, here promiſed, which only can be obtained in doing our Duty, and obeying thy Commandments, *There being no Peace to the Wicked*, Iſa. xlviii. 12. Beſeeching thee, if it be thy good Pleaſure, to afford us likewiſe outward Peace, and to place us in a State of Safety and Freedom from any fear of our Enemies; that we may paſs over this ſhort Life in a State of Tranquillity, and be more at leiſure to prepare ourſelves for a better. And this we beg for the ſake of Chriſt's Merits and Satisfaction. *Amen.*

*PARAPHRASE on the third Collect.*

We implore thy Goodneſs, O Lord, in the words of the holy Pſalmiſt, *To enlighten our Darkneſs*, Pſal. xviii. 28. and whereas the black Shades of the Night are now coming towards us, let the Light of thy Countenance ſhine upon us, which will be more comfortable to us, than that of the Sun: And we beſeech thee, out of thy tender Mercy to all thy Creatures, and eſpecially to thy faithful Servants, that thou wouldeſt be pleaſed to defend us from all the Dangers which the Night brings along with it; from Fire and Thieves; from Diſeaſes and ſudden Death; from all unchaſt Thoughts and frightful Dreams; and that thou wouldeſt preſerve us, in Health and Safety, to the next Morning. And this we beg of thee, for the Love which thou beareſt to thy only Son, who intercedes for us. *Amen.*

*PARAPHRASE on the Prayer for the Queens Majeſty.*

O Lord, who doſt vouchſafe to ſuffer us to call thee Father, tho' thou dwelleſt ſo much above us in the higheſt Heaven; thou who art *King of kings and Lord of lords*, 1 Tim. vi. 15. whoſe Providence doth take care of the meaneſt Inhabitants of the Earth, *Luke* xii. 7. but does look with a more watchful Eye upon thoſe, whom thou haſt raiſed to that great and weighty Office of the Regal Dignity, *Eccl.* x. 20. *Iſa.* xliv. 48. we earneſtly beg of thee, that thou wouldeſt, in a more particular manner, extend thy watchful

holy Spirit, that ſhe may alway incline to thy will, and walk in thy way: Endue her plenteouſly with heavenly gifts, grant her in health and wealth long to live, ſtrengthen her that ſhe may vanquiſh and overcome all her enemies; and finally after this life, ſhe may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ ‖ *A Prayer for* **** [*the Princeſs Sophia and all the Royal Family.*]

ALmighty God, ∴ the fountain of all goodneſs, we humbly beſeech thee to bleſs the Princeſs *Sophia*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; ſend down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jeſus Chriſt. *Amen.*

¶ *A Prayer of Saint* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfill now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* xiii.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. *Amen.*

*Here endeth the Order of Evening Prayer throughout the year.*

¶ *Upon*

Care over the Perſon of *ANNE* our Queen; which Bleſſing we are obliged to pray for, even upon a ſevere and perſecuting Princeſs, but ought with more readineſs and earneſtneſs to call upon thee, to ſhower down thy Bleſſing upon ſo good and *gracious a Sovereign*. We beſeech thee to *fill her with thy holy Spirit*, Eph. v. 18. that her *Heart being in thy hand*, Prov. xxi. 1. thou mayeſt diſpoſe her to tranſact every thing in her high Station, as may be agreeable to thy heavenly Will, and conſonant to that holy Law which thou haſt preſcribed. Endue her with the Spirit of Wiſdom and Underſtanding, Counſel and Might, and all other Gifts and Graces which thou ſhalt judge requiſite for her, either as a Prince or a Chriſtian. Grant her *length of days*, Pſal. xci. 16. with Health of Body, and Proſperity of Fortune. Be thou *a ſaving ſtrength to thine anointed*, Pſal. xxviii. 8. that by this ſhe may be enabled to ſubdue her Enemies abroad by victorious Arms, and to defeat the wicked Attempts of her Adverſaries at home. And laſtly, That after a Life ſpent with Holineſs and Happineſs in this World, ſhe may be tranſlated to the everlaſting Joys of the other. And this we beg for the ſake of Chriſt Jeſus our Lord. *Amen.*

*PARAPHRASE on the Prayer for the Royal Family.*

O all-powerful God, who art the *Well of Life*, Pſal. xxxvi. 9. and the inexhauſtible Fountain of Goodneſs, from which all the Comforts of Human Life do proceed; we beſeech thee to bleſs the Princeſs *Sophia*, and all the other Branches of the Royal Family, who by the Laws of the Land are entituled to a right of Succeſſion, in their turns, when thou ſhalt think fit, to the Government of this Nation. *Sanctifie them by thy holy Spirit*, 2 Theſſ. ii. 3. granting them the *Riches of thy Grace*, Eph. i. 7. and be pleaſed to confer upon them the choiceſt of thy Bleſſings; to make up for them as great a Share of Happineſs as this World can afford; and when thou art pleaſed to remove them to the next, let them *receive a Crown of Glory*, 1 Pet. v. 4. in the *everlaſting Kingdom of our God*, 2 Pet. i. 11. *Amen.*

*PARAPHRASE on the Prayer for the Clergy.*

O all-powerful and eternal God, who alone art able to produce thoſe wonderful effects in the Souls of Men, which are frequently viſible in the Miniſtry of the Preachers of thy Word, through the Operation of thy Grace acompanying their Endeavours; we beſeech thee to confer thy *Grace which bringeth Salvation*, Tit. ii. 11. upon all the Biſhops and inferior Paſtors of the Church, and likewiſe upon all the reſpective Congregations whoſe Souls they have the Charge of. And, that there may ſuch a Fruit of their Labours ariſe, as may be pleaſing unto thee, we beg of thee, that thy Bleſſing, like the continual dropping of a kindly *Dew upon the Graſs*, Prov. xix. 12. may give an *Increaſe to what they plant and water*, 1 Cor. iii. 5, 6. in the Preaching of the Word, and other Exerciſes of the Miniſterial Offices. And this we deſire of thee to grant, for the Honour of Chriſt Jeſus, whoſe Honour is highly advanced by the Increaſe of his Church, and the Salvation of Souls. *Amen.*

*PARAPHRASE on the Prayer of St.* Chryſoſtom.

All-powerful God, to whoſe Grace and Favour we owe it, that we have had this opportunity of addreſſing ourſelves unto thee, in the publick Service of the Church; and who haſt promiſed, in thy holy Word, that *when two or three are gathered together in thy Name, thou art in the midſt of them*, Matt. xviii. 19. and that what *they agree on, ſhall be done for them in Heaven*, ib. v. 18. Relying therefore upon thy gracious Promiſe, which thou haſt been pleaſed to make to thy Church, we humbly put in our Plea at the Throne of Grace, to grant all that we have prayed for, ſo far forth (eſpecially as to Temporal Bleſſings) as thou in thy heavenly Wiſdom ſhalt judge expedient: Deſiring thee however, of thy goodneſs, to grant us all neceſſary Knowledge in the Truths of Religion, whilſt we live in this World, and when we ſhall paſs to the other, that thou wouldeſt beſtow upon us everlaſting Life. *Amen.*

*PARAPHRASE on the Bleſſing.*

I now cloſe, my Chriſtian Brethren, this part of the Service with the Benediction uſed by St. *Paul*, 2 Cor. xiii. 14. committing both you and myſelf to the Care and Protection of the ever-bleſſed Trinity; beſeeching the Great God who is three Perſons in one Nature, That the Grace obtained for us by our bleſſed Lord Jeſus in our Redemption, may abſolve us: That the Love of the Father, who is now reconciled to us through his Blood, may juſtify us: And laſtly, That by partaking of the Communication of the Holy Ghoſt, we may be ſanctified. *Amen.*

*VARI-*

# At MORNING PRAYER.

¶ *Upon* * *theſe Feaſts*; Chriſtmas-*day*, *the* Epiphany, *Saint* Matthias, Eaſter-*day*, Aſcenſion-*day*, Whitſun-*day*, *Saint* John Baptiſt, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity *Sunday, ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed*, (d) *this Confeſſion of our Chriſtian Faith*, † *commonly called The Creed of Saint* Athanaſius, *by the Miniſter and People ſtanding.*

*Quicunque vult.*

I. WHoſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith.

II. Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

III. And the Catholick Faith is this: that we worſhip one God in Trinity, and Trinity in Unity;

IV. Neither confounding the perſons: nor dividing the ſubſtance.

V. For there is one perſon of the Father, another of the Son: and another of the Holy Ghoſt.

VI. But the Godhead of the Father, of the Son: and of the Holy Ghoſt is all one: the Glory equal, the Majeſty co-eternal.

VII. Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate: and the Holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: and the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the Holy Ghoſt eternal.

VIII. And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty: and the Holy Ghoſt Almighty.

And yet they are not three Almighties: but one Almighty.

* So the Father is God, the Son is God: and the Holy Ghoſt is God.

And yet they are not three Gods: but one God.

So

*VARIOUS READINGS.*

* ¶ *In the Feaſts of* Chriſtmas, *the* Epiphany, Eaſter, Aſcenſion, Pentecoſt, *and upon* Trinity-*Sunday, ſhall be ſung or ſaid, immediately after* Benedictus, *this Confeſſion of our Chriſtian Faith.* 1 B. *Edw.* VI.

† *Theſe words which follow after* Chriſtian Faith, *were added in the laſt Review.*

*The Presbyter and People all ſtanding.* Sc. Lit.

*NOTES.*

(d) *This Confeſſion.*] This Creed has, by many, been attributed to St. *Athanaſius*, becauſe *Marcellus* and he are ſaid to have left Confeſſions of their Faith with *Julius* Biſhop of *Rome*; and that *Athanaſius* gave in this Creed as his Confeſſion. But 'tis plain, That *Athanaſius* was not the Author of it; becauſe it does not appear to have been known to any till the Sixth Century. Beſides, this Creed oppoſes the *Neſtorians*, *Eutychians*, and *Monothelites*, all which Hereticks ſprang up after *Athanaſius*'s Time. But however 'tis very ancient; for ſome Paſſages out of it, are quoted in the Council of *Toledo*, held *A. D.* 633. And 'tis cited by *Radulphus* and other Authors who wrote about the ſame time. It is an excellent Epitome of the Doctrine eſtabliſhed by the Four firſt General Councils concerning the Holy Trinity.

*PARAPHRASE on* Quicunque vult.

I. Since the Goſpel is to be *preached to every Creature*, Mar xvi. 15. who are to be *baptized in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Luke xxviii. 19. it is neceſſary, in order to every Man's Salvation, that he believe in theſe Three Perſons of the Holy Trinity, into the Names of which he is baptized.

II. And ſince the Apoſtle commands to *hold faſt the form of ſound words*, 2 Tim. i. 7. and we are exhorted to *contend earneſtly for the faith once delivered to the Saints*, Jude iii. Since the Hereſies which oppoſe this Doctrine are called *damnable Hereſies*, 2 Pet. ii. 1. and thoſe who do *not believe* theſe Fundamentals of Chriſtianity, which are the neceſſary Qualifications for Baptiſm, *ſhall be damned*, Mark xvi. 16. we conceive it not any Breach of Chriſtianity to ſay, That they who deſtroy this Faith by Heretical Innovations, without doubt ſhall everlaſtingly periſh.

III. Now this Catholick Faith, which was once delivered to the Saints, is this: That we worſhip the Three Perſons, Father, Son, and Holy Ghoſt, in an Unity of Eſſence.

IV. Neither muſt we, by confounding the Perſons, make them only one Perſon under a different Conſideration; nor, by dividing the Eſſence, make them Three Gods.

V. For, Father, Son, and Holy Ghoſt, have each of them their peculiar Perſonality.

VI. But there is but one Godhead belonging to theſe Three Perſons, having all the ſame equal Glory, and eternal Majeſty.

VII. And all the eſſential Attributes of the Deity, as Uncreatedneſs, Incomprehenſibility, Eternity, and Omnipotence, do belong to every Perſon:

VIII. Yet not in ſuch a diſtant manner, as to imply three different Uncreated, Incomprehenſible and Eternal Beings.

* The like is to be ſaid of the Godſhip, and Lordſhip over the Creatures.

IX. The

So likewiſe the Father is Lord, the Son Lord: and the Holy Ghoſt Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Chriſtian verity: to acknowledge every perſon by himſelf to be God and Lord;

So are we forbidden by the Catholick Religion: to ſay, There be three Gods, or three Lords.

IX. The Father is made of none: neither created, nor begotten.

X. The Son is of the Father alone: not made, nor created, but begotten.

XI. The Holy Ghoſt is of the Father: and of the Son: neither made, nor created, nor begotten, but proceeding.

XII. So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghoſt, not three Holy Ghoſts.

XIII And in this Trinity none is afore, or after other: none is greater or leſs than another;

XIV. But the whole three perſons are co-eternal together: and co-equal.

XV. So that in all things, as is aforeſaid: the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

XVI. He therefore, that will be ſaved: muſt thus think of the Trinity.

XVII. Furthermore, it is neceſſary to everlaſting ſalvation: that he alſo believe rightly the Incarnation of our Lord Jeſus Chriſt.

XVIII. For the right Faith is, that we believe and confeſs: that our Lord Jeſus Chriſt, the Son of God, is God, and Man;

XIX. God of the ſubſtance of the Father, begotten before the worlds: and Man of the ſubſtance of his Mother, born in the world;

XX. Perfect God, and perfect Man: of a reaſonable ſoul, and humane fleſh ſubſiſting;

XXI. Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

XXII. Who although he be God, and Man: yet he is not two, but one Chriſt;

XXIII. One; not by converſion of the Godhead into fleſh: but by taking of the Manhood into God;

XXIV. One altogether; not by confuſion of ſubſtance: but by unity of perſon.

XXV. For as the reaſonable ſoul and fleſh is one man: ſo God and Man is one Chriſt.

XXVI. Who ſuffered for our ſalvation: deſcended into hell, roſe again the third day from the dead.

XXVII. He

IX. The Father is Self-exiſtent, having his Being communicated by none; not created, as Men and Angels; nor begotten, like the Son.

X. The Son receives his Being from the Father, not made as a Creature, but from all Eternity in an ineffable manner, derived from the Father who is the Fountain of the Deity; which Origination in Scripture-Language, is called *Begetting*.

XI. The Holy Ghoſt derives his Eſſence, both from the Father and the Son; which in Holy Scripture is called *going out* or *Proceeding*.

XII. So that one of theſe Perſons only is Father, one only is Son, and another only is Holy Ghoſt; none of the perſonal Attributes being communicable to the other two.

XIII. Neither is there Priority of Dignity, or Superiority of Power, in theſe three Perſons.

XIV. All of them have the like Eternity and Equality.

XV. So that in all our Addreſſes to them, when we pay our Adoration to one Perſon, we worſhip all Three.

XVI. And to think thus of the Trinity, is the true Chriſtian ſaving Faith.

XVII. Moreover, to attain the ſame True Faith, it is neceſſary to believe rightly concerning Chriſt's Incarnation.

XVIII. For we ought to believe, that our bleſſed Lord is both God and Man.

XIX. As he is God, he derived his Divine Nature from the Father, by a Generation before all time: As he is Man, he was made of the Bodily Subſtance of his Mother; and born in time.

XX. Not being only, as the *Arians* pretend, a very highly exalted Creature, but true and *perfect God*: Nor, as the *Apollinarians* imagine, having his Humanity ſwallowed up by his Divinity, but *perfect Man* likewiſe; which Manhood of Chriſt does conſiſt in the Union of a Rational Soul with an Humane Body.

XXI. Enjoying an Equality with the Father in reſpect of his being God; but far inferior to him as he is Man.

XXII. But however, tho' our bleſſed Saviour be both God and Man; yet he is not, according to the Fancy of the Neſtorians, two Perſons; but, by Union of the Deity with the Humanity, he becomes that one ſingle Perſon which we call Chriſt.

XXIII. One, not by turning the Divine Nature into Humane Body; but by aſſuming the Humane Nature into a ſtrict Union with the Divine.

XXIV. And this by a very cloſe and entire Union, yet not ſuch as to confound the two Natures of the Divinity and Humanity, and to make Chriſt have but one Will, (which was the Hereſie of the *Eutychians* and *Monothelites*,) but only by ſuch a perſonal Unity, as we perceive in our own Nature.

XXV. For as the Rational Soul and Humane Body conſtitute one Man, by a Parity of Reaſon God and Man is one Chriſt.

XXVI. This bleſſed Perſon of our Lord, we believe to have ſuffered for our ſakes, to obtain Salvation for us; to have deſcended into *Hades*; and to have riſen again the third day from the Dead.

XXVII. That

XXVII. He aſcended into heaven, he ſitteth on the right hand of the Father, God Almighty: from whence he ſhall come to judge the quick and the dead.

XXVIII. At whoſe coming all men ſhall riſe again with their bodies: and ſhall give account for their own works.

XXIX. And they that have done good, ſhall go into life everlaſting: and they that have done evil into everlaſting fire.

XXX. This is the Catholick Faith: which except a man believe faithfully, he cannot be ſaved.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

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¶ *Here followeth the* (e) *Litany, or General* * *Supplication, to be ſung or ſaid after Morning Prayer, upon Sundays, Wedneſdays, and Fridays, and at other times, when it ſhall be commanded by the Ordinary.*

O God

XXVII. That he hath aſcended up into Heaven, and ſitteth in glorious manner at God's right Hand, and ſhall hereafter come from thence to judge the World.

XXVIII. Before whoſe *Judgment-ſeat*, when he ſhall come, *all Men muſt appear; that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad*, 2 Cor. v. 10.

XXIX. And bad Men *ſhall go away into everlaſting Puniſhment; but the Righteous into Life eternal*, Matt. xxv. 46.

XXX. This is the Catholick Faith which our Saviour and his Apoſtles have taught, the Heretical Oppoſers whereof, cannot, by God's ordinary Mercy, expect Salvation, till they recant their wicked Errors, and Heretical Pravity.

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## *VARIOUS READINGS.*

* The words, *or general Supplication*, and *after Morning Prayer*, added in the laſt Review.

*And without omiſſion of any part of the other daily Service of the Church on thoſe days.* Sc. Lit.

*After the third Collect for Morning-Prayer, called the* Collect for Grace. *Ib.*

The Title in the firſt Book of *Edward* VI. is, *The Letany and Suffrages.*

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## *NOTES.*

(e) *The Litany, or general Supplication.*] Our Church here explains what a Litany is, by the ſame Definition, or one very like to that, which is given of it by the Greek Church, who were beſt qualified to underſtand the import of words in their own Language. Λιτανεία δὲ ἔστι παράκλησις πρὸς τὸν Θεὸν, ἐν ἱκεσίᾳ χοινῇ δι' ὀργὴν διαφερομένην. *A Litany is an Addreſs to God in common Supplication to deprecate his Wrath*, Sim. Theſſ. Opuſc. de Hær. And it is to be obſerved, that the moſt ancient Greek Authors uſe this word, and others of the ſame Root, for the moſt earneſt degree of Supplication, and moſt abſolute Submiſſion. So *Homer*, of *Chryſes*, ſuing for his Daughter,

*The meaning of* Litany, *and ancient uſe of the word in the Greek Tongue.*

——— ἐλίσσετο πάντας Ἀχαιούς. Hom. Il. Lib. I.
——— *He all the Greeks* moſt humbly *did* beſeech.

And when *Ulyſſes* declares how he appeaſed the Infernal Deities and Manes, he ſays,

Τὰς δ' ἐπὶ εὐχωλῇσι λισσόμην ἠδὲ θύεσσι νεκρῶν
Ἐλλισσόμην ——— Hom. Odyſ. Lib. II.

*With Prayers and Vows, to th' Nations of Dead*
*When I had* ſupplicated ———

Thus, when the Trojans thronged about *Priam*, to hinder him from going out of the City Gates, to beg his Son *Hector*'s Body of *Ulyſſes*, *Homer* ſays of him,

Πάντας δὲ λιτέσθαι κελεύει κυλινδόμενον κατὰ κόπρον
Ἑξονομακλήδην ——— Hom. Il. Lib. XXII.

*Throwing himſelf i'th' Dirt, moſt humbly did intreat*
*Them all, by Name, to let him go* ———

And in the ſame place, ſays how well he begs his Son's Body,

Λίσσομαι ἄνερα τύπτον ἀπάλαλον ———
*I humbly will addreſs the cruel Man* ———

Thus, when *Achilles ſupplicated* to the Winds, to blow to burn *Patroclus*'s Body, λιτέσθην ἐλθέμεν, Il. 23. In ſhort, the moſt earneſt Supplications which were made to the Heathen Deities, were called by the Name of Λιτανίαι. So, in a time of Danger, *Dionyſius Halicarnaſſeus* ſays, Λιτανείας ποιεῖσθαι πρὸς ἅπαντα θεῶν καὶ βωμοῖς. Supplications *were made at the Temples and Altars of the Gods.* Therefore, after Chriſtianity had prevailed in the Grecian Countries, they could not find a properer word to expreſs their moſt intenſe and earneſt Devotions, which they put up to God to deprecate his Judgments, than Λιτανεία.

Thus we find ſeveral of theſe Deprecatory Forms in very ancient Writers of the Church. It is to theſe that *Tertullian* refers, when he ſays, *Quando Geniculationibus & jejunationibus noſtris depulſæ non ſunt ſiccitates? When are not the Droughts abated by our Prayers and Faſtings?* Tertul. ad Scap. They are the ancient Church Litanies, which St. *Cyprian* means, when he ſays, *Pro arcendis hoſtibus, & imbribus impetrandis, & vel auferendis, vel temperandis adverſis, rogamus ſemper & preces fundimus. We put up our Prayers and Rogations, for repelling the common Enemies, for Rain or for fair Weather, or* [for moderating Perſecutions, or] *making our Calamities ſupportable*, Cypr. ad Dem. Nor do very early Writers fail to give us an account of the *Interceſſionary* part of the ancient Litanies, as well as the *Deprecatory*; and that almoſt in the very words of our preſent Litany: Ὑπὲρ τῆς ἁγίας καὶ τῆς καθολικῆς ἐκκλησίας, ΔΕΗΘΩΜΕΝ. For the Holy Catholick Church, *Let us ſupplicate.* Ὑπὲρ πασῶν Ἐπισκόπων καὶ Πρεσβυτέρων ὑμῶν, καὶ πασῆς Διακονίας, ΔΕΗΘΩΜΕΝ. For all Biſhops, Prieſts, and Deacons, *Let us Supplicate.* Ὑπὲρ βασιλέων καὶ πάντων ἐν ὑπεροχῇ, ΔΕΗΘΩΜΕΝ. For Kings, and all in Authority, *Let us*, &c. Ὑπὲρ πλεόντων καὶ ὁδοιπορούντων ΔΕΗΘΩΜΕΝ. For all that Travel by Land or by Water, *Let us*, &c. Ὑπὲρ πάντων ἐν μετάλλοις, καὶ ἐξορίαις καὶ φυλακαῖς καὶ δεσμοῖς, διὰ τὸ ὄνομα τοῦ κυρίου, ΔΕΗΘΩΜΕΝ. For all that are in the Mines, and Baniſhment, and Bonds, for the Lord's ſake, *Let us*, &c. Ὑπὲρ πάντων διωκόντων ἡμᾶς, ὑπὲρ πάντων ἔξω ὄντων καὶ πεπλανημένων, ὑπὲρ χηρῶν καὶ ὀρφανῶν, ΔΕΗΘΩΜΕΝ. For thoſe that perſecute us, for thoſe that have erred and are deceived, for Widows and Orphans, *Let us*, &c. Ὑπὲρ τῆς εὐκρατίας τῶν ἀέρων καὶ τελεσφορίας τῶν καρπῶν, ΔΕΗΘΩΜΕΝ. For a kindly Temperament of the Air, ſo that we may receive the Fruits of the Earth in due ſeaſon, *Let us*, &c. Conſt. Apoſt. Lib. VIII. cap. 10.

Such like Litanies were uſed in the Church till about the Year 570, when there happening great Troubles in the Empire, by the Inroad of the *Goths*, and other barbarous Nations, together with ſeveral

*Formal Litanies.*

# The LITANY.

## I.

*The Invocation.*

I. O God the Father of heaven: have mercy upon us miſerable ſinners.
*O God the Father of heaven: have mercy upon us miſerable ſinners.*

II. O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.
*O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.*

III. O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.
*O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.*

IV. O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.
*O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.*

## II.

*The Deprecation.*

V. Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.
*Spare us, good Lord.*

VI. From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,
*Good Lord, deliver us.*

VII. From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,
*Good Lord, deliver us.*

VIII. From

great Peſtilences and Famine, a Cuſtom began of ſaying the Litanies by way of Proceſſion, and going round about the Cities, accompanied with ſevere Faſtings; which was firſt taken up by *Mamercus*, Biſhop of *Vienna*; ſeconded by *Sidonius*, Biſhop of *Clermont* in *France*; and at laſt grew into faſhion in moſt parts of the Weſt. The Litanies, ſaid after this faſhion, obtained the Name of *Rogations* in the Weſtern Church; and were, at laſt, ordered to be annually obſerved by a Canon of the Council of *Orleans*. *Rogationes ante Aſcenſionem*, &c. *It has pleaſed us, that the Rogations be obſerved before the Aſcenſion of our Lord, ſo that there be a three days Faſt kept before the Aſcenſion*, Conc. Aurel. cap. 29. In the next Century *Gregory* the Great, gathering together all the ancient Litanies, made a new one, by collecting the choiceſt Supplications out of each; the Form of which is not much unlike our preſent Litany. This was called the *Litania Major*, and brought into uſe by him in the time of a great Plague, which happened in his Time; and, by ſome Alterations for the worſe, as the Popiſh Superſtition increaſed, continued till the time of the Reformation, when it was firſt amended (the ſuperſtitious Additions being thrown out) by *Hermannus* Archbiſhop of *Colen*, and afterwards improved by the Reformers of our Church. It is to be noted, That *Hermannus*'s Conſultation, wherein the reformed Litany is extant, was tranſlated into Engliſh by a Judicious Hand, and publiſhed a Year before the Common-Prayer came out: Herein moſt of the Prayers relating to a ſtate of Perſecution are left out; and the Prayer, *O God, from whom all holy Deſires*, &c. being inſerted, thoſe words, *all good Counſels*, &c. (which our Adverſaries have unjuſtly excepted againſt as Popiſh) are, however, otherwiſe tranſlated, *viz. all good Purpoſes and righteous Works do proceed.*

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### *PARAPHRASE on the Litany.*

#### I. *The Invocation.*

I. O heavenly Father, the original Source of the Deity, and of all created Beings, the firſt Perſon of the ever-bleſſed Trinity; ſhew thy Pity upon *us*, in pardoning *our* Sins, and removing the Puniſhment entailed upon them, which already has made *us* miſerable, and unleſs prevented by our Repentance, will hereafter make *us* more wretched.

II. O God the Son, who didſt before thy coming among us, by a Stipulation with the Father, tranſact the Redemption of the World, as well as by thy being born into it, and dying for it; Shew thy Pity upon *us*, *&c.*

III. O God the Holy Ghoſt, the third Perſon of the Trinity, who by an eternal Emanation of Eſſence, proceedeſt or goeſt out from the Father and the Son, *John* xiv. 16.---xv. 26.---xvi. 7. Shew thy Pity upon *us*, *&c.*

IV. O thou trin-une Deity, thou Trinity of Perſons in one Godhead, infinitely holy and happy and glorious; Shew thy Pity upon *us*, *&c.*

#### II. *PARAPHRASE on the Deprecation.*

V. Remember not Lord (to ſpeak in the Pſalmiſt's words, *Pſalm* lxxix. 8.) *our Iniquities, nor the Iniquities of our Forefathers*, whoſe Offences thou doſt often puniſh in the Children, *Exod.* xx. 5. Spare us therefore, merciful God, [and excuſe from Puniſhment thy faithful People,] whom thou haſt redeemed by the *precious Blood of Chriſt*, 1 Pet. i. 19. and be not (as holy *David* ſpeaks) *angry with* us *for ever*, Pſal. lxix. 5. Do not let thy Puniſhment lye too long upon *us* in this World; or however *we* beſeech thee, to deliver *us* from thy *Eternal Wrath* in the next.

VI. We beſeech thee to deliver *us* from all *Evil and Miſchief*, *i. e.* From all Moral and Natural Evil, [the ſeveral particulars whereof we ſhall preſently ſpecifie:] From all the ſeveral kinds of Sin which we may fall into: From all the *Crafts of the Devil*, whereby he enſnares *us* into Sin: From all his *Aſſaults*, whereby he overpowers *us* by Temptations: From thy *Wrath*, which by *our* Tranſgreſſions *we* provoke; and from everlaſting *Damnation*, which by *our* Sins *we* deſerve. From all theſe, *O gracious God*, we *beſeech thee to deliver* us.

VII. From *blindneſs of Heart*, which may render *us* inſenſible under Sin, and unapprehenſive of *our* Duty: From *Pride*, whereby *we* reflect too great a Glory upon *our* ſelves, and contemn others: From *Vain Glory*, whereby *we* oſtentatiouſly vaunt *our* ſelves of any Perfections *we* may be poſſeſſed of: And from *Hypocriſie*, whereby *we* pretend to thoſe *we* have not: From *Envy* of any Man's Happineſs; From *Hatred* of their Perſons: From any *Malicious* Deſigns upon them, and any *Uncharitableneſs* towards them: *O gracious God*, we *beſeech thee to deliver* us.

VIII. From

VIII. From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

*Good Lord, deliver us.*

IX. From lightning, and tempeſt; from plague, peſtilence, and famine; from battel, and murder, and from ſudden death,

*Good Lord, deliver us.*

X. From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

*Good Lord, deliver us.*

III.

*The Obſecration.*

XI. BY the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

*Good Lord, deliver us.*

XII. By thine Agony and bloudy Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt.

*Good Lord, deliver us.*

XIII. In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

*Good Lord, deliver us.*

IV.

*The Interceſſion.*

XIV. WE ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy (a) holy Church univerſal in the right way;

*We beſeech thee to hear us good Lord.*

XV. That

VIII. From *Fornication*, which is a grievous and deadly Sin, and does exclude Men from the Kingdom of God, 1 *Cor.* vi. 10. From every other deadly Sin of the like unclean Nature: From all the Baits and Snares, which may be laid in our way by the Vanity of the *World*, by the Luſts of *our Fleſh*, or by the Subtilty of the *Devil*: *O gracious God*, we *beſeech thee to deliver* us.

IX. Nor do *we* only pray againſt Spiritual Evil, which may injure *our* Souls, but *we* likewiſe beſeech thee to defend *us* againſt Temporal ones, which may hurt our Bodies: Therefore, from the terrible Deſtructions which are made by *Lightning* and *Tempeſt*, both by Land and at Sea: From the dreadful Devaſtations which are occaſioned by ſweeping Peſtilences and Famines: From the Miſeries and Deſolations of *War*, and from the Grief of private *Maſſacres*: And laſtly, From the unexpected Strokes of *ſudden Death*: *O gracious God*, *we beſeech thee to deliver us.*

X. From the Unquietneſs and Diſtractions of Faction and *Sedition*: From the Dangers of Secret Plots and Conſpiracies, and from the Miſeries of Civil War and *Rebellion*: From all Eccleſiaſtical Troubles which may ariſe by the maintaining *Falſe Doctrine*, by the propagating *Heretical* Opinions, or by *Schiſm* and unreaſonable Separation: From *Hardneſs of Heart*, which when we are under, God's Chaſtiſements do not amend us, nor the Force of his Revelations reach us, nor the Motives of Reward and Puniſhment which he affords us, do at all affect us: From all *Contempt* of thy Sacred Word, occaſioned by prophane Jeſts on Scripture, and the undervaluing the Miniſterial Functions, and the publick Service in the Church: From deſpiſing the Sacred Laws of God, by trampling upon his holy Precepts, and by making a Mock of Sin: *O gracious God*, we *beſeech thee to deliver* us.

III. *PARAPHRASE on the Obſecration.*

XI. And theſe things we earneſtly beg of thee, for the ſake of every one of our bleſſed Saviour's Merits; For the ſake of that great *Myſtery of Godlineſs*, whereby God is *manifeſt to us in the Fleſh*, 1 Tim. 3.16. and the ſecond Perſon of the ever-bleſſed Trinity has veiled his Godhead, by taking upon him a Body of our Fleſh; By his extreme Humility in being *born* of a poor Virgin, in ſuch a mean and deſpicable Place; By his *Circumciſion*, whereby he fulfilled himſelf, and for our ſakes hath cancelled the troubleſome Rites of the ancient Ceremonial Law: By his Sacred *Baptiſm*, whereby he did tranſcribe that holy Rite into his Religion; For the ſake of his unparalell'd Example, in long and devout *Faſting*; And his ſuffering himſelf to be *tempted*, to teach us how to overcome the Aſſaults of the Devil: *O gracious God*, we *beſeech thee to deliver* us.

XII. O bleſſed Saviour, for the ſake of thy Agony in the Garden, and thy *ſweating drops of Bloud*, Luke xxii. 44. when thou hadſt the weight of all our Sins upon thee; By thy ſuffering for our ſakes the ignominious Puniſhment of the *Croſs*, and the intolerable Pains of it; By thy yielding up to *Death* thy precious unſpotted Life; By thy ſuffering thy Body to lie, for our ſakes, in a cold and darkſome Grave; By thy *ariſing* again from thy Sepulchre, to give us Demonſtration of our Reſurrection after Death; And by thy *Aſcending* up into Heaven, to intercede for us at the Right-hand of God, and to prepare a Place for us in thoſe glorious Manſions: And laſtly, By the favour of ſending the *Holy Ghoſt* to comfort *us*, and to inſpire *us* with Chriſtian Graces and all Spiritual *Aſſiſtances*: *O gracious God*, we *beſeech thee to deliver us.*

XIII. Now *we* pray thee, upon the account of all theſe parts of thy Mediatorſhip, and for the ſake of all theſe meritorious Actions of thine; That thou wouldſt ſuccour *us* whenever *we* are diſconſolate under *our Affliction*, or elated or grown negligent under *our Proſperity*; That thou wouldſt ſupport *us* under the Terrors of *Death*, and acquit *us* in the Day of *Judgment*: *O gracious God*, we *beſeech thee to deliver* us.

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*NOTES.*

(a) *Pro univerſa Eccleſia Catholica quæ hîc & univerſum orbem diffuſa eſt, precamur Te.* Reſp. *Domine miſerere.* Offic. Ambr.

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*PARAPHRASE on the Interceſſion.*

XIV. And ſince thou doſt vouchſafe to hear the Prayers of Repenting Sinners, *we*, who by reaſon of *our* manifold Tranſgreſſions, dare not aſſume to *ourſelves* a greater Title, beſeech thee to protect thy Holy Church, and enable it to maintain, in exact Purity, all the Parts of the Chriſtian Faith; and that it be not overrun by Infidelity, or poiſoned by Hereſie. *Which Petition, O gracious God*, we *beg of thee to grant* us.

XV. That

XV. That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy (b) ſervant *ANNE*, our moſt gracious Queen and Governour;

*We beſeech thee to hear us, good Lord.*

XVI. That it may pleaſe thee to rule her heart in thy faith, fear, and love, and that ſhe may evermore have affiance in thee, and ever ſeek thy honour and glory;

*We beſeech thee to hear us, good Lord.*

XVII. That it may pleaſe thee to be her defender and keeper, giving her the victory over all her enemies;

*We beſeech thee to hear us, good Lord.*

XVIII. That * it may pleaſe thee to bleſs and preſerve [the Princeſs *Sophia*, and all the Royal Family;]

*We beſeech thee to hear us, good Lord.*

XIX. That it may pleaſe thee to illuminate (c) all Biſhops, Prieſts and Deacons, with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

*We beſeech thee to hear us, good Lord.*

XX. That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom and underſtanding;

*We beſeech thee to hear us, good Lord.*

XXI. That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

*We beſeech thee to hear us, good Lord.*

XXII. That it may pleaſe thee to bleſs and keep all thy people;

*We beſeech thee to hear us, good Lord.*

XXIII. That it may pleaſe thee to give to (d) all nations unity, peace, and concord;

*We beſeech thee to hear us, good Lord.*

XXIV. That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

*We beſeech thee to hear us, good Lord.*

XXV. That

XV That out of thy Goodneſs, thou would'ſt be pleas'd to preſerve and confirm, in the Exerciſe of the true Religion, thy Servant *ANNE*, our gracious Queen, whom thy eſpecial Providence has ſet over us; That ſhe may act with *Righteouſneſs* in all the publick Adminiſtrations of her High Office; and with *Holineſs* in all the particular Obligations of Chriſtian Life. *Which Petition, O gracious God,* we *beg of thee to grant* us.

XVI. That thou, in *whoſe Hand the Hearts of Princes are*, Pro.xxi. would'ſt vouchſafe ſo to direct her's, that ſhe may always continue in a ſteady *Faith* of all thy Revelations and Promiſes; in a juſt *Fear* of thy ſupreme Authority; and in a Love of thy Commands; that her Truſt and *Affiance* may be more grounded upon thy Protection and good Providence, than upon the Secular Arm: And that, in all her Actions, ſhe may ſtudy, not ſo much to aggrandize her own *Glory*, as to promote thine. *Which Petition, O gracious God,* we *beg of thee to grant* us.

XVII. That it would pleaſe thy Goodneſs to defend her Perſon from all the Dangers ſhe is expoſed to; And whenever ſhe is engaged in War for the ſake of her Country's Liberties or Religion, make her Victorious over all her Enemies who oppoſe her. *Which Petition, O gracious God,* we *beg of thee to grant* us.

XVIII. That thou would'ſt be pleas'd to afford thy Bleſſing and Protection to the Princeſs *Sophia*, and all other Branches of the Royal Family, which, by our Laws, are capable of ſucceeding in the Throne of this Nation. *Which Petition, O gracious God,* we *beg of thee to grant* us.

XIX. That thou would'ſt be pleas'd to *illuminate*, with the Gifts of thy Grace, thoſe whom thou haſt ordered to be *Lights to the World*, Matt. v. 14. The three Orders of the Clergy, Biſhops, Prieſts, and Deacons; That, by thy Bleſſing upon their Studies, they may have a ſufficient Underſtanding of *thy Word*, the Holy Scriptures; And that they may recommmend the Doctrine of thy Holy Religion, as well by the good Examples of their Lives, as by the Excellence of their Preaching. *Which Petition, O gracious God, we beg of thee to grant* us.

XX. That thou would'ſt be pleaſed to confer upon the *Lords of the Privy-Council*, (on whoſe wiſe Determinations the Welfare of the Nation does in great meaſure depend) and upon the reſt of the *Nobility* (to whoſe Judgments the laſt Recourſe of Juſtice is made, the Spirit of *Wiſdom*, to underſtand what is juſt and fitting, and *Grace* to adviſe, or adjudge it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXI. That thou wouldeſt be pleaſed to afford thy Bleſſing and Protection, to all the other Magiſtrates of the Nation, Judges, Juſtices, *&c.* giving them ſuch a Portion of thy Grace, as may ſecure them from Prejudice or Corruption, and enable them to *execute Juſtice* indifferently to all Men, and to maintain the *Truth* and Honour of Religion and the Laws. *Which Petition, O gracious God, we beg of thee to grant us.*

XXII. That thou wouldeſt be pleaſed to extend thy Favour and Protection, to all the Subjects of this Kingdom, who are become *thy People*, by embracing the true Reformed Religion. *Which Petition, O gracious God, we beg of thee to grant us.*

XXIII. Deſiring thee to reach out thy Goodneſs further, even to all Foreign Nations, by making them to live in *Peace and Unity* with their Neighbouring Princes and States, and in *Concord* among their own People. *Which Petition, O gracious God, we beg of thee to grant us.*

XXIV. That thou would'ſt be pleaſed to incline the Hearts of thy Servants, the Church and People of this Nation, to a ſincere Love and juſt *Fear* of thee, and a *diligent Obedience* of thy Commands. *Which Petition, O gracious God, we beg of thee to grant us.*

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*NOTES.*

(b) *Pro famulo tuo N. Imperatore & famulâ tuâ N. Imperatrice,* &c. Reſp. *Domine miſerere.* Offic. Ambr.

* *Added in the firſt of King* James, *out of* Henry VIII's *Primer.*

(c) *Pro Pontifice noſtro N. & omni Clero, eorúmque omnibus Sacerdotibus & miniſtris, precamur Te.* Reſp. *Domine miſerere.* Offic. Ambr.

(d) *Pro pace Eccleſiarum, vocatione gentium, & quiete populorum, precamur Te.* Reſp. *Domine miſerere.* Offic. Ambr.

XXV. Th

XXV. That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

*We beſeech thee to hear us, good Lord.*

XXVI. That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

*We beſeech thee to hear us, good Lord.*

XXVII. That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort, and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

*We beſeech thee to hear us, good Lord.*

XXVIII. That it may pleaſe thee (*e*) to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

*We beſeech thee to hear us, good Lord.*

XXIX. That it may pleaſe thee to preſerve all that (*f*) travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

*We beſeech thee to hear us, good Lord.*

XXX. That it may pleaſe thee to (*g*) defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;

*We beſeech thee to hear us, good Lord.*

XXXI. That it may pleaſe thee to have mercy upon all men;

*We beſeech thee to hear us, good Lord.*

XXXII. That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

*We beſeech thee to hear us, good Lord.*

V.

XXXIII. THat it may pleaſe thee to (*h*) give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them; *The Supplication.*

*We beſeech thee to hear us, good Lord.*

XXXIV. That

*NOTES.*

(*e*) *Pro iis qui diverſis infirmitatibus detinentur*, &c.
Reſp. *Domine miſerere.* Offic. Ambr.

(*f*) *Pro navigantibus, iter agentibus, in carceribus, in vinculis, in metallis, in exiliis conſtitutis, precamur.*
Reſp. *Domine miſerere.* Offic. Ambr.

(*g*) *Pro virginibus, orphanis, viduis, captivis, & pœnitentibus.*
Reſp. *Domine miſerere.* Offic. Ambr.

(*h*) *Pro aeris temperie & fructuum, & fecunditate terrarum, precamur te.*
Reſp. *Domine miſerere.* Offic. Ambr.

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XXV. That thou wouldeſt be pleaſed to enable them, every day more and more, to increaſe in Grace, and to make continual Inprovements upon what they have already received; that they may with Humility and due Attention hearken to the pious Inſtructions of their Paſtors, that they may not hear them with Prejudice, or a Prepoſſeſſion of ſtiff, reſolved Opinions, but with pure and diſintereſted Thoughts, as becomes a meek Diſciple of Jeſus Chriſt; and that they may *bring forth the Fruits of the Spirit, Love, Joy, Peace, Long-ſuffering*, &c. Gal. v. 22, 23. *Which Petition, O gracious God, we beg of thee to grant us.*

XXVI. Next we addreſs ourſelves to thee, for thoſe who are without the Church; and that thou wouldeſt be pleaſed to reduce into the Catholick Faith, and to bring into the Boſom of the Church, all who by Heretical Opinions, or by unjuſt Separations, have departed from it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXVII. That thou wouldeſt be pleaſed to confirm and *ſtrengthen* all the more perfect Chriſtians, in the Faith which they profeſs, and the good Reſolutions they have made; that they be not perverted by any bad Opinions, nor fall into any foul Sin: To give Help and Comfort to the *Weak-hearted* Chriſtians, whoſe tender Conſciences are afflicted by Doubts and Scruples, and Suſpicions of offending God by innocent Actions: To give true Repentance to thoſe who *fall* into any heinous Sin, that they may riſe again into a State of Piety: And laſtly, to make ſuch a Spirit of Goodneſs to obtain among us, that all Vice being baniſhed, we may obtain a compleat Victory over the Devil. *Which Petition*, &c.

XXVIII. That thou wouldeſt be pleaſed to afford Succour and Aſſiſtance to all Perſons in *Danger*, Relief to all in *Neceſſity*, and Comfort to all in Adverſity or *Tribulation*. *Which Petition*, &c.

XXIX. And ſince many Perſons cannot join with us in the publick Congregation to pray to God; We put up our Petitions in their behalf; That thou wouldeſt be pleaſed to defend all Travellers by Land from Robbers and unlucky Accidents; all Mariners and Paſſengers at Sea, from Rocks and Pirates, Storms and Tempeſts: All *Women* under the Pains of Child-birth: All Perſons whatſoever who are under any dangerous Pain or *Sickneſs*: All *young Children* who are apt unwarily to run into danger: And all that are detained in Priſon or Captivity, eſpecially thoſe who are ſo for the ſake of Religion. *Which Petition*, &c.

XXX. That thou wouldeſt be pleaſed to protect, and take care for the Widows and Orphans, to whom thou art like to be the faſteſt Friend; and to afford the like Aſſiſtance to all others, who are deſtitute of Comfort. *Which Petition, O gracious God, we beg of thee to grant us*

XXXI. And leſt our Enumeration ſhould not reach all Particulars, of Perſons who need thy help, we beſeech thee to extend thy Mercy to all Men, who in ſome kind or other want it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXII. And in obedience to thy Commands, *Matt.* v. 24. we pray to thee to forgive all that are *Enemies* to us; All that are breathing out Perſecution againſt us; And all that raiſe malicious Reports upon us. *Which Petition, O gracious God, we beg of thee to grant us.*

V. *PARAPHRASE on the Supplication.*

XXXIII. That thou wouldeſt be pleaſed to preſerve the Fruits

XXXIV. That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

*We beſeech thee to hear us, good Lord.*

XXXV. Son of God: we beſeech thee to hear us.

*Son of God: we beſeech thee to hear us.*

XXXVI. O Lamb of God: that takeſt away the ſins of the world;

XXXVII. *Grant us thy peace.*

O Lamb of God: that takeſt away the ſins of the world;

*Have mercy upon us.*

XXXVIII. O Chriſt hear us.

*O Chriſt hear us.*

Lord, have mercy upon us.

*Lord have mercy upon us.*

Chriſt, have mercy upon us.

*Chriſt, have mercy upon us.*

XXXIX. Lord, have mercy upon us.

*Lord, have mercy upon us.*

¶ *Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

*Prieſt.*

XL. O Lord, deal not with us after our ſins.

*Anſwer.*

Neither reward us after our iniquities.

XLI. ¶ *Let us pray.*

OGod merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

XLII *O Lord, ariſe, help us, and deliver us for thy Names ſake.*

XLIII. O

of the Earth from all Blights, Mildews, and other Accidents which may hinder their growth; and ſo kindly to ripen them, that when in their proper Seaſon they are come to Perfection, we may, through thy Favour, enjoy them. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXIV. But above all things we beg of thee, that thou wouldeſt be pleaſed to grant the Grace of true Repentance for all that we have done amiſs; To forgive us all our deliberate Acts of Sin; All our Sins of *Negligence* or Infirmity; And all our Sins of *Ignorance*; And, that thou wouldeſt aſſiſt us with ſufficient Grace, to ſubdue all ill Habits which we have indulged our ſelves in; To rectifie every evil Tendency and Affection in us, and to amend our Lives according to that moſt exact Pattern, which the Goſpel has ſet us. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXV. O thou eternal *Son of God*, our Mediator and Interceſſor, hear theſe our Prayers, and preſent them to the Father.

XXXVI. O thou Lamb of God, who tho' thou wert veiled with our Fleſh, yet thou kneweſt no Sin, but wert the Pattern of perfect Innocency, thou who wenteſt as *a Lamb to the Slaughter* to expiate our Guilt:

XXXVII. Afford us that Peace which was purchaſed by thy precious Blood.

XXXVIII. O Chriſt, thou true Meſſias and Saviour of the World, hearken unto our Prayers.

XXXIX. O thou who art our Lord by Purchaſe and Redemption, have Mercy upon us, and pardon our Sins.

XL. O Lord, we beſeech thee, (in the Pſalmiſts words, *Pſal.* ciii. 10.) *Deal not with us*, &c. *i. e.* Do not puniſh us as our Sins have deſerved.

XLI. Let us unite our Devotions now in one common Prayer.

O God, whoſe fatherly Mercy is ready to ſuccour all thy poor Creatures in diſtreſs, thou who deſpiſeſt not a broken and contrite Heart, *Pſal.* li. 17. and *from whom our Groanings are not hid*, Pſ. xxxviii. 9. we beſeech thee to aſſiſt and quicken by the help of thy holy Spirit, our Prayers which we pour out before thee in the time of our Afflictions: And be pleaſed ſo far graciouſly to hear our Prayers, that all the ill Deſigns, which are contrived againſt thy Church by Devils and wicked Men, may by thy good Providence be ſo defeated and brought to nothing, that, all Perſecution being baniſhed out of the World, the Church may be ſettled in a perfect State of Tranquillity, for evermore to praiſe thee. Which we beg for Jeſus Chriſt's ſake. *Amen.*

XLII. O Lord, lie no longer a patient beholder of our Sufferings, but riſe up with haſte to aſſiſt us, and deliver us, for the ſake

XLIII. O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their days, and in the old time before them.

XLIV. *O Lord, ariſe, help us, and deliver us for thine honour.*

XLV. Glory be to the Father, and to the Son: and to the holy Ghoſt;

*Anſwer.*

As it was in the beginning, is now, and ever ſhall be world without end. Amen.

XLVI. From our enemies defend us, O Chriſt.

*Graciouſly look upon our afflictions.*

XLVII. Pitifully behold the ſorrows of our hearts.

*Mercifully forgive the ſins of thy people.*

XLVIII. Favourably with mercy hear our prayers.

*O Son of David, have mercy upon us.*

XLIX. Both now and ever vouchſafe to hear us, O Chriſt.

*Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.*

*Prieſt.*

L. O Lord, let thy mercy be ſhewed upon us.

*Anſwer.*

As we do put our truſt in thee.

LI. Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *A*

ſake of thy Name by which we are called, and for the ſake of the true Religion which we profeſs.

XLIII. The Sacred Annals record what mighty things thou haſt done for the ſake of thy Church in former times.

XLIV. O Lord, ariſe up and ſhew the ſame Deliverance in our time, and thereby vindicate thy own Honour, in ſuccouring thy Servants.

XLV. All Glory be aſcribed to God the Father, God the Son, and God the Holy Ghoſt, the three Perſons of the everbleſſed Trinity.

As they have exiſted in glorious Felicity from all Eternity, and are glorious ſtill, and will be ſo for ever.

XLVI. From all our Enemies both Spiritual and Temporal defend us, O our dear Saviour; and graciouſly regard us in our diſconſolate Condition, preſſed down under the weight of ſo much Sin, and the fear of ſo much Puniſhment.

XLVII. We beſeech thee to look down with Compaſſion upon the Sorrows we ſuſtain, for having offended ſo good and powerful a God; and forgive the Sins of us, who indeed, by outward Profeſſion, have intituled our ſelves to be thy People, tho' by our heinous Offences we have moſt grievouſly provoked thee.

XLVIII. XLIX. But we fly for Relief to thee, O Chriſt, who art our bleſſed Lord and Redeemer; O do thou hear our Prayers; do thou intercede for us to thy eternal Father, and preſent our Petitions before him.

L. O Lord, extend thy Mercy to us, not in ſuch meaſure as we deſerve, for then we ſhould totally deſpair of it; but according to the earneſtneſs of our deſires, and our Sincerity, that we do not truſt, for our Deliverance or Pardon for our Sins, in any other beſides Thee.

LI. After this Reſponſory Devotion, let us addreſs ourſelves to God in joint and continued Prayers.

We do with the moſt humble Proſtration of Mind and Body, beſeech thee, kind and indulgent Father, out of thy great Mercy which thou beareſt to all thy Creatures, to look down with a compaſſionate Senſe upon our Infirmities and Frailties, by which we have been led to thoſe Sins we have provoked thee by, and to divert that Puniſhment from us, which we have ſo juſtly merited; beſeeching thee to grant, that in all the Troubles, which befal us by reaſon of our Sins; (if thou in thy unſearchable Wiſdom ſhalt think fit to continue them upon us,) that we may not truſt in our own Arm, nor in the Aſſiſtance (as ſome do) of Saints and Angels, but that we may put our whole Confidence in thy Mercy; and notwithſtanding thy Hand may lie ſevere upon us, yet give us Grace and Perſeverance to ſerve thee by an holy and unblamable Life, which may tend to thy Honour and Glory. And this we beg for the ſake of Jeſus Chriſt, who is the only Mediator and Advocate whom God has accepted for us, 1 *Tim.* ii. 5. *Amen.*

*PARA-*

# The LITANY.

¶ *A Prayer of Saint* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfill now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* xiii.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. *Amen.*

*Here endeth the Litany.*

*PARAPHRASE on the Prayer of St.* Chryſoſtom.

All-powerful God, to whoſe Grace and Favour we owe it, that we have had this opportunity of addreſſing ourſelves unto thee, in the publick Service of the Church; and who haſt promiſed, in thy holy Word, that *when two or three are gathered together in thy Name, thou art in the midſt of them*, Matt. xviii. 19. and that what *they agree on, ſhall be done for them in Heaven*, ib. v. 18. Relying therefore upon thy gracious Promiſe, which thou haſt been pleaſed to make to thy Church, we humbly put in our Plea at the Throne of Grace, to grant all that we have prayed for, ſo far forth (eſpecially as to Temporal Bleſſings) as thou in thy heavenly Wiſdom ſhalt judge expedient: Deſiring thee however, of thy goodneſs, to grant us all neceſſary Knowledge in the Truths of Religion, whilſt we live in this World, and when we ſhall paſs to the other, that thou wouldeſt beſtow upon us everlaſting Life. *Amen.*

*PARAPHRASE on the Bleſſing.*

I now cloſe, my Chriſtian Brethren, this part of the Service with the Benediction uſed by St. *Paul*, 2 Cor. xiii. 14. committing both you and myſelf to the Care and Protection of the ever-bleſſed Trinity; beſeeching the Great God who is three Perſons in one Nature, That the Grace obtained for us by our bleſſed Lord Jeſus in our Redemption, may abſolve us: That the Love of the Father, who is now reconciled to us through his Blood, may juſtify us: And laſtly, That by partaking of the Communication of the Holy Ghoſt, we may be ſanctified. *Amen.*

# Prayers and Thankſgivings
UPON
# SEVERAL OCCASIONS:
To be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

## PRAYERS.

### ¶ (a) *For * Rain.*

O God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy Kingdom and the Righteouſneſs thereof, all things neceſſary to their bodily Suſtenance; Send us, we beſeech thee, in this our Neceſſity, ſuch moderate Rain and Showers, that we may receive the Fruits of the Earth to our Comfort, and to thy Honour, through Jeſus Chriſt our Lord. *Amen.*

¶ *For*

*VARIOUS READINGS.*

* *If the time require.* O. C. P.

O God, heavenly Father, whoſe Gift it is that the Rain doth fall, the Earth is fruitful, Beaſts increaſe, and Fiſhes do multiply, ſend us, we beſeech thee, in this our Neceſſity, ſuch moderate Rain and Showers, that we may receive the Fruits of the Earth to our Comfort, and to thy Honour, through Jeſus Chriſt our Lord. *Amen.* *S. L.*

*NOTES.*

(a) *For Rain.*] We have before ſhewn, That the ancient Church was wont to pray their Litanies in a moſt ſolemn and earneſt manner, whilſt they were under any ſevere Judgment of God; and therefore our Church has adapted theſe Prayers to be annexed to the Litany, whenever the Nation is afflicted with any of thoſe particular Calamities which theſe Collects are ſuited for. Now we learn, that the Primitive Chriſtians, in the moſt early Times, put up their ſolemn Prayers to God in their Publick Devotions, when the Droughts were ſo exceſſive, as that they were like to hinder the ordinary produce of the Earth. For this we read in *Tertullian*, who addreſſes himſelf to the Heathen in this manner: *Denique cum ab imbribus æſtivo & hyberno ſuſpendunt, & annus in cura eſt, vos quidem quotidie paſti, ſtatimque pranſuri balneis, & cauponis & lupanaribus operati, Aquilicia Jovi immolatis, nudipedalia populo denunciatis, cælum apud Capitolium quæritis, nubila de laquearibus expectatis, averſi ab ipſo Deo & ſolo. Nos vero jejunio aridi, & omni continentiâ expreſſi, ab omni vitæ fruge delati, in ſacco & cinere volutantes, invidiâ cælum tundimus, Deum tangimus: & cum miſericordiam obtinuerimus, Jupiter honoratur.* *Laſtly, When no rain falls either in the Summer or the Winter-time, and Men are in great concern for the Year, you every day eat your Bellies full, and before your Meals go to the Taverns or the Stews, you offer the* Aquilicia, *or Sacrifices to ſupplicate for Rain, you proclaim that the* Nudipedalia (or the Solemnities wherein the Votaries go in Proceſſion with naked Feet) *be celebrated; you addreſs to Heaven at the Capitol, you look up to the Roof of the Temple for Rain to deſcend, but never turn yourſelves to the true and only God. But we dry with Faſting and Abſtinence, and forbearing all ſort of Nouriſhment, rolling in Sackcloth and Aſhes, are ſpoken ill of for knocking at Heaven's Gate, and when we have obtained Mercy, your Jupiter has Honours paid him,* Tertul. Apol. cap. 40. *Tertullian* here alludes to the Names which were given to *Jupiter* upon theſe occaſions, Ζεὺς ὀμβρίος, ὑέτιος, *Jupiter Pluvius.* He is called in *Athenæus*, ἀρχηγὸς ὄμβρων, *The Diſpenſer or Ruler of the Showers.* Lib. 15. It is to theſe publick Prayers of the Church that he elſewhere refers, when he ſays: *Quando non geniculationibus & jejunationibus noſtris etiam ſiccitates ſunt depulſæ? When is it that by our Kneelings and Faſtings the Droughts are not driven away?* Tertul. ad Scap. cap. 4. St. *Baſil*, in his Oration upon the Drought, bewails the fruitleſneſs of the Publick Prayers; φωνὴ λιτανευόντων εἰκῆ βοᾷ, καὶ πρὸς τὸν ἀέρα διασκεδάννυται *The Voice of them that ſay the Litanies does in vain cry out, and is diſperſed into the Air.* In the Greek Liturgies there are ſeveral very excellent Prayers upon this occaſion, whereof this is one; Κύριε ὁ Θεὸς ὁ παντοκράτωρ, &c. *O Lord God, the Governour of all things, who bringeſt the Clouds from the uttermoſt parts of the Earth, who haſt made the Lightning and the Rain, and bringeſt Winds out of thy Treaſures, who calleſt the Water of the Seas, and poureſt it out upon the face of all the Earth, we confeſſing our Sins, and beſeeching thy abundant Mercy, beg of thee to command the Clouds to flow with Showers, have mercy upon all thy Creatures upon the Earth; ſhew thy Bowels of Compaſſion to the Aged and to the Young, and to Children that ſuck at the Breaſt, all thy Servants and thy Handmaidens, and to all the Beaſts of the Field, raiſe up Bread for our Food, and the green Herb for the Cattle. Receive the Supplications of all thy People, do not reject the Supplications of all thy People, nor ſlight the Sighs of the Poor: Do not rebuke us in thine Anger, nor chaſten us in thy heavy diſpeaſure: Do not ſuffer thy People to periſh with hunger and thirſt. The Eyes of all wait upon thee, and thou giveſt them their Meat in due Seaſon. We put our truſt in thee, we acknowledge no other Deliverer but thee, and we expect abundant Mercies from thee; for thou art a gracious God, and a lover of Mankind: ſo ſhall we praiſe thee, the Father, Son, and Holy Ghoſt, now and ever.* Amen.

*PARAPHRASE on the Prayer for Rain.*

O Lord our Father, who dwelleſt in Heaven, and who by thy Son Jeſus Chriſt our Lord, haſt promiſed to thoſe that *ſeek the Kingdom of Heaven, and the Righteouſneſs thereof*, that *all outward things ſhall be added unto them*, Mat. vi. 33. We beſeech thee to ſend us, in this our great Neceſſity, now the Ground is parched up for lack of Moiſture, ſuch a moderate Rain as may refreſh the dry Earth by its fatning Moiſture; ſo that it may yield forth its accuſtomed Fruits, to the Comfort of us thy poor Creatures, who muſt expect our Suſtenance therefrom; That thereby we may be enabled to uſe them to thy Honour and Glory. Which we beg for the ſake of Jeſus Chriſt our Saviour. *Amen.*

# PRAYERS.

¶ *For fair Weather.*

O Almighty Lord God, who for the Sin of Man didſt once drown all the World, except eight Perſons, and afterward of thy great Mercy didſt promiſe never to deſtroy it ſo again: We humbly beſeech thee, that although we for our Iniquities have worthily deſerved a Plague of Rain and Waters, yet upon our true Repentance thou wilt ſend us ſuch Weather, as that we may receive the Fruits of the Earth in due ſeaſon, and learn both by thy Puniſhment to amend our Lives, and for thy Clemency to give thee Praiſe and Glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *In * the time of dearth and famine.*

O God heavenly Father, whoſe gift it is, that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, we beſeech thee, the afflictions of thy people, and grant that the ſcarcity and dearth (which we now moſt juſtly ſuffer for our iniquity) may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom with thee, and the holy Ghoſt be all honour and glory, now and for ever. *Amen.*

¶ † *Or this.*

O God merciful Father, who in the time of *Eliſha* the prophet didſt ſuddenly in Samaria turn great ſcarcity and dearth into plenty and cheapneſs; Have mercy upon us, that we who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief: Increaſe the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *In*

*VARIOUS READINGS.*

* *Theſe following Prayers were wanting in the firſt Book of* Edw. VI.

‖ O God, merciful Father, which in the time of Eliſeus the Prophet, didſt turn in Samaria, great Scarcity and Dearth into Plenty and Cheapneſs, *&c.* *Qu.* Eliz.

† This Prayer being omitted in the Old Common-Prayer-Book, was reſtor'd out of the ſecond Book of *Edw.* VI.

*PARAPHRASE on the Prayer for fair Weather.*

O Almighty God, who upon ſeeing that *all Fleſh had corrupted his way upon the Earth*, Gen. vi. 12. didſt deſtroy all the World, excepting eight Perſons of the Family of *Noah*; and afterwards didſt plant thy Rainbow in the Heavens, in token *that the Waters ſhould no more become a Flood to deſtroy all Fleſh*, Gen. ix. 15. We humbly beg of thee, that, altho' we, for our Sins, have very well deſerved as great a Plague of Waters, as thou in thy Juſtice couldeſt inflict upon us, Thou wouldeſt vouchſafe to befriend us with ſuch ſeaſonable Weather, that upon our Repentance, the kindly heat of the Sun ripening the Fruits of the Earth, we may gather them for our uſe in the proper time: And that hereby we reflecting upon thy Chaſtiſement, may learn to live more holily for the future, and conſidering thy Mercy which has ſpared us after ſo many Provocations, we may have a new occaſion of praiſing and adoring thy Goodneſs, which is thy moſt glorious Attribute. And this we beg for the ſake of Jeſus Chriſt our Saviour. *Amen.*

*PARAPHRASE on the firſt Prayer in time of Dearth and Famine.*

O God, our gracious Parent, whoſe Seat is in the higheſt Heaven, who, at thy good pleaſure, does ſend *gracious Rains upon the Earth, and doſt refreſh it when it is weary*, Pſal. lxviii. 4. who doſt bountifully provide *Fodder for the Cattle, and green Herbs for the ſervice of men*, Pſal. civ. 14. who, when thou didſt give Man *dominion over the Fiſh of the Sea, and over the Fowls of the Air, and over the Cattle*, didſt give theſe a Bleſſing to *be fruitful and to multiply*, Gen. i. 28. We beſeech thee to look down with a merciful Eye upon this heavy Judgment, which the People of this Nation now lies under; and, if it be thy heavenly pleaſure, let us no longer ſuffer under the preſent Scarcity of Proviſions (which, however, we cannot but own, is a juſt Puniſhment for our Sins) and that thou wouldſt be graciouſly pleaſed to let us enjoy again a plenty of thy good things, which thou waſt formerly wont to afford us. Which we beg for the Love which thou beareſt to thy dear Son Chriſt Jeſus, to whom, with Thee and the Holy Ghoſt, eternal Honour be aſcribed. *Amen.*

*PARAPHRASE on the ſecond Prayer in time of Dearth and Famine.*

O God, whoſe infinite Mercy and Fatherly Kindneſs to thy poor Creatures, diſpoſes Thee to relieve them in all their Wants, *Luke* xi. 2. and who in that great Famine in *Samaria*, recorded 2 *Kings* vi. which one day was ſo ſevere, that a Woman ate her own Child, but thou didſt ſo bring it about, that the next Day a large Meaſure of fine Flower was ſold for a ſmall Price: We beſeech thee, O Lord, to manifeſt the ſame Mercy to us, who now ſuffer under a Judgment of the ſame kind; and to be pleas'd to afford ſuch a Bleſſing to the Fruits that are now growing upon the Earth, that they may multiply and ripen into a joyful Plenty; which when we receive from thy bountiful Hand, we promiſe not to laviſh away to gratify our wanton Luſts, but only to uſe for our comfortable Support, and for the Relief of the Poor. And this we beg, for our Lord and Saviour Chriſt Jeſus his ſake. *Amen.*

*PARA-*

# PRAYERS.

¶ *In the time of War and Tumults.*

ALmighty God, King of all Kings, and Governour of all things, whoſe Power no Creature is able to reſiſt, to whom it belongeth juſtly to puniſh Sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the Hands of our Enemies; abate their Pride, aſſwage their Malice, and confound their Devices, that we being armed with thy Defence, may be preſerved evermore from all Perils, to glorifie thee, who art the only Giver of all Victory, through the Merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of any common plague or ſickneſs.*

O Almighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs, for their obſtinate rebellion againſt Moſes and Aaron, and alſo in the time of King David didſt ſlay with the plague of peſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality, that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember-Weeks, to be ſaid every day, for thoſe that are to be admitted into Holy Orders.*

ALmighty God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious Blood of thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the Minds of thy Servants the Biſhops and Paſtors of thy Flock, that they may lay Hands ſuddenly on no Man, but faithfully and wiſely make choice of fit Perſons to ſerve in the ſacred Miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy Function, give thy Grace and heavenly Benediction, that both by their Life and Doctrine they may ſet forth thy Glory, and ſet forward the Salvation of all Men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or*

*PARAPHRASE on the Prayer in time of War, &c.*

O Almighty God, *King of Kings*, 1 Tim. vi. 15. and *whoſe Kingdom ruleth over all*, Pſal. ciii. 19. whoſe Will and Power no one is able to reſiſt, *Acts* xi. 17. whoſe ſole Property it is to puniſh Offenders with exact Juſtice, and to ſhew thy Mercy by ſparing thoſe who truly repent them of their Sins: Therefore we beſeech thee to ſave and deliver us out of our Enemies hands; Quell their *Pride*, by which they have ſo haughtily deſpiſed our Force, and invaded our Rights; *Aſſwage their Malice* by which they proſecute us with ſo much Eagerneſs and Fury; And defeat all their *Devices* and Stratagems which they advance againſt us; So that we being guarded by thy Defence, which is the beſt Armour, we may be ſaved from all Perils and Dangers which attend this War, and if thou art pleaſed, by thy gracious Providence, to determine the Victory on our ſide, we may aſcribe it to thee the only Giver of it. And this we earneſtly deſire, for the Merits of thy only Son Jeſus Chriſt. *Amen,*

*PARAPHRASE on the Prayer in the time of any Plague or Sickneſs.*

O thou who art a God of infinite Power, and didſt puniſh thy choſen People the Jews, to whom thou didſt bear ſuch a particular Favour, for their joining with *Corah* in his Rebellion againſt *Moſes* and *Aaron*, *Numb.* xvi. by ſending among them a great Plague, which, in a ſhort time, deſtroyed *Fourteen thouſand and ſeven hundred*: And, when *David* ſinned againſt God in numbring the People, 2 *Sam.* xxiv. *Threeſcore and ten thouſand died of the Plague*; and yet thou, in thy Goodneſs, was pleaſed to put a ſtop to thy avenging Hand, and to continue the remaining part of the Nation in their uſual Health: We beſeech thee, O Lord, to have Mercy upon us, in pardoning our Sins, and in removing this dreadful Puniſhment, which lies ſo heavy upon us, and ſweeps away ſuch a number of our People; that, as formerly, *Aaron* the High-Prieſt, prayed for the People, and offered Incenſe and God was appeaſed, *Numb.* xvi. 47, 48. and *David* offered his own Life for the preſervation of the People, and God was pleaſed to ſay to the *deſtroying Angel*, *It is enough, ſtay now thy hand*, 2 *Sam.* xxiv. 16. So now we humbly beg of thee, to remove from us this grievous Contagion, which makes ſuch a terrible Devaſtation among us; and this for the ſake of our Lord Chriſt Jeſus. *Amen.*

*PARAPHRASE on the Prayer in Ember-week.*

All-powerful God, and our gracious Father, who dwelleſt in the higheſt Heavens, and *haſt purchaſed to thy ſelf a Church, by the Blood of thy own dear Son*, Acts xx. 28. Eph. v. 25. We beſeech thee, that thou wouldeſt by thy eſpecial Providence, look down upon the ſame; And, by thy heavenly Direction, guide the Minds of the Biſhops and their aſſiſting Presbyters, in the Office of Ordination; ſo that following the Apoſtles Advice, 1 Tim. i. 22. *They may lay hands ſuddenly on no Man*, but that they may with Wiidom and Fidelity chooſe out Perſons well-qualified by their Learning and Piety to be admitted into the Offices of the Miniſtry. And we beſeech thee further, as for thoſe who ſhall be taken into any of the Eccleſiaſtical Orders at this time, that thou

*Or this.*

ALmighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe, who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and indue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer that may be ſaid after any of the former.*

*O God, whoſe nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediator and Advocate. *Amen.*

¶ *A Prayer for the †High Court of Parliament, to be read during their Seſſion.*

MOſt gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious Queen at this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper all their Conſultations to the Advancement of thy Glory, the Good of thy Church, the Safety, Honour and Welfare of our Sovereign and her Kingdoms; that all things may be ſo ordered and ſettled by their endeavours upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Col-*

thou wouldeſt afford them ſuch large Portions of thy Grace and Bleſſing, that by the Piety of their Lives, and the Soundneſs of their Doctrine, they may adorn the Holy Profeſſion they are engaged in, and that they may ſet forth thy Glory, by promoting the Salvation of Souls. Through Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the ſecond Prayer in Ember-Week.*

O all-powerful and bountiful God, who, in thy Holy Word, haſt informed us, that *every good Gift is from above, and cometh down from the Father of Lights*, Jam. i. 17. who, for the Propagation of thy Holy Religion, didſt *give ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers*, Eph. iv. 7. we beſeech thee to afford the Grace of thy Holy Spirit to every one who ſhall at this Seaſon be admitted to the *Office* of a Prieſt, or the *Adminiſtration of a Deacon*; and be thou pleaſed ſo to illuminate their Minds, by giving them a knowledge and underſtanding of the Goſpel-Truths; but, above all, Grace to adorn thoſe intellectual Qualifications, by a holy and unblameable Life; that they may officiate in the Sacred Offices, with the Peoples Benefit and God's Honour. And this we beg for our dear Saviour Chriſt Jeſus his ſake. *Amen.*

† This and the two following Prayers, with the General Thankſgiving, were added in the laſt Review.

*PARAPHRASE.*

O God, who in thy holy Word haſt revealed as much of thy Nature and Divine Attributes, as is requiſite for us Mortals to be let into, and haſt particularly declared one of them to be thy readineſs to have Mercy upon Sinners, and to forgive them upon their Repentance, *Pſal.* cxxxvi. 1. *Exod.* xxxiv. 6. We beſeech thee favourably to receive theſe our Petitions, which we offer up to thee with a deep and humble Senſe of our Unworthineſs: And though our Sins have got ſuch a Dominion over us, that we are become Slaves to them, and lie as it were fetter'd with their Chains, yet as by thy all-powerful Grace thou canſt, ſo we beg of thee, that of thy great Pity and Mercy, thou wouldeſt free us from the ſame. And this we pray thee to grant, for the Honour of Jeſus Chriſt, who is our Mediator, and intercedes for us at thy right Hand. *Amen.*

*PARAPHRASE on the Prayer for the Parliament.*

O God, who art graciouſly pleaſed to hear us, upon whatever occaſion we addreſs ourſelves to thee, we beſeech thee to beſtow thy Bleſſing upon this whole Nation, but more particularly upon the Parliament now convened, under the Queen's Majeſty; That thou wouldeſt be pleaſed by thy Holy Spirit, ſo to govern their Debates and Reſolutions, as may beſt tend to promote God's Glory, the Churches Good, the Safety of the Queen's Perſon, the Reputation and Welfare of Her and the Kingdoms which ſhe governs; That all things that are wanting in our Conſtitution, or perverted therein by the Craft of Deſigning Men, may by their Wiſdom be rectified and amended, ſo that ſuch wholſom Laws may be enacted by them, that Peace, Juſtice and Piety, may be ſecured among us by a perpetual Eſtabliſhment. Theſe and all other things, which thou in thine infinite Wiſdom ſhalt judge convenient, either

*VARIOUS READINGS.*

* This Prayer has ſtood out of its place for almoſt fifty Years together, *viz.* from the time of the laſt Review; for the Printers of the firſt Book 1662, ſet it in the place wherein it now uſually ſtands, *viz.* between the *Prayer for all conditions of men*, and the *General Thankſgiving*; but the Commiſſioners made them ſtrike it out, and print a new Leaf wherein it ſhould ſtand right, as it is here placed. But notwithſtanding this, it has been neglected in all the following Impreſſions.

This Collect, not being in former Common-Prayer-Books, was brought in in the firſt of King *James*, and that in the ſame place the laſt Review has ſet it.

# PRAYERS.

¶ *A Collect or Prayer for all conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

I. O God the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them; thy ſaving health unto all nations. II. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. III. Finally we commend to thy fatherly goodneſs all thoſe who are any ways afflicted, or diſtreſſed in mind, body, or eſtate, [* *eſpecially thoſe for whom our prayers are deſired*] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake.

* *This to be ſaid when any deſire the Prayers of the Congregation.*

## THANKS-

ther for that Auguſt Aſſembly, or for thy Holy Church eſtabliſhed among us; or laſtly, for ourſelves, we humbly beg for Jeſus Chriſt's ſake. *Amen.*

*PARAPHRASE on the Prayer for all Conditions,* &c.

I. O God, who by thy Omnipotence didſt create Mankind, and by thy Providence doſt preſerve them; we beſeech thee to extend thy Bleſſing to all our fellow-Creatures, of whatſoever Rank or Condition or Country; and to grant that the Light of the Goſpel may be ſpread, through the remoteſt Corners of the Earth, as was predicted by the Pſalmiſt, *Pſal.* lxvii. 2. II. But more particularly, we put up our Petitions for the Welfare of the Catholick Church, beſeeching thee, That the whole Body of Chriſtians, whereſoever diſperſed, may profeſs the true Orthodox and Catholick Faith; That they may hold this Faith (as the Apoſtle ſpeaks) *In Unity of Spirit, and in the Bond of Peace,* Eph. iv. 3. not broke in pieces by uncharitable Schiſms and Separations, but united together by the Spiritual Bonds of Chriſtian Grace and Charity; but chiefly we pray, That all who profeſs the Name of Chriſt, may credit their holy Profeſſion, by a vertuous and pious Life. III. Laſtly, We commend to thee, who lookeſt upon all thy Creatures with a fatherly Compaſſion, all Perſons who labour under any Affliction, or are diſtreſſed by any Calamity: All thoſe whoſe *Minds* are depreſſed by melancholy Thoughts, that are tormented by too fearful Apprehenſions of their Spiritual Condition, or are groaning under the diſmal Agonies of Deſpair: All thoſe, whoſe *Bodies* labour under any ſick or painful Diſeaſe; Or whoſe *Eſtates* are impaired by Loſs, or by the Oppreſſion of powerful Adverſaries; That thou wouldeſt be pleaſed to afford Comfort and Relief to them, as ſhall be agreeable to their reſpective Wants, and a happy Iſſue out of all their Troubles, either by making their Condition more deſirable in this World, or by removing them to a better. All which we beg in the Name of Jeſus Chriſt. *Amen.*

# THANKSGIVINGS.

## ¶ *A General Thankſgiving.*

I. ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us, and to all men [* *particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*] We bleſs thee for our creation, preſervation, and all the bleſſings of this life, but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt, for the means of grace, and for the hope of glory. III. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we ſhew forth thy praiſe, not only with our lips, but in our lives, by giving up our ſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the holy Ghoſt be all honour and glory, world without end. *Amen.*

* *This to be ſaid when any that have been prayed for, deſire to return praiſe.*

## † *For Rain.*

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; we give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to

† All theſe Thankſgivings were added by King *James*; and had not the Authority of a Law till the laſt Act of Uniformity gave it them.

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### *PARAPHRASE on the general Thankſgiving.*

I. O all-powerful God, who art the Father of all Mercies, and the God of all Comfort, 2 *Cor.* i. 3. And who art the Author and Giver of all the good things, which thy Creatures enjoy; we thy ſinful Servants, who are not *worthy of the leaſt of thy Mercies*, Gen. xxii. 10. ſince thou haſt been graciouſly pleaſed to beſtow many of them ſo liberally upon us, we do with the moſt humble Adoration of Thee, and with the moſt hearty Senſe of thy Benefits, pay [our publick] Thanks [in the Congregation of thy People, for the many and long-continued Inſtances of thy Goodneſs reached out unto us; thanking thee not only for Favours conferred upon ourſelves, but (as by thy holy Word we are obliged to do) *giving Thanks for all Men*, 1 Tim. ii. 1.

II. We thank thee for the Benefits of *our Creation*, That thou didſt not let us lie in a State of Non-exiſtence, for ever ſleeping in the dark Womb of Eternity; but haſt raiſed us into glorious Beings capable of Reaſon and Immortality: We bleſs thee for *our Preſervation*, whereby thou haſt defended us, all our Lives long, from the innumerable Dangers we have been ſubject to; from Pain, Sickneſs, Want, and all the vaſt Troop of outward Accidents, to which we have been expoſed: Praiſing thee likewiſe for all *the Bleſſings of this Life*, for Health, Food, Maintenance, Friends and Benefactors, and a thouſand other Satisfactions which we richly enjoy. But above all, we magnifie thy holy Name, for that unvaluable and unſpeakable Love to us, without which all Temporal Enjoyments had ſignified nothing, in redeeming the whole World, which was loſt and undone, and for ever ſubject to the Divine Wrath, by the precious Blood of our Saviour Jeſus Chriſt. We bleſs thee likewiſe for the *Means of Grace*, which thou haſt afforded us; for our Admiſſion into the Church by Baptiſm; for the ſtrengthening of our Faith, and our Reſtitution to thy Favour after our Fall, by the Sacrament of the Lord's Supper; for the Advantages we receive by publick Prayer, and the Preaching of God's Word. And laſtly, we Praiſe thee for the *Hope* which thou haſt given us of a bleſſed Immortality in another Life, which enables us to overcome the Terrors of Death; which buoys up our Spirits, under the moſt preſſing Afflictions in this World, and aſſures to us an everlaſting Happineſs in the next.

III. And now we beg of thee, to enlarge, in one particular, thy Mercies yet farther to us, and that is, to afford us thy Grace, that we may have a juſt Senſe of all theſe Mercies, that we may be *unfeignedly thankful for them*; and that we may let the remembrance of them ſink into the very bottom of our Hearts; not ſuffering our Gratitude to terminate only in a verbal Thankſgiving; but purpoſing to make the beſt Returns we are able, by dedicating ourſelves entirely to thy Service; and reſolving never wilfully to offend ſo gracious a God, but to ſpend our whole Lives in that *Holineſs and Righteouſneſs*, which the Rules, which thou haſt given us in thy Goſpel, oblige us to. Which we pray thee to grant, for the ſake of Jeſus Chriſt our Lord, to whom with thee and the Holy Ghoſt, the three Perſons of the everbleſſed Trinity, to whom we owe all theſe Divine Favours, be aſcribed eternal Honour and Glory. *Amen.*

### *PARAPHRASE on the Thankſgiving for Rain.*

O God, who though dwelling in thy Immortal Glory in Heaven, doſt never the leſs bear a Fatherly Care to us thy poor Creatures, and contriveſt all things for their Good and Benefit; who doſt for their ſakes ſend *the former and the latter Rain*, (that is, the Rain which in the Eaſtern Countries uſually falls at the two Seaſons of the Year Spring and Autumn) *on the Earth, that Men may gather their Corn, and Wine, and Oil*, Deut. xi. 14. We in deep and humble Senſe of thy Goodneſs, do return thee our bounden Thanks, for relieving us in our late great Neceſſity, by ſending

to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For fair weather.*

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather: We praiſe and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Plenty.*

O Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; we give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *For peace and deliverance from our enemies.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *For*

*ſending a gracious Rain upon thine Inheritance, and refreſhing it when it was weary*, Pſal. 68. 9. which Bleſſing, as we acknowledge to be a *great Comfort* to us, ſo we hope, by our good and thankful uſe thereof, to make it tend to thy Honour and Glory; which we beg for thy Mercies ſake, vouchſafed us in Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the Thankſgiving for fair Weather.*

O righteous Lord God, who, for our Diſobedience, and our manifold Tranſgreſſions of thy holy Laws, didſt puniſh us by the late great Rains and Floods, but didſt afterwards in thy great Mercy ſpare us, and comfort us, by ſending us this happy and ſeaſonable Alteration of Weather; For this Mercy we return thee our moſt hearty Thanks in the Congregation of thy People here aſſembled; and do promiſe continually hereafter to bear in mind this ſo great Love and Kindneſs exhibited to us; and *to be always ſhewing forth thy Praiſe from Generation to Generation*, Pſal. 79. 13. *Amen.*

O R,

O God, who art the Lord and Governour of the World, and doſt diſpoſe all things in the management and government thereof, with the exacteſt Juſtice and Wiſdom, we cannot but acknowledge that the late Floods were a juſt Puniſhment for our Sins, and that this happy change of Weather, (which has given ſo much Satisfaction to our Minds, both as being delivered from a grievous Puniſhment, and as having hopes, that thou art no longer angry with us) is entirely owing to thy Goodneſs and Mercy; for which Favour we return thee our humble Thanks, from the bottom of our Hearts; and will always be *ſhewing forth thy praiſe, from generation to generation*, Pſal. lxxix. laſt ver. And this Addreſs we beſeech thee to accept, for the ſake of our Saviour Jeſus Chriſt. *Amen.*

*PARAPHRASE on the Thankſgiving for Plenty.*

O God, who doſt bear towards us more kind and merciful Diſpoſitions, than the moſt indulgent Father, a late Inſtance whereof we have had, in thy hearing our Prayers which we put up to thee in the Congregation; thou having graciouſly brought it about, that thoſe mourning Souls, who lately pined for want of Bread to ſuſtain themſelves and their poor Families, or were forced to part with the beſt part of their Subſtance to procure it, and now enjoy a plenty of all good things, and purchaſe the Neceſſaries of Life at a cheap Rate. This we gratefully acknowledge to be owing to thy peculiar Bounty; begging of thee to continue this thy Favour to us, that *the Earth* of our Country *may bring forth her increaſe*, to the *Glory* of our gracious God, and the *Comfort* of us thy poor Servants. Which we ask, for the ſake of our Saviour Chriſt Jeſus. *Amen.*

*PARAPHRASE on the Thankſgiving for Peace and Deliverance from our Enemies.*

O God, who art endowed with infinite Power to aſſiſt thy afflicted Servants, who art our *Rock and Fortreſs*, 2 Sam. xxii. 2. and art a *ſtrong Tower for us againſt the Enemy*, Pſal. lxxi. 3. We yield thee moſt humble and hearty Thanks, for delivering us from the Force and Stratagems which our Enemies were lately employing againſt us, and which had taken Effect, to our Ruine, or great Diſadvantage, unleſs thou hadſt timely diſappointed them. We do freely own, that it was for thy Favour to us, and not for any Merit, Power, or Sagacity of our own, *that we were not given over as a prey unto their Teeth*, Pſ. cxxiv. 6. begging of thee, that thou would'ſt be pleaſed to employ thy watchful Providence in defending our Church and Nation, that *all fleſh may know, that thou art our Saviour and Redeemer, the mighty one of Jacob*, Iſai. xlix. 25. And this, for the ſake of Jeſus Chriſt our Saviour. *Amen.*

*VARI-*

# THANKSGIVINGS.

¶ *For* * *reſtoring Publick Peace at home.*

O Eternal God our heavenly Father, who alone makeſt men to be of one mind in a houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name, that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. *Amen.*

¶ *For deliverance from the Plague, or other common Sickneſs.*

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful viſitation, and now in the midſt of judgment remembring mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs our ſelves, our ſouls and bodies, which thou haſt delivered to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of thy ‡ Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatned in thy law, might juſtly have fallen upon us by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the † contagious ſickneſs, wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; we offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

†THE Col-

*VARIOUS READINGS.*

* Added in the laſt Review.
‡ Congregation. *O. C. P.*
† Noyſome Peſtilence. *O. C. P.*

*PARAPHRASE on the Thankſgiving for reſtoring publick Peace at home.*

O God, whoſe Being was from all Eternity, and tho' thou reigneſt in Glory in the higheſt Heavens, yet doſt vouchſafe to look down with a Fatherly Kindneſs upon us thy Creatures; thou *that art the God that maketh men to be of one mind in an houſe*, Pſal. lxviii. 6. *that ſtilleth the raging of the Seas, the noiſe of the Waves, and the madneſs of the People*, Pſal. lxxv. 7. we yield thee hearty thanks, for quelling the late ſeditious Inſurrection among us: and we beſeech thee to afford to all of us ſuch a portion of thy Grace, as that hereafter we may live as becometh good Chriſtians, and good Subjects, *and leading peaceable lives, in all godlineſs and honeſty*, 1 Tim. ii. 1. we may be enabled *to offer up the ſacrifice of praiſe and thankſgiving to God continually*, Heb. xiii. 15. Which Addreſs we make in the Name, and for the ſake of Jeſus Chriſt our Saviour. *Amen.*

*PARAPHRASE on the firſt Thankſgiving for deliverance from the Plague, or any other common Sickneſs.*

O God, the ſupreme Governour of the World, who haſt *wounded us for our ſins, and bruiſed us for our Iniquities*, Iſa. liii. 5. by chaſtiſing us with the late contagious Diſtemper, which ſwept away ſuch numbers of our People; a Judgment dreadful enough in itſelf, and its effects, but was more dreadful to conſider, that we *were fallen into the* avenging *hand of the living God*, Heb. x. 31. but thou haſt *in thy wrath remembred mercy*, *Habbac.* ii. 2. and haſt *ſaved our lives from deſtruction*, Pſal. ciii. 4. In a deep ſenſe of Gratitude, for this thy fatherly Goodneſs to us, we do promiſe to be very obedient to thee for the future, keeping a ſtrict guard over all our inward and outward Actions, and that our *Bodies may be offered a living ſacrifice, holy and acceptable unto God*, Rom. xii. 1. that for theſe and all thy Mercies, *we may praiſe thy name in the midſt of the Congregation*, Pſal. xxii. 22. This we offer, in the Name, and for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the ſecond Thankſgiving for deliverance from the Plague, or any other common Sickneſs.*

O thou our moſt kind and compaſſionate Father, we cannot but acknowledge, that we have committed ſuch innumerable Offences againſt Thee, and thoſe with ſo high a hand, and with ſo hard and unrelenting a Heart, that thou mighteſt juſtly have inflicted upon us thoſe dreadful Puniſhments threaten'd againſt obſtinate Offenders in the Moſaical Law; whom thou didſt threaten to *ſmite with the Conſumption, with a Fever, and with an Inflammation, and with an extreme Burning*, Deut. xxviii. 22. and *to bring upon them all the Diſeaſes of Egypt, every Sickneſs and every Diſeaſe which is not written in the Book of this Law, until we were deſtroyed*, ver. 60, 61. but thou haſt been pleaſed to accept of our Repentance, tho', we muſt confeſs, attended with many Imperfections, and to remove the Peſtilent Diſeaſe, which lately raged among us, and to *make us to hear the voice of Joy and Health in our dwellings*, Pſal. cxviii. 15. In a deep ſenſe of which Favour, we pay Thee our bounden Thanks in the publick Congregation, as an Euchariſtical Sacrifice for thy interpoſing thy good Providence in our Preſervation. This we addreſs to thee, in the Name, and for the ſake of our bleſſed Lord, Jeſus Chriſt. *Amen.*

THE

† THE

# 'Collects, 'Epiſtles, & *Goſpels,

## To be Uſed throughout the Year.

† THE Introits, Epiſtles, and Goſpels, to be uſed at the Celebration of the Lord's Supper and Holy Communion, throughout the Year; with proper Pſalms and Leſſons for divers Feaſts and Days. 1 B. *Edw.* 6.

* When the Presbyter or Miniſter readeth the Goſpel, the People ſhall ſtand up; and the Presbyter, before he beginneth to read the Goſpel, ſhall ſay thus, *The Goſpel of our Lord and Saviour Jeſus-Chriſt, written in* ſuch a Chapter of ſuch an *Evangeliſt, beginning at* ſuch a *Verſe*. And the People ſhall anſwer, *Glory be to God.* S. L.

When the Goſpel is ended, the Presbyter or Miniſter ſhall ſay, *Here endeth the Goſpel:* And the People ſhall anſwer, *Thanks be to thee, O Lord.*

And thus at the beginning and ending of the Goſpel every Sunday and every Holiday in the Year, or when-elſeſoever the Goſpel is read. *S. L.*

*Introit.*] The Introit, in Latin *Introitus*, was a Pſalm or Anthem, which was ſung at the beginning of the Communion-Service. Some have thought that it had its Name, becauſe it was ſung whilſt the People were entring into the Church, the Communion-Service being a diſtinct Office from that of Mattens, and performed at different times *Beat. Rhenan. Not. in Tertull. de Corona Militis.* But that is Miſtake; for there is better Reaſon to think, it was called the Introit, becauſe, whilſt that was ſinging, the Prieſt was to make his Entrance into the Septum of the Altar. The Uſe of it being ſo unexceptionable, and of ſo great Antiquity in the Church, it is not eaſy to aſſign the Reaſon, why the Reviewers of King *Edward*'s Book did lay it aſide, in the ſecond Edition thereof. They were too wiſe and learned Men to imagine, that the French-way of ſinging the Pſalms tranſlated into Metre, was more proper for a Church-Service than the Proſe Tranſlation. I think, at the time of this Alteration, Mr. *Sternhold*, Groom of the King's Privy Chamber, had tranſlated 37 of the Pſalms; but that they were taken-up by the People to be ſung in publick, I cannot find; or whether the Protector, having been motion'd to from abroad, influenc'd the Biſhops to leave out the Introits to pave a way for Pſalms tranſlated in Metre; or whether the Biſhops themſelves deſigned to have the Introits tranſlated into Engliſh Verſe afterwards, that the People might join in the ſinging them. Certain it is, upon whatever account they were laid aſide, a very antient and laudable Cuſtom was parted with. Indeed, in the Roman Service, the old Uſe of the Introit is perverted: for, whereas the antient Church had ſo adapted the Pſalms to the Sunday or Feſtival, that on moſt Days there was a Pſalm ſung, which contained ſomething prophetical of the Evangelical Hiſtory then commemorated, or that it was ſome way or other proper to the Day; in the Miſſal, only the firſt Verſe of the Pſalm is repeated, which oftentimes contains nothing to the purpoſe. This Fault was amended in the firſt Book of King *Edward*, where the whole Pſalm is ordered to be read or ſung, as it antiently was. For the Author of the *Gemma Animæ*, who lived about the Year 1120, mentions the Introit only as a Verſe of a Pſalm, as 'twas commonly uſed in his time; but allows that the whole Pſalm formerly was wont to be repeated. *Primus verſus Pſalmi ad Introitum cantatur, qui olim totus ad Introitum cantabatur.* De Antiq. Rit. Miſſ. cap. 87. *Amalarius Fortunatus de Eccl. Off. lib.* 3. *cap.* 5. takes notice of the Introit as a ſpecial part of the Service, at which no one was to ſit down: and this was about the Year 800. The old *Ordo Romanus*, which was probably written a Century or two before, mentions it in theſe Words, *Mox Antiphonam ad Introitum incipit prior Scholæ. Then the Precentor begins the Anthem for the Introit.* Ord. Rom. de Off. Miſſ. This ſhews the Uſe of the Introit to be of a thouſand Years ſtanding. But probably it is yet much older. In St. *Ambroſe*'s Office it is called by the Name of *Ingreſſus*: And in the Greek Liturgies (which, if not written by the Names of thoſe Perſons which they bear, are yet certainly very antient) we find the Introit Hymn. For when the Prieſt comes up to the Propheſis, the Quire, having waſhed their hands, are to ſing, Νίψομαι ἐν ἀθῴοις, &c. *I will waſh my hands in Innocency: and ſo will I go to thy Altar. That I may ſhew the voice of Thankſgiving, and tell of all thy wondrous Works. Lord, I have loved the Habitation of thy Houſe: and the place where thy Honour dwelleth. O ſhut not up my Soul with the Sinners: nor my Life with the bloodthirſty. In whoſe hands is Wickedneſs: and their right-hand is full of Gifts. But as for me, I will walk innocently. O deliver me, and be merciful unto me. My foot ſtandeth right: I will praiſe the Lord in the Congregations.* S. Chryſ. Lit. Though this was the common Introit uſed at every Communion, yet in more early times of the Greek Church than this Liturgy was written in, other Pſalms were ſung in that Office. For the *Pſeudo-Dionyſius*, who lived in the fourth or fifth Century, deſcribing the Celebration of the Communion, makes the ſinging of the Pſalm to be a conſiderable part thereof. Ἡ τῶν ψαλμῶν ἱερολογία συνεσταλμένη πᾶσιν ἀεὶδον τοῖς ἱεραρχικοῖς μυσηρίοις, ὧν ἔμελλεν ἀπαρτὶς τῶν πάντων ἱεραρχικωτάτων. *The ſinging of Pſalms, which is an eſſential part of every divine Office, muſt not be diſjoined from this Office by the Biſhop.* And preſently afterwards he ſays, Ὅταν δὲ ἡ ἱερατικὴ τῶν παντέρων ὑμνολογία τὰς ψυχὰς ἡμῶν ἕξεις ἐναρμονίως διαθῇ πρὸς τὰ μετὰ ταῦτα ἱερῶς ἐπιτελεσθησόμενα, καὶ τῇ τῶν θείων ὡδῶν ὁμοφωνίᾳ τὸν πρὸς τὰ θεῖα καὶ ἑνωτικὸν καὶ ἀλλήλοις ὁμοφρονοῦντα ὡς μάλιστα καὶ ὁμολογῶν τῶν ἱερῶν χορεία νομοθετήσῃ, &c. *Since Pſalmody, which comprehends all ſacred Duties, and puts the Soul in good Tune to receive the bleſſed Myſteries which are ſoon after to be celebrated, and tends by its muſical Conſort to inſpire them with mutual concord,* &c. *Dion. Areop. Eccl. Hier. c.* 3. Indeed the antient Ritualiſts, *Alcuinus de divinis Off. cap. Amalanius Fort. Eccl. Off. l.* 3. *c.* 5. *Rabanus Maurus l.* 2. *c.* 32. *Walafridus Strabo de rebus Eccl. c.* 22. *Micrologus de Eccl. Obſ. c.* 1. do attribute the Inſtitution of the Introit to *Cæleſtinus* Biſhop of *Rome*, who ſat in that See *A. D.* 423. But it is common with them to attribute many antient Uſages to one Pope or other, for the Honour of that See, without ſufficient ground for it. And there is good reaſon to think, that the Introit is older than his time. For S. *Ambroſe*, who was Biſhop of *Milan* A. D. 375, in his Book of Myſteries mentions the Words of the 43d Pſalm, *I will go unto the Altar of God, even unto the God of my Joy and Gladneſs,* &c. Add to this a very remarkable Obſervation of *Durantus*, that ſeveral of the Introits in the Roman Service are not taken out of St. *Jerom*'s Verſion, but out of the old Latin Tranſlation, which was in uſe before his time. *Durant. de Rit. Eccl. lib.* 7. *cap.* 11. From whence it is clear, that before the Introits were contracted in that Church, the Pſalms were recited at length out of the old Verſion; which carries the uſe of them higher than the Age of *Cæleſtine.*

### *NOTES.*

*(a) Collects.*] They are commonly ſuppoſed to be called Collects, becauſe they are collected out of the Epiſtles and Goſpels of the Day which they ſerve for; or however out of ſome other parts of Scripture. But in the early times of Chriſtianity, the Meeting of the Chriſtians was uſually called by the Name of *Collecta*; and when they met, they were ſaid *Colligere: Sed quomodo colligemus* (ſays *Tertullian* lib. de fuga in Perſ.) *quomodo Dominica ſolennia celebrabimus? How ſhall we collect, and how ſhall we celebrate the Solemnity of the Lord's-day?* And again, *Si interdiu colligere non potes, habes noctem: If you can't* COLLECT *in the Day, you have the Night.* From hence ſays *Alcuinus* de Div. Off. *Precationes à populi collectione collectæ appellari cæperunt; The Collects began to be called ſo, from the Collection of the People.* There were a great number of theſe Collects, or ſhort-Prayers, in ordinary uſe in the Primitive-Church; ſome of which being compoſed by *Arians*, gave offence to the Orthodox: therefore it was ordered by the Council of *Milevis*, *A. D.* 402. that no Collects ſhould be uſed in the Church, but which had the Approbation of a Synod. After this, as *Walafrid Strabo* de reb. Eccl. c. 22. writes, there was made a Compilation out of the Maſs of theſe Collects for the uſe of the Church, *A. D.* 492. And *Gregory* the Great made a ſecond Review thereof: *Microl. de Eccl. Obſer. c.* 24, 31. Thoſe of them which are retained now, ſeem to be moſtly written after the Pelagian Controverſy aroſe; from the frequent Petitions for Divine-Grace, and from the Aſſertions of the Imbecillity of Human-Will and Power.

*(b) Epiſtles.*] They are called Epiſtles, becauſe, for the moſt part, they are ſome ſhort Portions of the Epiſtolary Books in the New-Teſtament; or, though ſome few of them are taken from the *Acts*, or other of the Canonical Books, they receive their Denomination from the greater part.

¶ NOTE, *That the Collect appointed for every Sunday, or for any Holiday that hath a* [c] *Vigil or Eve, ſhall be ſaid at the Evening Service next before.*

## ‡ The First Sunday in [d] Advent.

### *The COLLECT.*

ALmighty God, give us grace that we may caſt away the works of Darkneſs, and put upon us the armour of Light, now in the time of this mortal life, (in which thy Son Jeſus Chriſt came to viſit us in great Humility;) that in the Laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and dead, we may riſe to the Life-immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. *Amen.*

¶ *This Collect is to be repeated every-day with the other Collects in* Advent, *until* Chriſtmas-Eve.

### *The EPISTLE.* ROM. XIII. 8.

I. OWE no Man any thing, but to love one another: for he that loveth another hath fulfilled the Law. For this, Thou ſhalt not commit Adultery, Thou ſhalt not Kill, Thou ſhalt not Steal, Thou ſhalt not bear Falſe witneſs, Thou ſhalt not Covet; and if there be any other Commandment, it is briefly comprehended in this Saying, namely, Thou ſhalt love thy Neighbour as thyſelf. Love worketh no ill to

‡ Firſt Sunday in Advent.
Introit.
Bleſſed is the Man, *&c.* Pſal. 1.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

*NOTES.*

(c) *Vigils.*] They were called Vigils, becauſe the Chriſtians, in the Primitive Times, uſed to be up all Night before the great Feſtivals of the Year, *Chriſtmas*, *Eaſter*, &c. exerciſing themſelves in Faſting and Prayer, as we read in *Tertullian*, *lib.* 2. *ad uxorem.* And in *Euſebius*, *lib.* 2. *cap.* 17. *id. Vit. Conſt. lib.* 4. Afterwards they began to be celebrated, in the Nights before the Nativities of the Martyrs, *Tripart. hiſt. lib.* 5. *cap.* 38. Hence ſome Scandals ariſing, the Council of *Eliberis*, in the 35th Canon, forbids Women to be preſent in the Cemiteries thoſe Nights the Vigils were celebrated. At laſt, about the Year 420, a little after St. *Jerom*'s Time, the nocturnal Vigils were totally aboliſhed, and were turned into Preparation-Faſts, to precede ſome of the principal Feſtivals of the Church. *Vid. Polyd. Virg. de rer. Invent. lib.* 6. *cap.* 4.

(d) *Advent.*] The Church has ſet-aſide theſe Sundays of *Advent*, and the Week-days which follow after them, as a ſolemn-time of Preparation for the great Feaſt of the Nativity, as *Lent* is before the Feaſt of the Reſurrection; and therefore this Time is called by ſome old Writers, *Altera Quadrageſima:* For as the Preaching of the *Baptiſt* did prepare the Way of Chriſt's coming to his Kingdom of Grace; ſo is the Devotion which the Church requires in this Solemnity, deſigned to prepare us for his Second-coming, which is to Judgment, and to enter upon his Kingdom of Glory. The Roman Ritualiſts would have the Celebration of this holy Seaſon to be Apoſtolical, and that it was inſtituted by St. *Peter*, *Durand. l.* 6. *c.* 2. The preciſe time of its Inſtitution is not ſo eaſily determinable. It certainly had its Beginning before the Year 450, becauſe *Maximus Taurinenſis*, who lived about that time, wrote an Homily upon it.

*PARAPHRASE on the Collect for the firſt Sunday in Advent.*

Almighty-God, we beſeech thee to give us thy Grace, that we may *caſt-off the works of Darkneſs*, thoſe Sins, and other Failures, which Men were ſubject to, whilſt they lay under the Blindneſs of a Gentile Ignorance; and that we may *put on the armour of Light*, Rom. 13. 12. that Chriſtian Defence againſt Sin, which the clear Manifeſtations and ſpiritual Aſſiſtances of the Goſpel have afforded us, as long as God-Almighty ſhall think fit to continue us in this mortal life of ours, which the eternal Son of God, in the greateſt Humility and Condeſcenſion, was once pleaſed to enter into, and to take upon him our Nature: So that being prepared with theſe Qualifications, when he ſhall come again with all the majeſtick Glory of his divine and human Nature, and attended with his holy Angels, *Matt.* 25. 31. to judge the World, we may riſe to everlaſting-life. Which we beg for the ſake of our bleſſed Saviour, who liveth and reigneth, together with the Father and the Holy Ghoſt, for ever in the Heavens. *Amen.*

*PARAPHRASE on the EPISTLE.*

I. Having before laid-down ſome Duties, which you owe to your Superiors; I proceed to inform you of ſome particular Obligations, incumbent upon you, towards your Neighbours. And firſt, I adviſe you, as a very conſiderable point of Juſtice, to the Payment of your Debts, and not to owe any man any thing, unleſs it be that Debt which can never be ſufficiently diſcharged; *viz.* Chriſtian Charity. And here I have an Opportunity given me, of ſaying ſomething of this admirable Vertue; which he that diſcharges aright, does not only obſerve every Precept of the Moſaical Law, but adds ſome farther hights unto it, to which that Sanction did not reach. For the Prohibition of Adultery, Murder, Theft, Falſe-Teſtimony, Concupiſcence, and all other negative and poſitive Duties contained in the Decalogue, are drawn-up into a ſhort Epitome or Recapitulation, in this ſingle Precept firſt delivered by *Moſes*, *Levit.* 19. 18. but adopted into the Evangelical-Law by our Bleſſed-Saviour, *Matt.* 19. 19. *Thou ſhalt love thy Neighbour as thyſelf.* But then, if we further conſider Charity, as improved by all that Goodneſs and Tenderneſs which Chriſtianity has adorned it with, Men being by this Inſtitution obliged, to account Fraternity and Neighbourhood not to be confined only to People of their own Stock and Religion, as the Jews did, *Luke* 10. 33. but to lie open to all Mankind; not only to do Men no Miſchief, but to do them all the Good they can poſſibly in their Station; not to hate, and to do Diskindneſſes to their Enemies, (as was permitted under the Jewiſh-Law) but to love them, and do good to them, *Matt.* 25. I ſay, If we conſider Charity, under that exalted Improvement given to it by the Goſpel, we may very juſtly conclude it to be, not only a Summary of all the Legal Duties, but a Completion and

to his Neighbour, therefore Love is the fulfilling of the Law. II. And that, knowing the time, that now it is high-time to awake out of ſleep: for now is our Salvation nearer than when we believed. The Night is far ſpent, the Day is at hand; let us therefore caſt off the works of Darkneſs, and let us put on the armour of Light. Let us walk honeſtly as in the day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and Envying; but, put ye on the Lord Jeſus Chriſt, and make not Proviſion for the fleſh, to fulfil the luſts thereof.

## *The GOSPEL.* St. MATTH. XXI. 1.

I. WHEN they drew nigh unto Jeruſalem, and were come to Bethphage, unto the Mount of Olives, then ſent Jeſus two Diſciples, ſaying unto them, Go into the Village over againſt you, and ſtraightway ye ſhall find an Aſs tied, and a Colt with her: looſe them, and bring them unto me. And if any Man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraitway he will ſend them. All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying, Tell ye the Daughter of Sion, Behold, thy King cometh unto thee, meek, and ſitting upon an Aſs, and a Colt the Fole of an Aſs. II. And the Diſciples went, and did as Jeſus commanded them, and brought the Aſs, and the Colt, and put on them their Cloaths, and they ſet him thereon. And a very great Multitude ſpread their Garments in the way, others cut down Branches from the Trees, and ſtrewed them in the way. And the Multitudes that went before, and that followed, cried, ſaying, Hoſanna to the Son of *David*; bleſſed is he that cometh in the Name of the Lord, Hoſanna in the higheſt. III. And when he was come into *Jeruſalem*, all the City was moved, ſaying, Who is this? And the Multitude ſaid, This is Jeſus, the Prophet of *Nazareth* of *Galilee*. And Jeſus went into the Temple of God, and caſt out all them

and filling-up of all the Deficiencies of the old Moſaical-Sanction.

II. And this Conſideration will afford you an occaſion of taking notice, that, under this time of the Goſpel-Diſpenſation, you ſhould not live in that ſupine degree of Careleſneſs, as you did before your Converſion, but awake out of your former ſleep of Senſuality, and ſquare your Lives according to the Exactneſs of the Goſpel-Precepts. God knows how nigh the time is, in which God will call you to an Account for all your Actions; moſt certainly it grows every-day nearer and nearer. And the terrible Judgment which God deſigns to execute upon the Inhabitants of *Jeruſalem*, is conſiderably nigher than at your firſt Converſion. The Night, wherein God's Juſtice lies ſleeping, is almoſt paſſed-away; and the Day of his Vengeance is dawning. Therefore, to prepare yourſelves to appear upon the Day of the Lord's-coming, whenſoever it be, ſooner or later, do not array yourſelves with your former works of Darkneſs and ſtate of Sinfulneſs; but adorn yourſelves with the ſhining Armour of all Chriſtian Graces, not being afraid, as the Wicked are, of that Terrible Day, but going out to meet it, with as much Briſkneſs and Alacrity as a Great-Officer marches along in his ſplendid Armour, upon a Day of Battle. Let all of us avoid thoſe ſinful Actions of Senſuality and Malice, which we might hope ſhould be hid in the Darkneſs of the Night, and might be partly excuſed under a Carnal Inſtitution or a Pagan Ignorance; but will never be tolerated in the clear Light of the Goſpel-Knowledge. Therefore I would adviſe you, as the beſt Preparation for this time, to *put on the Lord Jeſus*, that is, to practiſe his Precepts, and to follow his Example, *Gal.* 3. 27. and to be ſollicitous for the things of this World no farther than Neceſſity requires; but not to pamper your Luſts, or to have ſuch an eye upon this World's Enjoyments, as if ye were to look no further.

### *PARAPHRASE on the GOSPEL.*

I. When our Saviour and his Diſciples were come to a Town called *Bethphage*, within two Miles of *Jeruſalem*, and ſituated at the Foot of the Mount of *Olives*; he pointing to a certain Village, which was then in view, bids two of his Diſciples go to that place, and they ſhould find a She-Aſs, and her Colt tied-up with her, at a Houſe there, which he commanded them to bring away with them. But, if the Owner thereof ſhould make any Scruple, he ordered them to return no other Anſwer, but that the Lord hath occaſion to make uſe of them; and this will ſo ſufficiently ſatisfy him, that he will forthwith deliver them to you. [Our Bleſſed-Lord, by this Action of his, deſigned to begin his *Regal* Office, he having diſcharged his *Prophetical*, in preaching before this throughout the whole Country of *Judæa*: He being now willing to take upon him the Honours of a Prince, though in the moſt humble manner. And beſides, it was forecontrived by the Divine-Wiſdom, that by this Action he ſhould ſo irritate the Jews, as to bring-on his Death, which made way for the Completion of his *Sacerdotal* Office.] Which was not only by this means brought about, but was long-ago predicted by the Prophet, *Zach.* 9. 9. *Rejoyce greatly, O Daughter of Sion; ſhout, O Daughter of Jeruſalem: Behold, thy King cometh unto thee; he is juſt and having Salvation, lowly, and riding upon an Aſs, and upon a Colt the Fole of an Aſs.* Which Prophecy is appropriated to Chriſt, not only by the Chriſtians, but by moſt of the Jewiſh Rabbins, by [*R. Eliezer, Hachman, R. Saadias Gaon, Kimchi, Abarbanel*, &c.]

II. The two Diſciples, in obedience to the Command of their Maſter, brought the She-Aſs and her Colt: And upon the Back of one of them, namely the Colt (*whereon never Man had ſat*, Mar. 11. 2.) they caſt their Garments, which in thoſe Ages and Countries they made uſe of for Saddles, placing our Bleſſed Lord thereon, to bring him in triumphal-manner to the City of *Jeruſalem*: Great Multitudes of People attending him in this Proceſſion, ſpreading their Garments all the way he went, as Carpets, for him to ride-upon; ſtrewing likewiſe the Road with Flowers and green Boughs. Vaſt numbers of People ran before him, and vaſt numbers crowded after, crying out, Hoſanna, All hail to the Meſſias the Son of *David*, all Bleſſings attend the Shilo, the ὁ ἐρχόμενος, the *He that was to come*: Let us all cry-out *Hoſannah* with the loudeſt pitch our Voices can reach-to.

III. Being advanced now in this Proceſſion within the Gates of the City *Jeruſalem*, the Inhabitants of the Town were in great Commotion upon the Strangeneſs of the Occurrence, and were eager to know who the Perſon was, who was attended into the City in this triumphal manner; the People who came with him returning Anſwer, That this was Jeſus the Galilean Prophet, noted for ſo many great Miracles done among them. Our Bleſſed Lord now being willing to ſhew, that his was only a ſpiritual Kingdom that he was entring upon, did not go up to the Caſtle of Mount *Sion*, the Seat of the temporal Governour, but only goes into the Courts of the Temple, to which his Office more immediately related, where he finds ſeveral grievous Diſorders, notwithſtanding the Sacredneſs of the Place. The Prieſts having the Propriety of the Soil, had let it out for Stalls to Higglers and Brokers, under pretence of their ſelling Sacrifices, and changing the Offerers

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## ‡ The Firſt Sunday in [d] Advent.

### *The* COLLECT.

ALmighty God, give us grace that we may caſt away the works of Darkneſs, and put upon us the armour of Light, now in the time of this mortal life, (in which thy Son Jeſus Chriſt came to viſit us in great Humility;) that in the Laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and dead, we may riſe to the Life-immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. *Amen.*

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I. OWE no Man any thing, but to love one another: for he that loveth another hath fulfilled the Law. For this, Thou ſhalt not commit Adultery, Thou ſhalt not Kill, Thou ſhalt not Steal, Thou ſhalt not bear Falſe witneſs, Thou ſhalt not Covet; and if there be any other Commandment, it is briefly comprehended in this Saying, namely, Thou ſhalt love thy Neighbour as thyſelf. Love worketh no ill to

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As it was in the beginning, *&c.* 1 B. *Edw.* 6.

*NOTES.*

*(c) Vigils.*] They were called Vigils, becauſe the Chriſtians, in the Primitive Times, uſed to be up all Night before the great Feſtivals of the Year, *Chriſtmas*, *Eaſter*, &c. exerciſing themſelves in Faſting and Prayer, as we read in *Tertullian, lib.* 2. *ad uxorem.* And in *Euſebius, lib.* 2. *cap.* 17. *id. Vit. Conſt. lib.* 4. Afterwards they began to be celebrated, in the Nights before the Nativities of the Martyrs, *Tripart. hiſt. lib.* 5. *cap.* 38. Hence ſome Scandals ariſing, the Council of *Eliberis*, in the 35th Canon, forbids Women to be preſent in the Cemiteries thoſe Nights the Vigils were celebrated. At laſt, about the Year 420, a little after St. *Jerom*'s Time, the nocturnal Vigils were totally aboliſhed, and were turned into Preparation-Faſts, to precede ſome of the principal Feſtivals of the Church. *Vid. Polyd. Virg. de rer. Invent. lib.* 6. *cap.* 4.

*(d) Advent.*] The Church has ſet-aſide theſe Sundays of *Advent*, and the Week-days which follow after them, as a ſolemn-time of Preparation for the great Feaſt of the Nativity, as *Lent* is before the Feaſt of the Reſurrection; and therefore this Time is called by ſome old Writers, *Altera Quadrageſima:* For as the Preaching of the *Baptiſt* did prepare the Way of Chriſt's coming to his Kingdom of Grace; ſo is the Devotion which the Church requires in this Solemnity, deſigned to prepare us for his Second-coming, which is to Judgment, and to enter upon his Kingdom of Glory. The Roman Ritualiſts would have the Celebration of this holy Seaſon to be Apoſtolical, and that it was inſtituted by St. *Peter*, *Durand. l.* 6. *c.* 2. The preciſe time of its Inſtitution is not ſo eaſily determinable. It certainly had its Beginning before the Year 450, becauſe *Maximus Taurinenſis*, who lived about that time, wrote an Homily upon it.

*PARAPHRASE on the Collect for the firſt Sunday in Advent.*

Almighty-God, we beſeech thee to give us thy Grace, that we may *caſt-off the works of Darkneſs*, thoſe Sins, and other Failures, which Men were ſubject to, whilſt they lay under the Blindneſs of a Gentile Ignorance; and that we may *put on the armour of Light*, Rom. 13. 12. that Chriſtian Defence againſt Sin, which the clear Manifeſtations and ſpiritual Aſſiſtances of the Goſpel have afforded us, as long as God-Almighty ſhall think fit to continue us in this mortal life of ours, which the eternal Son of God, in the greateſt Humility and Condeſcenſion, was once pleaſed to enter into, and to take upon him our Nature: So that being prepared with theſe Qualifications, when he ſhall come again with all the majeſtick Glory of his divine and human Nature, and attended with his holy Angels, *Matt.* 25. 31. to judge the World, we may riſe to everlaſting-life. Which we beg for the ſake of our bleſſed Saviour, who liveth and reigneth, together with the Father and the Holy Ghoſt, for ever in the Heavens. *Amen.*

*PARAPHRASE on the EPISTLE.*

I. Having before laid-down ſome Duties, which you owe to your Superiors; I proceed to inform you of ſome particular Obligations, incumbent upon you, towards your Neighbours. And firſt, I adviſe you, as a very conſiderable point of Juſtice, to the Payment of your Debts, and not to owe any man any thing, unleſs it be that Debt which can never be ſufficiently diſcharged; *viz.* Chriſtian Charity. And here I have an Opportunity given me, of ſaying ſomething of this admirable Vertue; which he that diſcharges aright, does not only obſerve every Precept of the Moſaical Law, but adds ſome farther hights unto it, to which that Sanction did not reach. For the Prohibition of Adultery, Murder, Theft, Falſe-Teſtimony, Concupiſcence, and all other negative and poſitive Duties contained in the Decalogue, are drawn-up into a ſhort Epitome or Recapitulation, in this ſingle Precept firſt delivered by *Moſes*, *Levit.* 19. 18. but adopted into the Evangelical-Law by our Bleſſed-Saviour, *Matt.* 19. 19. *Thou ſhalt love thy Neighbour as thyſelf.* But then, if we further conſider Charity, as improved by all that Goodneſs and Tenderneſs which Chriſtianity has adorned it with, Men being by this Inſtitution obliged, to account Fraternity and Neighbourhood not to be confined only to People of their own Stock and Religion, as the Jews did, *Luke* 10. 33. but to lie open to all Mankind; not only to do Men no Miſchief, but to do them all the Good they can poſſibly in their Station; not to hate, and to do Diskindneſſes to their Enemies, (as was permitted under the Jewiſh-Law) but to love them, and do good to them, *Matt.* 25. I ſay, If we conſider Charity, under that exalted Improvement given to it by the Goſpel, we may very juſtly conclude it to be, not only a Summary of all the Legal Duties, but a Completion and

to his Neighbour, therefore Love is the fulfilling of the Law. II. And that, knowing the time, that now it is high-time to awake out of ſleep: for now is our Salvation nearer than when we believed. The Night is far ſpent, the Day is at hand; let us therefore caſt off the works of Darkneſs, and let us put on the armour of Light. Let us walk honeſtly as in the day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and Envying; but, put ye on the Lord Jeſus Chriſt, and make not Proviſion for the fleſh, to fulfil the luſts thereof.

## *The GOSPEL.* St. MATTH. XXI. 1.

I. WHEN they drew nigh unto Jeruſalem, and were come to Bethphage, unto the Mount of Olives, then ſent Jeſus two Diſciples, ſaying unto them, Go into the Village over againſt you, and ſtraightway ye ſhall find an Aſs tied, and a Colt with her: looſe them, and bring them unto me. And if any Man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraitway he will ſend them. All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying, Tell ye the Daughter of Sion, Behold, thy King cometh unto thee, meek, and ſitting upon an Aſs, and a Colt the Fole of an Aſs. II. And the Diſciples went, and did as Jeſus commanded them, and brought the Aſs, and the Colt, and put on them their Cloaths, and they ſet him thereon. And a very great Multitude ſpread their Garments in the way, others cut down Branches from the Trees, and ſtrewed them in the way. And the Multitudes that went before, and that followed, cried, ſaying, Hoſanna to the Son of *David*; bleſſed is he that cometh in the Name of the Lord, Hoſanna in the higheſt. III. And when he was come into *Jeruſalem*, all the City was moved, ſaying, Who is this? And the Multitude ſaid, This is Jeſus, the Prophet of *Nazareth* of *Galilee*. And Jeſus went into the Temple of God, and caſt out all them

and filling-up of all the Deficiencies of the old Moſaical-Sanction.

II. And this Conſideration will afford you an occaſion of taking notice, that, under this time of the Goſpel-Diſpenſation, you ſhould not live in that ſupine degree of Careleſneſs, as you did before your Converſion, but awake out of your former ſleep of Senſuality, and ſquare your Lives according to the Exactneſs of the Goſpel-Precepts. God knows how nigh the time is, in which God will call you to an Account for all your Actions; moſt certainly it grows every-day nearer and nearer. And the terrible Judgment which God deſigns to execute upon the Inhabitants of *Jeruſalem*, is conſiderably nigher than at your firſt Converſion. The Night, wherein God's Juſtice lies ſleeping, is almoſt paſſed-away; and the Day of his Vengeance is dawning. Therefore, to prepare yourſelves to appear upon the Day of the Lord's-coming, whenſoever it be, ſooner or later, do not array yourſelves with your former works of Darkneſs and ſtate of Sinfulneſs; but adorn yourſelves with the ſhining Armour of all Chriſtian Graces, not being afraid, as the Wicked are, of that Terrible Day, but going out to meet it, with as much Briskneſs and Alacrity as a Great-Officer marches along in his ſplendid Armour, upon a Day of Battle. Let all of us avoid thoſe ſinful Actions of Senſuality and Malice, which we might hope ſhould be hid in the Darkneſs of the Night, and might be partly excuſed under a Carnal Inſtitution or a Pagan Ignorance; but will never be tolerated in the clear Light of the Goſpel-Knowledge. Therefore I would adviſe you, as the beſt Preparation for this time, to *put on the Lord Jeſus*, that is, to practiſe his Precepts, and to follow his Example, *Gal.* 3. 27. and to be ſollicitous for the things of this World no farther than Neceſſity requires; but not to pamper your Luſts, or to have ſuch an eye upon this World's Enjoyments, as if ye were to look no further.

### *PARAPHRASE on the GOSPEL.*

I. When our Saviour and his Diſciples were come to a Town called *Bethphage*, within two Miles of *Jeruſalem*, and ſituated at the Foot of the Mount of *Olives*; he pointing to a certain Village, which was then in view, bids two of his Diſciples go to that place, and they ſhould find a She-Aſs, and her Colt tied-up with her, at a Houſe there, which he commanded them to bring away with them. But, if the Owner thereof ſhould make any Scruple, he ordered them to return no other Anſwer, but that the Lord hath occaſion to make uſe of them; and this will ſo ſufficiently ſatisfy him, that he will forthwith deliver them to you. [Our Bleſſed-Lord, by this Action of his, deſigned to begin his *Regal* Office, he having diſcharged his *Prophetical*, in preaching before this throughout the whole Country of *Judæa*: He being now willing to take upon him the Honours of a Prince, though in the moſt humble manner. And beſides, it was forecontrived by the Divine-Wiſdom, that by this Action he ſhould ſo irritate the Jews, as to bring-on his Death, which made way for the Completion of his *Sacerdotal* Office.] Which was not only by this means brought about, but was long-ago predicted by the Prophet, *Zach.* 9. 9. *Rejoyce greatly, O Daughter of Sion; ſhout, O Daughter of Jeruſalem: Behold, thy King cometh unto thee; he is juſt and having Salvation, lowly, and riding upon an Aſs, and upon a Colt the Fole of an Aſs.* Which Prophecy is appropriated to Chriſt, not only by the Chriſtians, but by moſt of the Jewiſh Rabbins, by [*R. Eliezer, Hachman, R. Saadias Gaon, Kimchi, Abarbanel*, &c.]

II. The two Diſciples, in obedience to the Command of their Maſter, brought the She-Aſs and her Colt: And upon the Back of one of them, namely the Colt (*whereon never Man had ſat*, Mar. 11. 2.) they caſt their Garments, which in thoſe Ages and Countries they made uſe of for Saddles, placing our Bleſſed Lord thereon, to bring him in triumphal-manner to the City of *Jeruſalem*: Great Multitudes of People attending him in this Proceſſion, ſpreading their Garments all the way he went, as Carpets, for him to ride-upon; ſtrewing likewiſe the Road with Flowers and green Boughs. Vaſt numbers of People ran before him, and vaſt numbers crowded after, crying out, Hoſanna, All hail to the Meſſias the Son of *David*, all Bleſſings attend the Shilo, the ὁ ἐρχόμενος, the *He that was to come*: Let us all cry-out *Hoſannah* with the loudeſt pitch our Voices can reach-to.

III. Being advanced now in this Proceſſion within the Gates of the City *Jeruſalem*, the Inhabitants of the Town were in great Commotion upon the Strangeneſs of the Occurrence, and were eager to know who the Perſon was, who was attended into the City in this triumphal manner; the People who came with him returning Anſwer, That this was Jeſus the Galilean Prophet, noted for ſo many great Miracles done among them. Our Bleſſed Lord now being willing to ſhew, that his was only a ſpiritual Kingdom that he was entring upon, did not go up to the Caſtle of Mount *Sion*, the Seat of the temporal Governour, but only goes into the Courts of the Temple, to which his Office more immediately related, where he finds ſeveral grievous Diſorders, notwithſtanding the Sacredneſs of the Place. The Prieſts having the Propriety of the Soil, had let it out for Stalls to Higglers and Brokers, under pretence of their ſelling Sacrifices, and changing the Offerers

great

them that ſold and bought in the Temple, and overthrew the Tables of the Mony-changers, and the Seats of them that ſold Doves, and ſaid unto them, It is written, My Houſe ſhall be called the Houſe of Prayer, but ye have made it a Den of Thieves.

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## * The Second Sunday in ADVENT.

### *The* COLLECT.

BLeſſed Lord, who haſt cauſed all Holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by Patience, and Comfort of thy Holy Word, we may embrace, and ever hold faſt the bleſſed-hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

### *The* EPISTLE. ROM. XV. 4.

I. WHatſoever things were written aforetime, were written for our Learning; that we, through Patience, and Comfort of the Scriptures, might have Hope. Now the God of Patience and Conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus; that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another, as Chriſt alſo received us, to the Glory of God. II. Now I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion, for the Truth of God, to confirm the Promiſes made unto the Fathers: And that the Gentiles might glorify God for his Mercy, as it is written, For this Cauſe I will confeſs to thee among the Gentiles, and ſing unto thy Name. And again he ſaith, Rejoyce, ye Gentiles, with his People. And again, Praiſe the Lord, all ye Gentiles; and laud him, all ye People. And again Eſaias ſaith, There ſhall be a Root of Jeſſe; and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. Now the God of Hope fill you with all Joy and Peace in believing, that ye may abound in Hope, through the Power of the Holy Ghoſt.

*The*

great-Mony into ſmall; but in reality made any ungodly Gain there. But our Saviour, by the Aſſiſtance of his Attendants, pull'd-down their Stalls, and overthrew their Tables, till he had cleared the Courts of this profane Rabble; ſharply rebuking them in ſuch-like Words: Don't you know that 'tis ſaid by the Prophets *Iſaiah* and *Jeremy*, Iſa. 56. 7. Jer. 7. 11. that *God's Houſe is a Houſe of Prayer?* but you, by bringing into it all theſe wretched People, have made it look like a Cave in the Wilderneſs, where Banditi's and Robbers uſe to neſt themſelves.

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* Second Sunday in Advent.
Introit.
When I was in Trouble, *&c.* Pſal. 120.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

*PARAPHRASE on the Collect for the ſecond Sunday in Advent.*

O ever-bleſſed God, who haſt informed us by thy Apoſtle St. *Paul*, that *all things which were written aforetime* in the Holy Scriptures, *were written for our Learning*, Rom. 15. 4. grant that we may with ſuch diligent Attention and pious Diſpoſitions, read and obſerve what is written therein, and lay them up in our Hearts, that we may receive thereby ſuch *Patience and Comfort*, as may afford us the *hope of everlaſting-Life*, Rom. 15. 4. which thou haſt given, through the Merits of Jeſus Chriſt our Saviour. *Amen.*

*PARAPHRASE on the EPISTLE.*

I. All the Parts of Holy-Scripture, which were written by inſpired Men many Ages ago, were indited by the Holy-Ghoſt, to the end that we might be inſtructed thereby in ſpiritual Knowledge. By a careful reading of theſe holy Books, we may expect, through God's Bleſſing, not only to have our Faith firmly ſettled, but alſo to learn therefrom the moſt excellent Lectures of Patience under our Afflictions, and to receive the moſt ſolid Comfort. Now I pray, That the gracious God, who beſtows upon us theſe excellent Gifts, would add one farther Favour on your Behalf, which is, to bleſs you with Union and Concord; that all Diviſions and Animoſities being baniſhed from among you, which have ariſen concerning the Queſtion about the Jewiſh Ceremonies, you may ſerve God with an Uniformity of Opinion and Worſhip. Wherefore you muſt not refuſe Communion with one another, upon account of theſe Controverſies, but join with the Gentile-Converts in the Publick-Worſhip, and receive them into your Boſom with a like Kindneſs as Chriſt has received you into the Privileges and Advantages of the Goſpel.

II. It is true, our Bleſſed Lord himſelf was pleaſed to undergo the Rite of Circumciſion, and to comply with other legal Ordinances; but it was with no other View, than to fulfil the ancient Predictions, which were delivered to the Patriarchs and Prophets, concerning him; and by a perfect Obedience to the difficult Precepts of the Old Law, maintain thereby the Authority of the Legiſlator, and then diſanul it for the future; making an eaſier way for the Reception of the Gentiles into the Covenant. Which was ſignified by that Paſſage of the Pſalmiſt, *For this cauſe will I give thanks unto thee, among the Gentiles*, Pſal. 18. 50. And again he ſaith, O *let the Nations rejoyce and be glad*, Pſal. 67. 4. And again, O *praiſe the Lord*, O *ye Heathen; praiſe him all ye Nations*, Pſal. 117. 1. To the ſame purpoſe the Prophet *Iſaiah* ſpeaks; *And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his Reſt ſhall be glorious*, Iſai. 11. 10. Now may the gracious God, who has been pleaſed to afford us theſe good grounds of our Hope, afford you Peace and Concord in the Exerciſe of your Holy Religion; and by the Inſpiration of his Holy-Spirit increaſe your Faith, and improve you in all other Chriſtian Graces.

*PARA-*

## *The Third Sunday in* ADVENT.

### *The GOSPEL.* S. LUK. XXI. 25.

I. AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roaring; mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads, for your redemption draweth nigh. II. And he ſpake to them a parable: Behold the fig-tree, and all the trees; when they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand. Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled: Heaven and earth ſhall paſs away; but my words ſhall not paſs away.

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## * The Third Sunday in ADVENT.

### *The COLLECT.*

O Lord Jeſu Chriſt, who at thy firſt coming didſt ſend thy meſſenger to prepare thy way before thee; Grant that the miniſters and ſtewards of thy myſteries may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt, that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father and the holy Spirit, ever one God, world without end. *Amen.*

### *The EPISTLE.* 1 COR. IV. 1.

I. LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover, it is required in ſtewards, that a man be found

*PARAPHRASE on the GOSPEL.* S. Luke XI. 25.

I. Having informed you before (my dear Diſciples) of the Signs which ſhall precede the Deſtruction of *Jeruſalem*; I go on to acquaint you, what Marks ſhall go before the final Deſtruction of the whole World. Before that time, the Men who ſhall then be alive, ſhall obſerve great Diſorders in the Heavenly Bodies, the Light of them growing faint, and the Motions of the Planets irregular. All Nations of the World ſhall be under the moſt terrible Calamities, which Famine, or Sword, or other terrible Judgments of God, ſhall bring upon them. Great and unheard-of Storms ſhall ariſe at Sea, and Men ſhall be under mighty degrees of Agony and Surprize, for the Apprehenſion of what ſhall befal them in that great Convulſion of Nature; when all the ſtrong Arches of Heaven ſhall ſhake and totter, and the Stars be ready to tumble from their Orbs. Then ſhall you ſee me coming down from Heaven to judge the World, encircled by a reſplendent Cloud; and then you my Followers, who ſhall then be alive, or you who ſhall be aſleep in your Graves, having your Souls reunited to your Bodies, ſhall look up, and behold your Redeemer coming towards you, to give you Admittance into the State of Happineſs he has purchaſed for you.

II. After this he illuſtrated ſome Parts of his foregoing Diſcourſe by a Similitude. That, as certainly as we know the Approach of the Summer, by the Trees putting out their Leaves; ſo are theſe Signs as certain Prognoſtications of the Day of Judgment, when Chriſt ſhall enter upon his Glorious Kingdom: And ſo are thoſe other Signs, before-mentioned, Forerunners of the Deſtruction of *Jeruſalem*, which ſhall fall out before the preſent Generation of Men are dead. And, tho' it may be long before the End of the World comes, yet it will at laſt happen in the manner I have predicted: The Heaven and Earth ſhall be diſſolved by the Conflagration, but the Truth of what I have ſaid ſhall remain entire for ever.

Introit.

* Hear me when I call, *&c.* Pſal. 4.
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Edw.* 6.

*The Collect.*

Lord, we beſeech thee give ear to our Prayers, and by thy gracious Viſitation lighten the darkneſs of our hearts, by our Lord Jeſus-Chriſt, *Amen.* O. C. P.

*PARAPHRASE on the COLLECT of the third Sunday in Advent.*

O Lord Jeſus Chriſt, who at thy firſt Advent, when thou didſt vouchſafe to converſe with us Men in the Fleſh, didſt ſend thy Meſſenger *John* the Baptiſt, to be thy Harbinger to prepare thy way before thee, *Matth.* 11. 10. as was predicted *Mal.* 3. 1. we beſeech thee to afford ſuch a Bleſſing to the pious Labours of the Paſtors of the Church, who *are the Miniſters of Chriſt, and Stewards of the Myſteries of God*, 1 Cor. 4. 1. that they (like *John* the Baptiſt) may *prepare thy way before thee*, by *turning the Hearts of the Diſobedient to the Wiſdom of the Juſt*, Luke 1. 17. that at thy ſecond Advent, when thou *ſhalt come to judge the World*, 2 Tim. 4. 1. we may *be acceptable in the ſight of God our Saviour*, 1 Tim. 2. 3. who liveſt and reigneſt in equal Glory with God the Father and the Holy-Ghoſt to all Eternity. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 Cor. IV. 1.

I. I obſerve a Fault too frequent among you, that you do not afford the Miniſters of the Goſpel, that due Reſpect which their Office requires: And therefore, for the future, I adviſe you that you eſteem Us of the Sacred Function, as Miniſters of our Bleſſed Lord; by whoſe Authority we act, and by whoſe Order, as Eccleſiaſtical Stewards, we deliver out to the World the divine Myſteries revealed in the Goſpel. Now the moſt valuable Qualification, which may recommend a Man to the Office of a Steward, is Faithfulneſs: And herein I hope I have ſufficiently diſcharged my Duty among you, though

found faithful. But with me it is a very ſmall thing, that I ſhould be judged of you, or of man's judgment: yea, I judge not mine ownſelf. For I know nothing by myſelf, yet am I not hereby juſtified; but he that judgeth me, is the Lord. II. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man have praiſe of God.

## *The* GOSPEL. S. MATTH. XI. 2.

I. NOW when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them. And bleſſed is he whoſoever ſhall not be offended in me. II. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man cloathed in ſoft rayment? Behold, they that wear ſoft cloathing are in kings houſes. But what went ye out for to ſee? A prophet? Yea, I ſay unto you, and more than a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

others may be qualified with higher Talents of Eloquence. For my part, I am not concern'd that you prefer any Perſon's Abilities before mine, and find fault with my Miniſtry; for no human Judgment is infallible, and therefore all things ought to be referred to the Judgment of God. Now though, I think, I know myſelf better than any other Perſon does, and though I have diligently look'd into the State of my Soul, and do not find myſelf guilty of any remarkable Sin; yet I will not therefore preſume to pronounce myſelf Innocent: There may be, for ought I know, ſomething amiſs in me that I ſee not, and which God knows. II. Therefore I would not have you too precipitate in paſſing your Judgments, upon mine or any other Mens Actions; have but the Patience to ſtay till the General Judgment, and then every thing ſhall be ſet in ſuch clear Lights, as we can make no Miſtake in our Judgments thereupon. The Integrity of Mens Hearts ſhall then appear in the ſeveral Actions they have done in this Life, which might not have had the beſt colour; and yet God ſhall be ſo far from puniſhing the Doers thereof, that he ſhall commend and reward them for what we condemn.

### *PARAPHRASE on the GOSPEL.* S. Matth. XI. 2.

I. *John* the Baptiſt now impriſoned by *Herod*, and being in great peril of his Life, thought it proper, before he went out of the World, to ſatisfy his Diſciples upon ſome Scruples they had entertained, concerning our Saviour's Right to the Meſſiahſhip; which, out of Zeal to their Maſter, they thought did rather belong to him. He therefore, the better to ſatisfy them upon this point, diſpatches two of them upon this Meſſage to Chriſt, deſiring of him, that he would be pleaſed to inform him of the Certainty, Whether he was that great Perſon, whom all the Jews expected to come among them about that time, or whether they were to wait longer for another Perſon, who was to ſuſtain that extraordinary Character. To this Meſſage our Saviour gave this Anſwer: Pray return to your Maſter *John*, and make Report of the ſtupendous Miracles which you have been Eye-witneſſes of, and others which you have heard that I have done. I have reſtored Sight to the Blind, and Legs to the Lame; I have cleared the Skin of the fouleſt Lepers; and, what is a greater Charity, and not leſs miraculous, according to the Principles of a prevailing Party among us, I have preached the glad Tidings of Salvation to poor People, whom the Generality of the Teachers of our time are wont to undervalue. This inherent Power of doing ſuch extraordinary Miracles, is a ſufficient Proof of my Miſſion from God, and of the Character of the Meſſias, which all unprejudic'd Perſons will think I lay a juſt claim to. I know the Meanneſs of my Condition is a great Stumbling-block to all Perſons, who look for the Splendor of a temporal Meſſias; and therefore an extraordinary Bleſſing attends thoſe pious Perſons, who believe me to be Chriſt, under this great degree of Abaſement. II. After the Diſciples of *John* were retired, our Saviour began a Diſcourſe in commendation of the Baptiſt, which he deferred till then, that he might not be ſuſpected of Flattery to their Maſter. You know (ſays he) that this holy Perſon, the Baptiſt, has retired moſt part of his time to live in the Wilderneſs, and vaſt numbers of People did daily addreſs themſelves to him there. And what did they go out to ſee in this Place? Not to ſee Reeds and Ruſhes, which are almoſt the only things to be ſeen in ſuch a Deſert. Did they go out to ſee a Man gallantly arrayed in fine Cloaths? No, they would rather have gone to *Herod*'s Court, to have ſeen ſuch a Figure. But really, what did they ſee, after ſuch a Journey into the Wilderneſs? Why, they ſaw, and heard the Preaching of, a very great Prophet, nay a Perſon above the Rank of Prophets. For he is deſcribed by the Prophet *Malachy*, under the Title of an Angel: *Behold I will prepare my* Malach, *my Angel or Meſſenger, to prepare my way before me*, Mal. 3. 1.

The

## * The Fourth Sunday in ADVENT.

### *The COLLECT.*

O Lord, raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us; that whereas, through our ſins and wickedneſs, we are ſore let and hindered in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord; to whom, with thee and the Holy Ghoſt, be honour and glory, world without end. *Amen.*

### *The EPISTLE.* PHIL. IV. 4.

I. REjoyce in the Lord alway; and again I ſay, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. II. And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

### *The GOSPEL.* S. JOHN I. 19.

I. THis is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem to ask him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, no. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias: And they which were ſent, were of the Phariſees. II. And they asked him, and ſaid unto him, Why baptizeſt

Introit.

* Ponder my words, O Lord, *&c.* Pſal. 5.
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Edw.* 6.

*NOTE.*

(*t*) This Sunday of *Advent* being one of the Ember-weeks, it will be requiſite to ſay ſomething here concerning them. They are called *Ember* from the Greek Word Ἡμεραι, which ſignifies the Days, or Set-times; and the *Latins* call them the *Quatuor Tempora*, becauſe there are four of them, one in every Seaſon of the Year. They are of very great Antiquity in the Church: moſt certainly they were of univerſal uſe in *Leo* the Great's time, who lived *A. D.* 450; for he gives ſeveral Reaſons for the Uſe of them in the Church. *Leo Mag.* Ser. 2. 3. 8. 9. *Dec. Menſ.* Afterwards, by the Authority of the Old Canon-Law, (*Grat. Decret.* Par. I. Diſt. 27.) the Ordinations of the Clergy were confined to the *Embers*; which was likewiſe confirmed by ſome of our Engliſh Councils: That of *Winton* held *A. D.* 1076: That of *Lambeth* under *Simon Mepham*, *A. D.* 1237.

*PARAPHRASE on the COLLECT of the fourth Sunday in Advent.*

O Lord, we beſeech thee to *ſtir up thy ſtrength, and come and help us*, Pſal. 80. 2. and to afford the powerful Aſſiſtance of thy Grace, that we be not retarded by *the weight of Sin which doth ſo eaſily beſet us*, but *may run with Patience the Race which is ſet before us*, Heb. 12. 1. and that thy bountiful Grace, which thou doſt freely beſtow on all that devoutly ask it, may defend and deliver us from all Temptations which may aſſault us, through the Merits and Satisfaction of Jeſus Chriſt, *&c. Amen.*

*PARAPHRASE on the EPISTLE.* Phil. IV. 4.

I. Rejoice, Rejoice, O *Philippians*, in the Happineſs which you partake of, by that admirable Religion you are called to, notwithſtanding the preſent worldly Misfortunes which you are under. Shew your admirable Temper and Moderation, in bearing with the Injuries which are offered to you, thereby recommending your Religion the more to all the World. For it will not be any long time, before your bleſſed Saviour will reward you for all your Sufferings. And be not anxious about the Concerns of this World, but put up your Prayers to God for what you want, with an entire Submiſſion to his good Providence, and he will provide for you whatever his unerring Wiſdom ſhall think fit and proper for you. II. And if you do this, you ſhall enjoy the ineſtimable Comforts of the divine Grace, which ſhall not only refreſh you under all the Troubles and Afflictions, you may meet with in this World, but directing and aſſiſting you in the courſe of Vertue and Piety, ſhall bring you ſafe to the Joys of the next.

*PARAPHRASE on the GOSPEL.* S. Joh. I. 19.

I. This is the Teſtimony which *John* the Baptiſt gave concerning our Saviour Chriſt. The Jewiſh Sanedrim (which was the great Eccleſiaſtical Council held at *Jeruſalem*) delegated ſeveral Prieſts and Levites out of their Body, to interrogate *John* concerning his divine Miſſion which he pretended to; for the Court of the Sanedrim had the cognizance of all falſe Pretences of Prophecy and Revelation, to puniſh them according as the Moſaical Law did preſcribe. Theſe Perſons being come to *John*, they artificially ſifting him by Queſtions, to which he would probably return negative Anſwers, thought at laſt to draw him in, to diſcover to them affirmatively what he was. They ask'd, If he was the Meſſias? To which he frankly anſwers, No. They asked, Whether he was the Prophet *Elijah*, of whom the Jews had a Notion, that he ſhould ariſe from the Grave, to uſher in the Meſſias into the World. To this he anſwered, He was not *Elijah* neither. They interrogated him further, Whether he was that other Prophet, namely *Jeremiah*, who, they had a fancy, was to ariſe likewiſe? And this he denied too. Who then are you (ſay they) and what is the Nature of your Miſſion, that we may be able, upon our Return, to give a ſatisfactory Anſwer to thoſe who have employed us in this Meſſage? What ſufficient Authority can you vouch, for your Preaching and Baptizing? To which he made no other Anſwer than in the words of the Prophet *Iſaiah*, *Iſa.* 40. 3. I am *the Voice of him that crieth in the Wilderneſs. Prepare ye the way of the Lord, make ſtraight in the deſert an Highway for our God.* II. They then inſiſted further to interrogate him, If you be neither the Meſſias, nor the Prophet *Elijah*, nor the

Prophet.

zeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet? John anſwered them ſaying, I baptize with water: but there ſtandeth one among you whom ye know not. He it is who coming after me, is preferred before me, whoſe ſhoes lachet I am not worthy to unlooſe. Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

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## * The [f] Nativity of our Lord, or the Birth-day of CHRIST, commonly called CHRISTMAS-Day.

### *The COLLECT.*

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

### *The EPISTLE.* HEB. I. 1.

I. GOD, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds. II. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: Being made ſo much better

Prophet *Jeremy* riſen from the Dead, by what Authority do you ſet up to adminiſter the Rite of Baptiſm to your Followers? To this *John* replied, That 'tis true I do Baptize with Water, being thereto authorized by God, to be the Forerunner of a much greater Perſon than myſelf, who lives among you at preſent in your Nation, but you have not yet taken notice of him, nor know his divine Extraction. He, though he begins his Preaching after me, yet does infinitely exceed me in all reſpects; being a Perſon of that tranſcendent Dignity, that I ſhould think it a great Honour to be in ſuch a mean Service under him, as to pull-off his Shooes. Theſe Matters were tranſacted in *Bethabara*, a place in that part of *Judea*, which lies beyond *Jordan*.

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* Proper Pſalms and Leſſons on *Chriſtmas*-Day.

*At Mattens.*

Pſal. 19. 45. 85. The firſt Leſſ. *Iſa.* 9. unto the end.
The ſecond Leſſ. *Matt.* 1. unto the end.

*At the firſt Communion.*

O ſing unto the Lord a new Song, *&c.* *Pſal.* 98.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Proper Pſalms and Leſſons at *Evenſong.*

Pſal. 89. 110. 132. The firſt Leſſ. *Iſai.* 7. *God ſpake once again*, &c. unto the end.
The ſecond Leſſ. *Tit.* 3. *The kindneſs and love*, &c. unto *fooliſh Queſtions.*



*NOTE.*

(*f*) *Nativity.*] This Feaſt of our Saviour's Nativity, ſeems to have had its beginning in the firſt, or at leaſt in very early times of Chriſtianity. It was celebrated in the Perſecution of *Maximin* the Emperor, who burnt a Church at *Nicomedia* which was full of Chriſtians, aſſembled for the keeping this Feſtival. *Niceph. Hiſt. lib.* 7. *Gregory Nyſſen* calls it, the *Feſtival of Feſtivals*, *Greg. Nyſſ. in laudibus Baſ.* St. *Chryſoſtom* ſays, *Among us Chriſtians the Nativity of Chriſt is the chiefeſt Feſtival*, Hom. 88.

*PARAPHRASE on the COLLECT of the Nativity of Chriſt.*

O Almighty God, who *haſt given thy only begotten Son*, John 3. 16. *not to take upon him the Nature of Angels, but to take on him the Seed of Abraham*, Heb. 2. 16. and to be born of a pure Virgin, which Birth we do this Day gratefully commemorate; Grant us, we pray thee, thy Grace, that we having been *born again* in our Baptiſm into a ſpiritual Life, *Joh.* 3. 3. 1 *Pet.* 1. 23. and *received the Adoption of Sons*, Gal. 4. 5. may *daily be renewed in the Spirit of our Minds*, Eph. 4. 23. by the Operations of the Holy Ghoſt: Which we beg for the ſake of our ſame bleſſed Lord, *&c.* *Amen.*

*PARAPHRASE on the EPISTLE.* Heb. I. 1.

I. God Almighty, who has diſcovered his Will to Mankind in great variety of Revelations, by Types and Figures, by Dreams and Viſions, by angelical Appearances, Voices from Heaven, and the like; who hath done this for the ſake of the ancient Jews by a continued Succeſſion of Prophetical Men, not only in the time of *Abraham* and *Iſaac*, but alſo in the time of *Moſes* and the Judges of *Iſrael*, and during the Reigns of the ſeveral Kings thereof; affording them Prophets, ſuch as *Jeremy* and *Daniel* under the Captivity, and others, as *Haggai* and *Malachi*, after the Return from it: This our gracious God has been pleaſed, out of his unſpeakable Goodneſs, in this late Age of the World we live in, to notify his Will to us by no leſs a Perſon than his own eternal Son, who, by Stipulation with the Father, is conſtituted Lord and Governour of the whole Creation; and by whom, not as an inſtrumental, but as an efficient Cauſe, both the material and the intellectual World was made. II. Who being a Splendor from all Eternity, emaning from the Father the original Source of the glorious Deity; who being as exact an Image and Repreſentation of the Father, the firſt Perſon of the Trinity, as the Impreſſion is of the Seal which ſtamps it; who likewiſe exerciſing the conſervative Power of the Deity, in upholding thoſe things in their Beings which he had formerly created: Being a Perſon of this ineſtimable Dignity, he was pleaſed to take upon him the Mediatorial Office, and to purge us from our Sins, not by offering up Sheep and Goats, as the Levitical Prieſts were wont, but by a Sacrifice of himſelf, making an infinite Atonement to the Divine Juſtice for our Tranſgreſſions; which having tranſacted, he aſcended into Heaven, where he reigns in everlaſting Glory and Majeſty with the Father, as a *Cæſar* ſits on a Throne, on the right-hand of the Prince who has made him Partner in his Kingdom. By which it is plain, that our Saviour is of much greater Dignity than any Rank of Angelical Beings, becauſe, by right of Inheritance, he partakes of the eternal Glory, and does ſhare

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ter than the angels, as he hath by inheritance obtained a more excellent name than they. III. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son? And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever, a ſceptre of righteouſneſs is the ſceptre of thy kingdom. Thou haſt loved righteouſneſs, and hated Iniquity; therefore God, even thy God, hath anointed thee with the oyl of gladneſs above thy fellows. And, Thou Lord, in the beginning, haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old, as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

## *The GOSPEL.* S. Joh. I. 1.

I. IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. II. There was a man ſent from God, whoſe name was John. The ſame came for a witneſs to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. III. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the fleſh, nor of the will of Man, but of God. IV. And the Word was

in Heaven degrees of Honour infinitely beyond what the moſt exalted Claſſes of ſpiritual Beings are admitted to. III. For, upon which of the Angels did God at any time beſtow ſuch an honorable Elogium, as he did upon our Saviour in that Prediction of the Meſſias, *Thou art my Son, this day have I begotten thee*, Pſal. 2. 7.? And in another place this honorable Mention is made of him by God; *I will be his Father, and he ſhall be my Son*, 2 Sam. 7. 14. Which is ſpoken of *Solomon*, as a Type of Chriſt. Beſides this, the holy Pſalmiſt, in a Pſalm which was writen upon the coming of the Meſſias, the firſt-begotten of God, into the World, he ſaith, *Worſhip him all ye Gods*, i. e. *Angels*. Nay, the Holy Scripture, when it has occaſion to make mention of Angels, it ſpeaks of them as his Miniſters in performing ſome of the mean and ordinary Offices of Nature; *viz.* in raiſing Winds and Storms: as Pſalm 104. 4. *Who maketh his Angels Spirits*, or Winds, *and his Miniſters a flame of fire* (i. e.) *flaſhes of Lightning*. But when the Scripture ſpeaks of the Meſſias the Son of God, as Pſalm 45, which all the Jews do unanimouſly allow to be a Prophecy of the Meſſias, we ſee what exalted Expreſſions are made uſe of concerning him: *Thy Throne, O God, is for ever and ever; the Sceptre of thy Kingdom is a right Sceptre. Thou loveſt Righteouſneſs, and hateſt Wickedneſs: therefore God, thy God, hath anointed thee with Oyl of Gladneſs above thy Fellows*, Pſal. 45. 6, 7. So likewiſe the Pſalmiſt, in the 102d Pſalm, which is likewiſe a Prophecy of the Meſſias, ſpeaking of God the Son as the *Demiurgus*, or Maker of the World, has theſe words: *Of old thou haſt laid the foundation of the Earth; and the Heavens are the Works of thy hands. They ſhall periſh, but thou ſhalt endure: yea all of them ſhall wax old like a Garment, and as a Veſture thou ſhalt change them, and they ſhall be changed. But thou art the ſame, and thy Years ſhall have no end.* Pſal. 102. 25, 26, 27.

## *PARAPHRASE on the GOSPEL.* S. Joh. 1. 1.

I. Before the Beginning of Time, nay from all Eternity, the *Logos* or Word had an Exiſtence; and this Word was not only preſent with God the Father, the Fountain of the Deity, throughout all thoſe infinite Ages, but was himſelf likewiſe very God. This *Word* is the Perſon, who not only was always intimately united to the Father, but who likewiſe had a principal ſhare in the Creation of the World; all things being ſpoken into their Being by the Word, and there not being any the ſmalleſt Creature, but what owed its Origination to the Word. All the vivifick Power, both of Natural and Spiritual Life, was veſted in him; from him Men have received both the Breath of their Noſtrils, and all the Light of heavenly Grace. Now, when this Light was manifeſted to the carnal World, which lay immerſed in the darkneſs of Sin and Ignorance, ſuch was the groſſneſs thereof, that they were not able to diſcern the Light which was held out to them: and though a Saviour of the World was ſent to them, they took little notice of him. II. As to the Time when our Saviour manifeſted himſelf to the World, there lived a remarkable Perſon, who was endowed with extraordinary gifts of the Spirit, whoſe Name was *John*. He, by ſpecial Deſignation of God, was ordered to be the Forerunner of the Meſſias, the great Light of the World; and that, through his Teſtimony concerning him, both Jews and Gentiles might be prepared to receive his Doctrine. *John* himſelf, though a very conſiderable Perſon, was not this *Light*, or the Meſſias; his only Office was, to be a Voucher of his heavenly Miſſion, and a Herald to make way for his coming. III. *John*'s Miſſion was deſigned only to extend to a few Perſons; but Jeſus Chriſt, who may in the trueſt and propereſt ſenſe be called the *Light*, gave Light not to a few ſelect Perſons, but to all the World, who will not ſhut their eyes againſt it. He came from Heaven, and converſed for many Years with Men in this lower World, although he himſelf had been the Creator of all the parts of it; and yet the generality of Men were not ſenſible that their Maker dwelt among them. He, out of ſpecial favour to the Nation of the Jews, who were God's own peculiar People, made it his Choice to undergo his Incarnation in their Country; but they ungratefully refuſed to receive their Lord and Redeemer, and put him to an ignominious Death. Indeed ſome few well-diſpoſed Perſons of that Nation did acknowledge him for the Meſſias, and did believe on him; and to theſe he gave the extraordinary Privilege of becoming the Children of God, and the Heirs of everlaſting Life. Which Children of God are to be born again by a new ſpiritual Birth, not by the ordinary way and means of human Generation, or carnal Luſt, but by the Energy of God's holy Spirit. IV. Thus the divine Logos, or Word, was incarnate and made perfect Man, converſing, for

was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

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## ℓ *St.* *STEPHEN's *Day.*

### *The* COLLECT.

† GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr St. *Stephen*, who prayed for his Murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-Years-Eve.*

### *For the* EPISTLE. Acts VII. 55.

I. STephen being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. II. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their cloaths at a young man's feet, whose name was Saul. III. And they stoned Stephen calling

a considerable time, among us Men, discovering to several of us, with whom he conforted, the Marks of his heavenly Glory, as in his Transfiguration and Ascension; and delivered to us a new Religion much fuller of Kindness and Mercy than the old rough and difficult Injunctions of the Mosaical Law.

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*VARIOUS READINGS.*

* The second Lesson, *Acts* 6. 7. *Stephen full of faith*, &c. unto *And when forty years.*

*At the Communion,*

Why boastest thou thyself, thou Tyrant, *&c.* Psal. 3.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

*The Collect.*

† Grant us, O Lord, to learn to love our Enemies by the Example of thy Martyr St. *Stephen*, who prayed for his Persecutors, to thee which livest and reignest, *&c.* *O. C. P.*

Then shall follow the Collect of the Nativity, which shall be said continually unto New-Years Day. But in stead of these words *and this day to be born*, the Presbyter shall say *as this time to be born.* S. L.

*NOTE.*

(g) St. *Stephen*, whose Festival is this Day celebrated, was an early Proselyte to Christianity, and a Man of singular Holiness, being described to be *a Man full of the Holy Ghost*, Act. 6. 5. He was the first Person chosen by the Apostles, into the then new-erected Office of Deacons, *ibid.* He was brought before the Sanedrim or Jewish Council, for preaching that the Jewish Oeconomy should be abrogated, and the Temple destroyed, *Acts* 6. 14. But *Stephen* vindicating his Doctrine, by several Passages of the Old-Testament, and making therefrom some Reflexions upon the cruel and persecuting Temper of the Jews, they outrageously carried him out of the City, and stoned him, *Acts* 7. 58. I do not find exactly, how ancient the Celebration of the Festival of St. *Stephen* is; it was probably observed in St. *Chrysostom*'s time, who has several Homilies upon his Memory, which may be thought to be preached upon this Festival; in one of which he calls him the Top of the Martyrs, the Στέφανος, or Crown of the Church, Hom. I. In the second Homily he calls him, The *Glory of the Church*, the *Champion of Religion*, the *Leader-up of the Martyrs*. *Gregory Nazianzen*, in another Oration upon him, calls him the *Great* Stephen, *whose Temples were bound (alluding to his Name) with the first Crown of Martyrdom.* Naz. Orat. de Steph.

*PARAPHRASE on the COLLECT for St.* Stephen's *Day.*

O Lord, we beseech thee to grant, that *in all our Sufferings in this present World*, Rom. 8. 18. for the Testimony of the Gospel, we may, like St. *Stephen*, *stedfastly look up to Heaven*, Acts 7. 55. and by the Firmness of our Faith, may have an ante-view *of the Glory which shall be revealed hereafter in us*, Rom. 8. 18. and *being filled with the Holy Ghost*, Acts 7. 55. as the blessed Saint, the first who wore the Martyrial Crown, was, may learn *to bless them who persecute us*, Rom. 12. 14. Mat. 5. 44. animated thereunto by the Example of this noble Martyr, who pray'd for his Murderers, that thou, O blessed Jesus, wouldst *not lay their Sin to their charge*, Acts 7. 20. who *standest at the right-hand of God*, now, as St. *Stephen* saw him then, to afford all spiritual Strength and Succour to those who suffer for thee, our only Mediator and Advocate. *Amen.*

*PARAPHRASE on the EPISTLE.* Acts 7. 55.

I. St. *Stephen* having ended his Oration which he made to the Jews, fell into a divine Trance or Vision; and fixing his eyes in a very earnest manner towards Heaven, he saw a splendid Apparition in the Air, representing the Celestial Glory; as it were God the Father in a Regal manner sitting on a Throne, as is represented in the ancient Prophets, *Ezek.* 1. 26. and our Saviour Christ likewise, in a visible manner, standing by him on his right-hand, as the principal place of Honour. Upon which he cries out, Behold I see the Arch of Heaven parting asunder, and discovering the Glory of the Regions of Bliss, where methinks I have a clear View of our blessed Lord's standing on the right-hand of God the Father. II. Upon which the Jews made a wonderful Exclamation, stopping their Ears with their Hands, as it were out of Horror of the supposed Blasphemy which they imputed to him, and running upon him in most furious manner, they hurried him out of the City into some neighbouring Field, as the Law of *Moses* directed in the Case of Blasphemers, *Levit.* 24. 14. and there they stoned him to death: And, that they might with the better Expedition, cast those great Stones which were usual in such cases, they stripped themselves of their upper-Garments, ordering one *Saul*, a Young-man, a Scholar of *Gamaliel*, whose Zeal had led him to take a part in that furious Action, to look after their Cloaths whilst they were engaged in this bloody Act. III. But whilst they were discharging showers of Stones upon this holy Martyr, he entertained himself in devout Prayer to God, begging of the Lord Jesus to receive his Soul, as soon as it should be departed, into his Glory. And afterwards proceeding to a more intense degree of Devotion, to demonstrate his excellent Charity, in imitation of our blessed Lord upon

calling upon God, and ſaying, Lord Jeſus receive my ſpirit. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

*The GOSPEL.* S. MATTH. XXIII. 34.

I. BEhold, I ſend unto you prophets, and wiſemen, and ſcribes; and ſome of them ye ſhall kill and crucify; and ſome of them ſhall ye ſcourge in your Synagogues, and perſecute them from city to city; that upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the Altar. II. Verily I ſay unto you, all theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your houſe is left unto you deſolate. For I ſay unto you, ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

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# * *St.* [b] JOHN *the Evangeliſt's Day.*

## *The* COLLECT.

MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy bleſſed Apoſtle and Evangeliſt St. John, † may ſo walk in the light of thy truth, that it may at

upon the Croſs, and in obedience to his Commands of praying for Enemies, he kneeled down, and with a ſtrong Voice cried, O Lord, do not revenge my innocent Blood upon theſe my unhappy Perſecutors. And upon ſpeaking theſe Words, his Brains being knocked out by a great Stone, he died.

*PARAPHRASE on the GOSPEL.* S. Matth. 23. 34.

I. Our Saviour purſuing his Diſcourſes, which he directed to the Phariſees and other of the Jews, ſaid; Behold, I ſend among you ſeveral Men, of an extraordinary Character, to preach the Goſpel; Men as well qualified, in all ſpiritual Accompliſhments, as your Prophets, and Doctors, and Scribes; and you ſhall make them this ungracious Return, for their good Intentions towards you: Some you ſhall put to Death by Crucifixion, and other capital Puniſhments; ſome you ſhall whip publickly in your Aſſemblies, and drive them about from one City to another; God Almighty in his Anger ſuffering you to riſe to the higheſt degrees of Wickedneſs and Cruelty; he deſigning in his good time to take Vengeance upon your Nation, for all the innocent Blood which you and your Forefathers have ſhed in the courſe of ſeveral Ages; from the Murder of Religious *Abel*, by his Brother *Cain*, to that of *Zerachiah, whom they ſtoned with ſtones at the commandment of the King* [Joaſh,] *in the court of the houſe of the Lord*, 2 Chronicles 24. 21. However little you may expect this terrible Judgment to befal your Nation, I do aſſure you it ſhall come to paſs during the time of many now alive. II. The thoughts of the diſmal Calamities which muſt befal this unhappy City, makes my human Nature relent with Compaſſion, and forces me to cry out, O *Jeruſalem, Jeruſalem*, glutted with the Blood of ſo many inſpired Perſons, whom God has ſent on gracious Errands for your Amendment, and for avoiding his impendent Judgments; for my part, I have laboured with the utmoſt diligence to make you ſenſible of your ſad condition, and to offer you the Advantages of the Goſpel, after your ſo frequent Slights thereof: No Hen laps her Wing over her Chickens with greater Tenderneſs, to ſkreen them from the Talons of a ravenous Fowl, than I have endeavoured to keep you out of that Danger, which you are precipitately running into; but you have ungratefully deſpiſed all my kind Offers: Wherefore this your Habitation ſhall be, in a little time, laid waſte and deſolate by the Roman Forces. But, ſince you have ungratefully ſlighted the Goſpel, which I have preached to you, I will no longer make you any offer thereof; nor ſhall you ſee my Face any more, till, to your coſt, you ſhall ſee me come to Judgment: and then you ſhall be forced to own me, to be the Meſſias, whether you will or no.

*VARIOUS READINGS.*

* At Evenſong the 2d Leſſon *Apoc.* 22. unto the end. 1 B. *Ed.* 6.
† May attain to thine everlaſting Gifts through, *&c.* O. C. P.

*NOTE.*

(*b*) *John* the Evangeliſt was a *Galilean* by Birth, the Son of *Zebedee* and *Salome*, his elder Brother was *James*; not he who was ſirnamed *The Juſt*, and who was the Brother of our Lord, *Matt.* 13. 55. *Gal.* 1. 19. and the Son of *Alphæus*, *Mark* 3. 18. He, and his Brother *James*, were named by our Saviour *The Sons of Thunder*, Mark 3. 17. for their peculiar Zeal and Fervency for his Honour, which we ſee manifeſted in St. *John*'s ſedulous Aſſertion of our Lord's Divinity. He was the moſt beloved by our Saviour of all his Diſciples, *John* 13. 23. After ſtaying ſome time with the bleſſed Virgin in his Houſe at *Jeruſalem*, (to whoſe Care, by our Saviour, ſhe was committed, *John* 19. 27.) probably till her Death: He then travelled to preach the Goſpel in *Aſia*; but ſome ſay, ſhe accompanied him to *Epheſus*, *Act. Eph.* Tom. 2. c. 21. But however, that he preached in *Aſia Minor*, the beſt Writers of Antiquity allow. *Orig. lib.* 1. *in Gen. Euſeb. Hiſt. lib.* 3. *cap.* 1. *Greg. Naz. ad Aria. Chryſ. Hom.* 1. *in Joh. Tertul. lib.* 4. *cont. Marc.* and was probably the Founder of the ſeven Churches, *Epheſus*, *Smyrna*, &c. mentioned in his Apocalypſe, *Rev.* 1. 4. From *Epheſus* he was carried Priſoner to *Rome*, upon account of the Doctrine he taught, ſome think from a malicious Accuſation of *Ebion*, others of *Apollonius*; and this in the Year of Chriſt 92. There he was condemned to be thrown into a Caldron of boiling Oyl; but being miraculouſly preſerved, came out from thence alive. Afterwards he was baniſh'd into the Iſland of *Patmos*, one of the *Sporades*. *Tertul. de Preſcript. cap.* 36. *Hier. in Matt. cap.* 20. where he wrote his *Revelations*. He was afterwards, by *Nero* the Emperor, recalled from his Baniſhment, and then returned to *Epheſus*; where he reclaimed a Young-man, his former Convert, relapſed into a diſſolute courſe of Life, *Euſeb. lib. c.* 17. He wrote his three Epiſtles to confute the Hereſy of *Baſilides*, and other Hereticks, who denied the Divinity of our Saviour. *Epiph Hæreſ.* 24. Laſt of all he wrote his Goſpel, to ſupply the Omiſſions of the other Evangeliſts, ſome few Years before his Death, *Iren. lib.* 3. *cap.* 1. He ſurvived till the Reign of *Trajan*, and died above 90 Years of Age. *Ep. Hær.* 51.

*PARAPHRASE on the COLLECT for St.* John *the Evangeliſt's Day.*

O gracious God, we beſeech thee to illuminate the Hearts of all Chriſtians, by the force of the Evangelical Light, manifeſted in the Sacred Books of the Writers of the New Teſtament; eſpecially by the myſterious Truths revealed in the Goſpel of St. *John*, that they may *walk honeſtly as in the day*,

Rom.

at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* 1 S. JOHN I. 1.

I. THat which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us) That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. II. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. III. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. IV. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and the Word is not in us.

### *The GOSPEL.* S. JOHN XXI. 19.

I. JEſus ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what

*Rom.* 13. 13. not walking in the *Darkneſs* of a Pagan Ignorance, *but as Children of Light*, Epheſ. 5. 8. *who know the Truth*, John 8. 32. and after this Life ſpent in conformity to the holy Doctrines therein revealed, they may *have the light of* everlaſting *life*, Joh. 8. 12. And this we beg for Jeſus Chriſt his ſake. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 S. John I. 1.

I. We declare unto you the Goſpel of Jeſus Chriſt, who was not a Being of Yeſterday, but one that was from all Eternity exiſting; the preaching of which Goſpel by our Saviour Jeſus Chriſt, we are eye-witneſſes of, having been intimately acquainted with his Perſon, we having nicely viewed, and even handled his Body after his Reſurrection. For he, who was the eternal Life, and Partaker of the divine Nature, having aſſumed a fleſhly Body, and thereby become viſible to us not many Years ago, though before that from all Eternity he had a Being, ſtrictly united to the Father in the ſame Eſſence; and we having ſo frequently converſed with this bleſſed Perſon, and being ſufficiently informed of his heavenly Doctrine, are unexceptionable Witneſſes as to what we declare concerning him. For we do not preach to you matters delivered to us at ſecond-hand, but only what we ourſelves have ſeen with our own eyes, and heard from our bleſſed Saviour's own mouth. And the end of our preaching is, to bring you into the Communion of Chriſt's Church; which is not a contemptible Society, (as ſome of you may be apt to fancy) or Fellowſhip with ſuch ordinary Men as you imagine us to be, but a Fellowſhip with the Almighty God, the Maker of Heaven and Earth, and Jeſus Chriſt his eternal Son. II. And you ought to receive the Doctrine, which we preach and write unto you, with all due Thankfulneſs, as bringing to you the moſt unſpeakable Comfort, *viz.* the Salvation of your Souls, and the hopes of a bleſſed Immortality. *Joh.* 16. 24. *Rom.* 14. 17. But you muſt not think, that this Doctrine, which we preach, is made up only of bare Promiſes, to which there are no Conditions annexed; but the Goſpel, which we have learned of Chriſt, and which we declare to you, is a Diſpenſation that repreſents the Nature of God to be of ſuch unſpeakable Purity, as not to allow of any habits of Sin or fleſhly Luſts, which are all to be abandoned by the Members of this ſpiritual Community. III. For if we pretend to this divine Fellowſhip, and to be the Children of Light, but withal indulge ourſelves in the Works of Darkneſs, violating the Goſpel Precepts by an ungodly courſe of Life; we give the lie to our holy Religion, and do not anſwer by our Actions, what in our Words we profeſs. But, if we take care ſincerely to diſcharge the Goſpel Precepts, with the utmoſt Diligence and Power we are capable of, we ſhall then be Partakers of all the Privileges of this ſpiritual Community; and the Blood of Chriſt ſhall obtain a Pardon for our Sins, upon our due Repentance, ſo that they ſhall not be any longer imputed to us; he overlooking our Sins of Infirmity, upon the gracious Terms of the Goſpel-Diſpenſation. IV. But, ſince this is a Life of ſo many Imperfections; to ſay, we are in a ſtate of Perfection, is a moſt notorious Falſity, and a thing not becoming the Truth and Simplicity of the Chriſtian Religion: But if we acknowledge our Sins before God, and truly repent us of them, God, out of his *Faithfulneſs* and *Juſtice*, will, upon our performing thoſe Conditions, make good his Promiſe to us on that behalf in pardoning them; and will keep us clean for the future from any groſs Sin, by granting us the Aſſiſtance of his Holy Spirit, which will confirm and *eſtabliſh us in every good work*, Rom. 16. 20. 1 Theſſ. 3. 13. 1 Pet. 15. 10. But to pretend to a ſtate of Impeccability, is to give the Lie to God, who has declared all Men to be Sinners, *Eccl.* 7. 10. *Rom.* 3. and to Jeſus Chriſt his Word, who will not dwell by his Grace in ſuch vile Hypocrites.

*PARAPHRASE on the GOSPEL.* S. Joh. XXI. 19.

I. Our bleſſed Lord now another time appearing to ſeveral of his Diſciples, near the Sea of *Tiberias*, and having predicted the Martyrdom of St. *Peter*, Joh. 21. 18, 19. he bids him however not be diſmayed, at the Pre-apprehenſions of his Sufferings, but to remember the Leſſon he had formerly taught him, Mat. 10. 28. *He that doth not take up his Croſs and follow after me, is not worthy of me. Peter*, being informed by our bleſſed Lord concerning his own Deſtiny, was willing, in gratification of his Curioſity, to learn, what Fortune in the Evangelical Miniſtry was like to befal the beloved Diſciple *John*, (who was then juſt by them) and to whom our Saviour was wont to ſhew ſuch a particular reſpect, as to lie next to his ſacred Perſon upon the Couch, at that laſt Supper with his Diſciples, and by whoſe means they addreſſed themſelves to our Lord, to know which of the Diſciples was to be the Traitor. He thought, the future condition of ſuch a beloved Diſciple muſt be very remarkably happy. Therefore he addreſſing himſelf to our Saviour, asked him in this manner: But I pray, Sir, if my End muſt be ſo tragical, what Exit out of the World muſt this beloved Diſciple make? Our Saviour knowing this Queſtion to proceed partly from Curioſity, and partly from ſome little degree of Envy and Diſcontent, at the Preſumption of different Fortunes, to be allotted to thoſe who were equal Attendants on his Perſon; gave an ambiguous Anſwer to what was propoſed to him, and in a way, as carried with it a gentle Rebuke. Suppoſing I do reſerve ſome particular temporal Favour in ſtore for this ſingle Diſciple, as, that he ſhall not

die

what is that to thee? Follow thou me. II. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee? III. This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the World it self could not contain the books that should be written.

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## * The [i] Innocents Day.

### *The* COLLECT.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorifie thee by their deaths; mortifie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

### *For the* EPISTLE. REVEL. XIV. 1.

I. I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads. II. And I heard a voice from heaven, as the voice of many waters, and as the voice a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. III. These are they which were not defiled

† S. Peter *suffered Martyrdom, in the 12th Year of* Nero, *A.C. 66. 7 Years before the Destruction of* Jerusalem, *which did not happen till the Year of Christ 73, and the 5th of* Vespasian: *but St.* John *did not die till about the 2d of* Trajan, *of Christ 101, which was 28 Years after the Destruction of* Jerusalem.

die † till I shall come to take Vengeance upon the City of *Jerusalem* in the final Destruction thereof, as I have before predicted, *Mat.* 16. 28. As this is a matter which does not concern you, so you ought not to be extraordinary sollicitous about it. II. This was the occasion of a Rumour which went about among the first Christians, That this Disciple was not to undergo the common fate of Mortality; but, surviving till our Saviour's coming in Glory, he was to be then translated alive to Heaven: tho' our Saviour's words did not necessarily imply so much; but only being expressed in a dubious manner, gave some Umbrage for such an Opinion. III. Now I *John* being this Disciple, am the Person who have written this Evangelical History, which every one which reads may esteem it to be of unexceptionable Authority, for it was not taken up from any hear-say Report, at second-hand, but given by myself, who was a Disciple of Christ, and all along an eye-witness of his Life and Actions. Indeed, I have forborn to set down many miraculous Actions, and remarkable Instructions, that occurred during our Saviour's being upon Earth; which truly were so many, as, if recorded at large, would swell my Gospel to so great a bulk, as would render it useless to the generality of the World.

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*VARIOUS READINGS.*

* *At Mattens.*

The first Less. *Jer.* 31. unto *Moreover I heard Ephraim.*

*At the Communion.*

O God, the Heathen are come, *&c.* Psal. 29.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

*The Collect.*

Almighty God, whose Praise this day the young Innocents, thy Witnesses, have confessed and shewed forth, not in speaking, but in dying; mortifie and kill all Vices in us, that in our Conversation our life may express thy faith which with our tongues we do confess, through Jesus Christ our Lord.

O. C. P.

*NOTE.*

(*i*) The Celebration of the Martyrdoms of the Innocents was ancient. *Tertullian* reckons them among the Martyrs, *Adv. Val. cap.* 2. And so does St. *Cyprian, lib.* 4. *Ep.* 6. And *Prudentius* has an Hymn upon their Festival. *Salvete flores Martyrum,* &c.

*PARAPHRASE on the COLLECT for Innocents-Day.*

O all-powerful God, who *out of the mouths of babes and sucklings* hast ordained *Strength*, Psal. 8. 2. and madest the young Children at *Bethlehem*, who were slain by *Herod*, to glorify thee by their Martyrdom suffered upon account of Christ; we beseech thee so to enable us by thy spiritual Assistances, that, *by mortifying our Members which are upon the Earth, Fornication, Uncleanness*, &c. *Col.* 3. 5. we may have these and all other Vices as perfectly killed in us, as the Children were in that Massacre; and that by living holy Lives, as also by constant adhering to the Faith, and *resisting unto blood*, Heb. 12. 4. (if thou art pleased to call us to it) we may glorify thy holy Name: and this we beg for the sake of Jesus Christ our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Rev. XIV. 1.

I. In my next Vision, I saw the Person of Jesus Christ standing as it were on Mount *Sion*, with a vast number of Attendants about him, (*viz.* twelve times twelve thousand, so many glorified Christians, being twelve times as many as those of the Jewish Tribes mentioned Chap. 11. 2.) in the Forehead of all of which the divine Name was written, in token that they belonged to God, Servants being anciently so marked with their Master's Name. II. Then I heard a Sound from Heaven like the rushing of Waters, mixt with Claps of Thunder; and after that a Consort of Musick; and then was sung before the Throne of God, in the Presence of the living Creatures *full of eyes*, &c. *Rev* 8. 6, and the *twenty four Elders*, Rev. 4. 4. a most charming Song, which was not to be learned by any but the twelve times twelve thousand, which were glorified Persons, who were freed from all worldly Troubles, and instated in everlasting Felicity. III. These are they which formerly lived Lives as it were of a virginal Purity, mortifying their Affections and worldly Lusts in obedience to the Com-

filed with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

*The GOSPEL.* S. MATTH. II. 13.

I. THE angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child, and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Out of Egypt have I called my Son. Then Herod when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men. Then was fulfilled that which was ſpoken by Jeremy the Prophet, ſaying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

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## * The Sunday after Chriſtmas-Day.

### *The COLLECT.*

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

*The*

mands of Chriſt; and now being exalted to a ſtate of celeſtial Glory, they have the Honour to be conſtant Attendants upon the Perſon of our bleſſed Lord; being a choſen number of excellent Perſons, ſeparated from the common bulk of Mankind by reaſon of their ſingular Vertues, and, like the firſt-fruits under the Moſaical Law, conſecrated to God and his Son, as their peculiar Portion. And being now advanced to a ſinleſs ſtate, they continue for ever, as it were an Offering, before the Throne of God, without ſpot or blemiſh.

*PARAPHRASE on the GOSPEL.* S. Matth. II. 13.

I. God Almighty, being willing to defeat the Malice of *Herod*, admoniſhed *Joſeph* in a divine Dream, that he, with the bleſſed Virgin his Wife, and the young Child *Jeſus*, ſhould for a time retire into *Egypt*, and ſojourn there, where there were many Jewiſh Families, till ſuch time as he had further Orders to come back again into *Paleſtine*; informing him of the great Rage of *Herod*, with the occaſion thereof, and that he endeavoured to take-away the Life of the holy Infant. The good Man, in obedience to the divine Commands, left his Lodging in the night, taking advantage thereof to avoid Diſcovery, and purſued his Journey by bye-Roads till he arrived at *Egypt*, in which Country he lived till *Herod* died, which was three or four Months afterwards. And then he came back: whereby was a very literal Verification of thoſe words of the Prophet *Hoſea* 11. 1. *Out of Egypt have I called my Son.* For Jeſus Chriſt is more properly God's Son than the Jewiſh People, who in that place are called ſo. II. Now King *Herod* highly reſenting that the Wiſe-men did not return to his Court, was reſolved to revenge the Indignity by an eſpecial Act of Cruelty, and to ſtifle the Glory of the Meſſias (if he was then born) in his Cradle. And therefore gave Order to ſome of his Guards, to go down immediately to *Bethlehem*, and to cut the Throats of all the Children that did not ſeem to be above two Years old, within that Town and its Suburbs; that they might be ſure not to miſs that famous Infant, of whom the *Magi*, or Wiſemen, had lately informed him. Which, as it was a diſmal Spectacle to behold, to ſee poor Babes ſnatch'd from their Mothers Breaſts, and murder'd in their ſight; ſo thereby were very truly verified thoſe words of the Prophet, *Jer.* 31. 15. *A voice was heard in Ramah, Lamentation and bitter weeping; Rachel weeping for her children, refuſed to be comforted for her children, becauſe they were not.*

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*VARIOUS READINGS.*

Introit.

* I will lift up mine eyes unto the hills, *&c.* Pſal. 121.
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Edw.* 6.

*PARAPHRASE on the COLLECT for the Sunday after Chriſtmas-day.*

O Almighty God, who *haſt given thy only begotten Son,* John 3. 16. *Not to take upon him the nature of Angels, but to take on him the Seed of Abraham,* Heb. 2. 16. and to be born of a pure Virgin, which Birth we do this Day gratefully commemorate: Grant us, we pray thee, thy Grace, that we having been *born again* in our Baptiſm into a ſpiritual Life, *Joh.* 3. 3. 1 *Pet.* 1. 23. and *received the Adoption of Sons,* Gal. 4. 5. may *daily be renewed in the ſpirit of our minds,* Eph. 4. 23. by the Operations of the Holy Ghoſt: Which we beg for the ſake of our ſame bleſſed Lord, *&c. Amen.*

*PARAPHRASE*

## *The Sunday after* CHRISTMAS.

### *The EPISTLE.* GAL. IV. 1.

I. NOW I ſay, that the heir, as long as he is a child, differeth nothing from a ſervant, though he be Lord of all; but is under tutours and governours, until the time appointed of the Father. Even ſo we, when we were children, were in Bondage under the elements of the world: But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. II. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

### *The GOSPEL.* S. MAT. I. 18.

I. THE birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, (before they came together) ſhe was found with child of the Holy Ghoſt. Then Joſeph her husband, being a juſt man, and not willing to make her a publick example, was minded to put her away privily. II. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſon of David, fear not to take unto thee Mary thy Wife; for that which is conceived in her, is of the Holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins. (III. Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name Emmanuel, which being interpreted, is, God with us.) Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till ſhe had brought forth her firſt-born Son, and he called his name Jeſus.

### *PARAPHRASE on the EPISTLE.* Gal. IV. 1.

I. Now I will convince you of the tranſcendent Excellency of the Chriſtian Diſpenſation, beyond that of the Judaical, by this Similitude. You know, that the eldeſt Son of a Perſon of Eſtate and Family, as long as he is in his Minority, is almoſt in the condition of a Servant; and though, after his Father's Death, he be Lord of the Inheritance, he is as much liable to the Reproof and Correction of his Governours, as the Slaves are to the Command of their Overſeer; till he arrives at ſuch an Age, as that his Father thinks fit to intruſt the Eſtate to his Management. Juſt in the ſame Condition were we, when under the Judaical Law; being in a ſlaviſh Subjection to thoſe carnal, ſenſual Elements, the Moſaical Rites, which we were forced to perform with as much Reluctancy, and with as little underſtanding the drift and meaning thereof, as Children do their Letters. But afterwards, when we grew up, and were capable of more profitable Inſtruction, God Almighty ſent his Son into the World to take upon him our human Nature, and was born a Jew, that he might once for all fulfil the Moſaical Ordinances, and that for the future all his Followers might enjoy a filial Liberty, being freed from the ſlaviſh Subjection to thoſe cumberſom Rites and Ceremonies. II. Now as for you, *Galatians*, God has adopted you into all the Privileges of Sons, whereby ye are indulged the favour of calling God Father, without undergoing that troubleſom Pupillage, which the Jews are under. Therefore you may very well conclude, that you are not now Slaves to perform the uneaſy Rites of the Law; but, being adopted the Sons of God by your Profeſſion of the Chriſtian Religion, you are Heirs of the Promiſes which are reached out to you in that Diſpenſation, without the fatigue of complying with thoſe Ordinances.

### *PARAPHRASE on the GOSPEL.* S. Mat. I. 18.

I. The Particulars, relating to the Birth of our Saviour Chriſt, were in this manner. *Mary*, his bleſſed Mother, ſolemnly contracted to *Joſeph*, continued ſtill with her Relations, till the Nuptials were ſolemnized; but in the mean time ſhe was found to be with Child, *viz.* with a bleſſed Infant which was conceived by the Holy Ghoſt. *Joſeph*, not being yet acquainted with the myſterious Workings of God's Providence, for the Redemption of Mankind, thought that he had not fair Uſage offered him in the Propoſal of ſuch a Match; but, however, being a merciful Man, and not willing to ſhew his Reſentments of the Indignity, in taking all the Advantages which the rigor of the Moſaical Law allowed in ſuch a caſe; which was, to have the defloured Bride to be made a publick Example, by ſtoning her to death, *Deut.* 22. 21. therefore he reſolved rather with himſelf, to purſue a more well-natur'd courſe, which was, to put-off the Match, and to paſs-over in ſilence, what had occaſion'd the Alteration of his mind. II. But, whilſt his Thoughts were buſy under this Perplexity, he fell into a divine Trance, when the Angel of God appeared to him, comforting him under his preſent Vexation, bidding him not to entertain any ill Thoughts of the Integrity of the Virgin he was contracted to, nor to obtain a Nullity of the Contract, as he ſeemed moſt inclined to, not fearing to take her home to him as a Wife; for though ſhe was with Child, yet it did not proceed from any unlawful Commixture, but from the Overſhadowing of the Holy Spirit of God, by whom ſhe was impregnated after a very miraculous manner; and that ſhe, though a Virgin, ſhould in a ſhort time be delivered of a Son, whoſe Name muſt be called *Jeſus*, or Saviour, becauſe he was to ſave the World by obtaining Pardon for their Sins, and by purchaſing eternal Happineſs, for all that believe on him, and obey his Commands. III. Now herein was moſt eminently fulfilled that ancient Prediction of the Prophet *Iſaiah*, Chap. 7. 18. *Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel*; which Name ſignifies God with us. So *Joſeph*, when he roſe from Sleep, took care to perform the Injunction, which God, by his Angel, had laid upon him, taking home to his Houſe his contracted Spouſe: and though he cohabited with her all along, till ſhe was delivered of her firſt Child, who was called *Jeſus*, he had no carnal cognizance of her.

The

## (k) The * Circumciſion of Chriſt.

### *The* COLLECT.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for Man; Grant us the true circumciſion of the Spirit, that our hearts and all our Members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. ROM. IV. 8.

I. BLeſſed is the man to whom the Lord will not impute ſin. Cometh this Bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. II. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: And the Father of circumciſion, to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. III. For the promiſe, that he ſhould be the heir of the world, was not to Abraham or to his ſeed, through the law, but through the righteouſneſs of faith. For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect.

*The*

*VARIOUS READINGS.*

*At Mattens.*

* The firſt Leſſon *Geneſis* 17. unto the end.
The ſecond Leſſon *Romans* 2. unto the end.

*At the Communion.*

I was glad when they ſaid unto me, *&c.* Pſal. 122.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

*At Evenſong.*

The firſt Leſſon *Deut.* 10. *And now Iſrael,* unto the end.
The ſecond Leſſon *Coloſſ.* 2. unto the end. 1 B. *Edw.* 6.

*NOTE.*

(k) This Feaſt is celebrated by the Church, to commemorate the active Obedience of Jeſus Chriſt in *fulfilling all Righteouſneſs*, which is one Branch of the meritorious Cauſe of our Redemption; and by that means abrogating the ſevere Injunctions of the Moſaical Eſtabliſhment, and putting us under the eaſier Terms of the Goſpel. This Feaſt is older than St. *Bernard*'s time, who has ſome Homilies upon it.

*PARAPHRASE on the COLLECT for the Circumciſion of Chriſt.*

O Almighty God, who didſt cauſe thy bleſſed Son to undergo the troubleſom Rite of Circumciſion, that he might *fulfil the Law* of *Moſes*, and all Righteouſneſs, *Matt.* 5. 17. Grant us the *true Circumciſion of the heart, in the Spirit, and not in the Letter*, Rom. 2. 29. that *our hearts and all our members may be mortified*, Col. 3. 5. and weaned from the *fleſhly luſts which war againſt our ſouls*, 1 Pet. 2. 11. and that in ſtead of obeying our Luſts, we may perform a *perfect and compleat* Obedience to *all the will of God*, 1 Theſſ. 3. 12. And this we pray for, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Rom. IV. 8.

I. It is a very juſt Obſervation that of the holy Pſalmiſt, *Bleſſed is the man unto whom the Lord imputeth not iniquity*, Pſalm 32. 6. *i. e.* whom God, by pardoning his Offences, does not reckon as a Sinner. Now, from this Paſſage we may draw ſome Conſequences, worthy our Conſideration. And let me ask you a Queſtion: Do you think this Happineſs which Men enjoy, by having their Sins forgiven, and by being in favour with God, to be entailed only upon the Jews, as I know many of you do; or may not the believing Gentiles put in, likewiſe, for their Claim therein? If the Example of *Abraham* be of any weight in this Queſtion, as you all think it is; that does entirely make againſt your Opinion: For, God not only pardon'd *Abraham*'s Sins, but held him for a righteous Man, and in great favour with himſelf, when he had nothing but a ſincere *Belief* in God, and *moral* Vertue, to recommend him. For 'tis ſaid expreſly, *Gen.* 15. 6. *And he believed in the Lord, and it was counted to him for righteouſneſs.* II. Now I pray let us conſider, at what time God was pleaſed to make this honourable account of *Abraham*; Was it before or after his Circumciſion? Why, this was many Years before he underwent that Rite, and which indeed was not ſo much as enjoined him till the hundredth Year of his Age: And then, 'tis true, he did receive the Mark of Circumciſion in his Body, which however did not entitle him to any new Favour with God; but only was a Seal or Earneſt of God's Favour to him, to which he was recommended by his Faith and Piety before he did partake of Circumciſion: So that this Example of *Abraham* is equally of great Uſe and Comfort both to *Jews* and *Gentiles*, he being the common Father to both. His Faith before his Circumciſion has made him the ſpiritual Father to the Gentiles, who *have Righteouſneſs imputed to them*, and are in favour with God (as *Abraham* was) without Circumciſion. Nay, he is not only the carnal, but the ſpiritual Father of the Jews likewiſe, if ſo be they be Imitators of his *Faith* by believing in Chriſt Jeſus. III. For when God made that great Promiſe to *Abraham*, that *in him ſhould all the Families of the earth be bleſſed*, *Gen.* 12. 3. this was not fulfilled by the Judaical Law, which is confined only to that ſingle Nation, but by the Faith of Chriſtians, who are to overſpread all the World by their Doctrine, and of whom *Abraham*, by his unſhaken Belief in God, was the ſpiritual Father. But if you will confine this Promiſe only to the Jewiſh Religion, you undervalue that noble *Faith* of the Patriarch, which was much more conſiderable than his undergoing the Rite of Circumciſion; and beſides, you leſſen the Extent of the Promiſe, which reaches to all Mankind, confining it only to one People.

*PARA-*

# *The* EPIPHANY.

## *The* GOSPEL. S. Luk. II. 15.

I. AND it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a Manger. II. And when they had ſeen it, they made known abroad the ſaying which was told them concerning this child. And all they that heard it, wonder'd at thoſe things which were told them by the ſhepherds. But Mary kept all theſe things, and pondered them in her heart. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them. III. And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

¶ *The* ** *ſame Collect, Epiſtle, and Goſpel, ſhall ſerve for every day after unto the* Epiphany.

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'The † EPIPHANY,* or the Manifeſtation of Chriſt to the Gentiles.

## *The* COLLECT.

O God, who by the leading of a ſtar didſt manifeſt thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious godhead, through Jeſus Chriſt our Lord. *Amen.*

*The*

### *PARAPHRASE on the GOSPEL.* Luke 2. 15.

I. In the Night wherein our Saviour was born, ſeveral Shepherds, who in the neighbouring Fields of *Bethlehem* were watching over their Flocks to keep them from wild Beaſts or Robbers, had a Viſion of Angels appeared to them, which informed them of the Birth of the Meſſias that Night, and ſung an heavenly Hymn in their hearing: which when they had finiſhed, and viſibly before them aſcended up into Heaven, the Shepherds, (after ſome ſhort Debate had among themſelves, and being fully ſatisfied of the Truth of the Revelation) came to a Reſolution of going into the Town of *Bethlehem*, to be themſelves Eye-witneſſes of what God had, in ſo wonderful a manner, revealed to them: Whither they came with all ſpeed, the Wonderfulneſs of the Occurrence haſtening them forwards; and in the Stable of a certain Inn of the Town, they found *Mary*, and *Joſeph*, and the new-born Child laid in a Manger, or Stone-Trough in which Cattle uſed to feed, in ſtead of a Bed. II. And when they found that all things were agreeable to the Information they had received of the Angels, they told the Particulars of this moſt extraordinary Occurrence, in all places they came into: which occaſioned a great degree of Admiration in all that heard it, the honeſt Simplicity of the Shepherds affording the greater credit to the Relation. But though many which heard it ſoon forgot it, when the Novelty of the Story was over; yet *Mary* frequently revolved in her mind all the Particulars of theſe miraculous Adventures, and bent her Thoughts cloſely to conſider, what great Deſign they were all driving at. The Shepherds likewiſe returned from *Bethlehem*, praiſing God for theſe Manifeſtations to them; and not only for what they themſelves had ſeen, but alſo for what they had heard from *Mary* and *Joſeph*. III. And when the Child was eight days old, according to the Precept which God had given to their Predeceſſor *Abraham*, Geneſis 17. 10. he was circumciſed, and had the Name of Jeſus given him, (Circumciſion being the time when Names were impoſed among the Jews,) according to the Command which was delivered by the Angel to the bleſſed Virgin, before her Conception, *Luke* 1. 31.

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### *VARIOUS READINGS.*

* If there be any Sunday between the *Epiphany* and the *Circumciſion*, then ſhall be uſed the ſame Collect, Epiſtle, and Goſpel, at the Communion, which was uſed the day of *Circumciſion*. O. C. P. Omitted in the 1 Book of *Edw. 6.* And ſo likewiſe upon every other day from the time of the *Circumciſion* to the *Epiphany*. S. L.

† The Epiphany.

*At Mattens.*

The firſt Leſſon *Eſay* 60. unto the end.
The ſecond Leſſon *Luk.* 3. *And it fortuned,* unto the end.

*At the Communion.*

O ſing unto the Lord a new Song, *Pſal.* 99.
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Edw. 6.*

*At Evenſong.*

The firſt Leſſ. *Eſay* 49. unto the end.
The ſecond Leſſ. *Joh.* 2. *After this he went down to Capernaum,* unto the end. 1 B. *Edw. 6.*

* Theſe Words added in the laſt Review.

### *NOTE.*

*(l) Epiphany.*] The Church celebrates this Feaſt, to ſhew our Gratitude to God in manifeſting the Goſpel to the Gentile World, and vouchſafing to them equal Privileges with the Jews, who had been all along his peculiar People. The firſt Inſtance of this divine Favour was, in declaring the Birth of Chriſt to the Wiſe-men of the Eaſt, *Matt.* 2. 9. The ancient Church called this Feaſt Ἐπιφάνεια, or, The Appearance or Manifeſtation; and was the common Name for this and for *Chriſtmas-day*. And as that was the greater, this was the leſſer *Epiphany*. This Feſtival was obſerved in the time of *Nazianzen*, whoſe Sermon *upon the holy Lights*, is upon this Day. *Epiphanius* and *Chryſoſtom* have likewiſe Sermons upon it. Saint *Auſtin*, in his time, ſpeaks of it as univerſally celebrated by the Catholick Church, and neglected by none but the Schiſmatical Donatiſts. *Aug. de Temp.* Serm. 32.

### *PARAPHRASE on the COLLECT for the Epiphany.*

O God, who by guiding the Wiſe-men of the Eaſt by a Star, *Matt.* 2. 9. didſt diſcover that thy eternal Son was manifeſt in the Fleſh, 1 *Tim.* 3. 16. and that Salvation was come to the Gentiles, *Rom.* 11. 11. We beſeech thee of thy goodneſs to grant, that whereas, through this thy Favour, we, that formerly were Gentiles, are now come to the Knowledge of thee by Faith, which is but a Knowledge *in part, and ſeeing through a Glaſs darkly*, 1 Cor. 13. 12. we may, in the other World, enjoy the Knowledge and Happineſs of the Beatifick Viſion, when we *ſhall know even as we are known*, ibid. and be *for ever with the Lord*; through Jeſus Chriſt our Lord. *Amen.*

# *The* EPIPHANY.

## *The* EPISTLE. Epheſ. III. 1.

I. FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the myſtery (as I wrote afore in few words, whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: II. Whereof I was made a miniſter, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee, what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: III. To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord. In whom we have boldneſs, and acceſs with confidence by the faith of him.

## *The* GOSPEL. S. MATTH. II. 1.

I. WHen Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe-men from the Eaſt to Jeruſalem, ſaying, Where is he that is born king of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the King had heard theſe things, he was troubled, and all Jeruſalem with him. II. And when he had gathered all the chief prieſts and ſcribes of the people together; he demanded of them, where Chriſt ſhould be born.

### *PARAPHRASE on the EPISTLE.* Eph. III. 1.

I. It is upon account of the Goſpel preached to you Gentiles, that I *Paul* am a Chriſtian Confeſſor, and a Bondſman, for my dear Maſter Jeſus Chriſt's ſake. For I ſuppoſe, you muſt needs have heard of the divine Commiſſion which was in a peculiar manner granted to me, to be the chief Apoſtle of the Uncircumciſion, as *Peter* was of the Circumciſion, *Gal.* 2. 8. and that the great Myſtery, which was concealed from ſo many Generations of our Jewiſh Predeceſſors, concerning God's Manifeſtation of himſelf to the Gentiles, was made known to me by a particular Revelation, (as I hinted to you before in this Epiſtle, Chap. I. and II.) which when you read, you cannot but be convinced, that this is a very ſurprizing Diſpenſation of God's Providence, which former Ages could never have thought of; or, if it were predicted by ancient Prophecies, they were not rightly underſtood, it being a thing ſo contrary to the Expectation of the Jews, and the common Notions which they had imbibed. But, as incredible as formerly it might ſeem, it is now very clear, through the late Revelations made to the Apoſtles, which, compared with the Predictions of the ancient Prophets, have ſo plainly illuſtrated them, that it is a matter out of diſpute, That the Gentiles are to be admitted Members of Chriſt's Church, as well as the Jews; and, That they have an equal Title with them, to inherit thoſe glorious Rewards which are promiſed by the Goſpel. II. 'Tis this Goſpel that I am a Miniſter of; and, thanks to the divine Aſſiſtance which enables me to go through my Work, and bleſſes my Endeavours with great Succeſſes; I am able to give a good account of my Stewardſhip: For, as mean an Apoſtle as I am, (and indeed I muſt confeſs my ſelf inferior to the reſt, my Character being much blemiſhed by my Perſecution of the Chriſtians before my Converſion,) yet I cannot but value myſelf in this, that God has been pleaſed to afford me this honourable Diſpenſation, of diſcovering to the Gentile World the ineſtimable Treaſures of the Chriſtian Religion; I being made the happy Inſtrument, of unfolding a Myſtery to a great part of the World, where I have preached the Goſpel, which in many of its Circumſtances had always been a Secret known only to God himſelf, who is the Creator of all things, not by the Aſſiſtance of Angels, but by the operative Power of his eternal *Word*, which is Jeſus Chriſt. III. So that now all the Orders of the Angelick Beings are come to underſtand the wonderful Contrivances of God, in his Diſpenſations towards his Church on earth, in relation to which they were in the dark before, notwithſtanding their extraordinary natural Sagacity; which Diſpenſations, as they were manifeſted in their due time, ſo they were from all Eternity decreed by the divine Wiſdom, in order to bring-about the Redemption of the World by Jeſus Chriſt.

### *PARAPHRASE on the GOSPEL.* S. Matth. II. 1.

I. Some conſiderable time after our bleſſed Lord was born in *Bethlehem*, a Town in *Judea*, *Herod* the Great being King of the *Jews*; who though raiſed to that Government, was of foreign Extraction, and for that reaſon much hated of the People, and he again as jealous of them; ſeveral *Magi*, or Philoſophers, of ſome of the Eaſtern parts which lay nigheſt to *Judea*, probably of *Arabia*, (which Country had its *Magi*, as well as the *Perſians*,) came to *Jeruſalem*. The Reaſon of their coming there was, that That being the Metropolis of the Country, they might better enquire where to find the Meſſias, who, from ancient Tradition, which obtained all over the Eaſt, were ſatisfied was to be King of the Jews, and to have all the World put under his Dominion; being likewiſe perſuaded that he was at that time actually born, ſomewhere or other, in that Country. Therefore they prayed the Inhabitants of the Town to diſcover to them the Place which this illuſtrious Infant had graced by his Birth; ſignifying to them, that they had not made a frivolous Journey thither without any ground, but that having diſcovered a new Star's appearance in ſuch a Quarter of the Heavens, as by the Rules of their Art they thought had relation to *Judea*, they could not but be of opinion, that this Star did accompany the Birth of this Great Prince: And that having learned the place of his Birth, they ſhould forthwith apply themſelves to pay their Reſpects, which were due to ſo Auguſt an Infant in his Cradle. This Report quickly reach'd *Herod*'s Palace, and put him into a new Fit of Jealouſy, he fearing thereby ſome Diſturbance to his Government; the People themſelves too being in no little pain, as dreading ſome new Effects of their Prince's Cruelty, to ariſe from this Accident. II. Upon this, King *Herod* ſummons an Aſſembly of the moſt conſiderable of the Sacerdotal Race, and ſome of the principal Doctors of the Laws, who by their Profeſſion and Learning, he judged to be moſt expert in the Points of the Jewiſh Religion, whereof he took the Doctrine of the Coming of the Meſſias to be one. This Convention being met, he puts to them this Queſtion; What

was

born. And they ſaid unto him, In Bethlehem of Judea: For thus it is written by the Prophet, And thou Bethlehem in the land of Juda, art not the leaſt among the princes of Juda: For out of thee ſhall come a Governour that ſhall rule my people Iſrael. Then Herod when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child, and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed, and lo, the ſtar which they ſaw in the eaſt went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar, they rejoyced with exceeding great joy. III. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: And when they had opened their treaſures, they preſented unto him gifts, gold, and frankincenſe, and myrrhe. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

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## The † firſt Sunday after EPIPHANY.

### *The* COLLECT.

O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. ROM. XII. 1.

I. I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. II. And be not conformed to this world; but be ye transformed by the renewing

was the Place, that, according to their Prophecies or Traditions, they expected Chriſt ſhould be born at? To this they returned an unanimous Anſwer; *At Bethlehem:* Grounding their Opinion on that famous Prophecy, *Mich.* 5. 2. *And thou Bethlehem in the land of Judah,* &c. This moved *Herod* to the Deſire of having himſelf a perſonal Conference with the *Magi:* Thus ſending for them to his Court, he made a nice Enquiry, How long ago it was ſince this portentous Star, which had made ſuch a noiſe, appeared? They ſatisfying him in this and other Circumſtances, which his Curioſity or Jealouſy might prompt him to ſearch into; he bid them purſue their Journey to *Bethlehem,* which was the likelieſt place to find this new Prince: and when they had gotten notice of him, to ſend him word thereof; and then he would be as officious in paying his Worſhip to him, as they had been. To *Bethlehem* they ſet forwards: and it growing duskiſh before they had finiſhed their Journey, they had a ſight again of the Star, or at leaſt of one which appeared in the ſame Quarter of the Heavens as that which they had ſeen in their own Country; which now ſeemed to move before them, and to guide them to the particular Houſe where the Infant *Jeſus* lay: Which was no inconſiderable Satisfaction to theſe Religious Heathens, who had come ſo far to pay a pious Reſpect to the Meſſias. III. Being admitted into the Houſe, (which probably was not the Inn wherein he was born, but ſome other Houſe in the Town, which *Joſeph* had taken after the *Cenſus* was over,) they had their Curioſities gratified in beholding this famous Infant, paying him the Honour of *Proſtration,* which is the *Aſiatick* way of addreſſing to Princes; making him a Preſent of the Produce of their Country, Gold, Frankincenſe, and Myrrh. But God perſuaded them, in a Dream which he ſent to them, not to go back to *Herod*'s Court, but to purſue their Journey to their own Country; not by way of *Jeruſalem,* but by a different Road which leads directly from *Bethlehem.* And by this means the crafty Cruelty of *Herod* was, for this time, diſappointed.

*VARIOUS READINGS.*

Introit.

† How long wilt thou forget me, *&c.* Pſal. 13.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

*PARAPHRASE on the COLLECT for the firſt Sunday after* Epiphany.

O Lord, We beſeech thee, of thy infinite mercy, to hear the Prayers of thy People, which call upon thee in the publick Prayers of the Church, and *grant us ſuch a meaſure of* Faith and Chriſtian *Knowledge,* Rom. 12. 3. that we may both know our Duty, and diligently practiſe the ſame. And this we earneſtly deſire for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Rom. XII. 1.

I. Since therefore Salvation is not to be attained but by the Goſpel, as I have proved to you before; I now come to exhort you to a diſcharge of the Precepts of it. And I beſeech you, by all the Regards which you owe to the unſpeakable Mercies of God, in procuring you theſe Benefits, that, ſince you are under ſo much better an Eccleſiaſtical OEconomy than before, you do not content yourſelves with offering up to God the groſs Sacrifices of Bulls and Goats, as under the Law; but to offer up yourſelves, not a ſlain but a living Sacrifice to God, by a conſcientious Diſcharge of your Duties in all Particulars, which will be more acceptable to God than thoſe external Rites are; becauſe ſuch a Service as this is more agreeable to Reaſon, and more becoming rational Creatures. II. Do not you adapt your Converſation to the wicked Cuſtoms of this World, which your natural Affections may be hankering after; but rather, give a new Turn to thoſe Affections, by mortifying and ſubduing them, according to the Rules of your Holy Religion; that you may experience, and have

newing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. III. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another.

## *The GOSPEL.* S. LUK. II. 41.

I. NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. II. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the Doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. III. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing. And he said unto them, How is it, that ye sought me? wist ye not that I must be about my fathers business? And they understood not the saying which he spake unto them. IV. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

have a just Taste of Christian Goodness, and may come to know the true Excellence of the Gospel; how much more acceptable to God it is, and to how much greater a degree of Perfection it is raised, than those ancient Dispensations of the Mosaical Law were. III. But one thing I must particularly enjoin you, by virtue of the Apostolical Authority which by the Grace of God I am vested with; and that is, not to have an over-weening Opinion of your peculiar Endowments: But let every Man, though of the greatest Qualifications in spiritual matters, be modest and humble under them; for God, according to his exact Wisdom, has afforded every one a proper measure of spiritual Gifts. All which he has designed for the Good of his Church, whereof there are divers Members, which, (as in the Body-natural,) have their distinct Offices. For the Church, which is Christ's mystical Body, being made up of particular Christians as its integral parts; every Member, though of lesser dignity, does impart its Assistance to all the rest; neither can they tolerably subsist, without the concurrence of the most inconsiderable part.

### *PARAPHRASE on the GOSPEL.* S. Luk. II. 41.

I. It must be observed, that *Joseph* and *Mary*, being devout Persons, and ready to observe all the Injunctions of the Mosaical Laws, particularly that great one of the Passover, went up every Year to *Jerusalem* to keep that solemn Feast. And Jesus himself, being then twelve Years old, of a competent Age to perform the legal Injunctions, went along with them; to comply with the Customs of his Country-Religion, which were used in the Celebration of that Solemnity. Now, when they had in due manner performed the Rites and Devotion they were obliged to, staying there so many days as were ordinarily usual, (*viz.* 7. that they might have the Benefit of one Sabbath-day's Devotion) they were returning home to their own Country; but Jesus tarried behind in *Jerusalem*, which *Joseph* and *Mary* knew nothing of. II. For, though they did not see him, yet they presumed that he was upon the Way in some other Company, which were in great numbers at that time going home. And thinking it probable, he was joined in Company with some of their Relations, or Towns-people, whom he was acquainted with, they enquired for him of all these, as they saw them upon the Road; but not receiving any Tidings of him from any of them, they were resolved to turn back to *Jerusalem*, in further search of him. Three days they were in quest of him, though in vain; but at last they found him in one of the Portico's of the Temple, where the Doctors of the Law held a Meeting for Resolving Doubts which had arisen in the Observation of the Laws, and where Lectures were read for the explaining of difficult Passages therein. And here he not only heard what was dictated by these learned Rabbies to their Scholars; but proposed to them himself such great and difficult Questions, as put all their Learning and Subtilty to the plunge to answer: Insomuch that all who were present were under no little a degree of Surprize, to find so young a Child urge Objections with so great a force, and to answer others proposed to him, with so much Solidity. III. *Joseph* and *Mary* seeing him in a place where they could never have suspected to find him, were as full of Wonder as those who had heard him speak; and *Mary*, making use of her Motherly Authority over him, gave him this gentle Rebuke: Why have you, Son, dealt so unkindly by us, in withdrawing yourself from us, without our Consent and Knowledge? You could not be unsensible, what great care and pain we have been in, all this time, since we have missed you. But *Jesus* gave them this Reply: I am sorry indeed for your Trouble, my dear Parents; but you must consider, that it is in some measure owing to yourselves, in seeking after me in places where you could not reasonably expect to find me: If you had come to the Temple at first, you might have found me there; for you ought to have considered, that I must do the Business of my Father, a Father whose Authority is greater over me than that of yours. But this Expression was not fully understood by them, till afterwards. IV. So he went down with them to *Nazareth*, where *Joseph* and *Mary* dwelt, and remained in all dutiful Subjection to them, as is required in a natural Child to its Parents. But *Mary* took particular notice of this, and many other of his Expressions, frequently ruminating upon them; though she did not perfectly understand the great Points to which they were directed. And as the Body of Jesus was encreased by Growth, so the Powers of his rational Soul were improved and enlarged by Experience; his moral Vertues, and great Piety, rendring him every day more and more dear, both to God and Man.

The

## The * ſecond Sunday after the EPIPHANY.

### *The* COLLECT.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth, mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. ROM. XII. 6.

I. HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us propheſie according to the proportion of faith; or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with chearfulneſs. II. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoycing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of the ſaints; given to hoſpitality. III. Bleſs them which perſecute you; bleſs and curſe not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

*The*

### *VARIOUS READINGS.*

* Introit.

The fool hath ſaid in his heart, *&c.* Pſal. 14.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

### *PARAPHRASE on the COLLECT for the ſecond Sunday after* Epiphany.

O all-powerful and eternal God, who art *Lord of Heaven and Earth*, Acts 17. 24. mercifully hear the Petitions which are put up by thy People here gathered together, and grant us, all the days of our Life, *Peace with God through Jeſus Chriſt our Lord*, Rom. 5. 1. *Amen.*

### *PARAPHRASE on the EPISTLE.* Rom. XII. 6.

I. Since it has pleaſed God to endow us Chriſtians with variety of ſpiritual Gifts, which he has ſeverally imparted to all or moſt of us, let us take care to exerciſe them with the moſt exact degree of Prudence. If he has honoured us with the Gift of Prophecy, whether it be in the more extraordinary way of predicting future Events, or, what is more common, in the explaining Scripture; let it not run out into the maintaining any falſe or humourſome Doctrines, but take care to advance nothing but what is agreeable to the Analogy of the Faith, and the indubitable Maxims of the Chriſtian Religion, which we have received from our bleſſed Lord. If we be called to any of the Miniſterial Offices, whether it be of Biſhop, Prieſt, or Deacon, let us diligently do our Duty in thoſe ſeveral Functions. If we be Teachers or Catechiſts, let us uſe our utmoſt Endeavours, in informing the Novices of Chriſtianity in the Fundamentals of our Holy Religion. If we have a Talent in powerful exhorting and perſuading to moral Duties and a holy Life, let us painfully attend to this likewiſe. If any of us be bleſſed with more plentiful Circumſtances, whereby they are enabled to be liberal to the Poor, let them beſtow their Charity with entire and direct Intentions, not out of Pride or Vanity, or grudgingly. Whoever is of any ſuperior Order in the Clergy, let him lay out his pains in well-governing thoſe he has Inſpection over. And whoſoever's Province it is to viſit the Sick, and to adminiſter to their Wants, let him be very tender-hearted in that Adminiſtration, and let him not be provoked by any Peeviſhneſs or Diſcontent, which their Indiſpoſitions may make them ſubject to. II. Let your Love to your Brethren be, not in a feigned complemental Strain, in the way of the World; but hearty and undiſſembled. Endeavour to beget in yourſelves a perfect Abhorrence and Antipathy to all Vice and Wickedneſs; and to bring your Souls to ſuch a cloſe Union with Vertue, as if it were glued and cemented to them, and that your vertuous Habits may by no means be ſeparated therefrom. Let your Brotherly-love be ſuch as does ariſe not only from a political Union, but as it were from natural Affection, like that vehement Tendency and Yearning which Parents find in themſelves towards their Children. Not exalting your own Abilities, nor depreciating thoſe of others; but rather, giving the Deference to other Mens Qualifications. When ye have any *Buſineſs* to tranſact for your Neighbour, do it with Diſpatch and Readineſs; nor yet be ſluggiſh or negligent in managing your own Affairs. Let us be actuated in all laudable Enterprizes by a noble *Zeal*, which may as it were boil up in our Souls, and carry us on with an *Impetus* and Force, towards a good Deſign. Not *ſerving* ourſelves and our own Ends, but the Honour of our Lord and Maſter Chriſt. Pleaſing ourſelves not with any Satisfactions which we may find in this World, but only with the glorious Expectations of a better. Being *patient* under thoſe Afflictions which it ſhall pleaſe God to lay upon us; perſevering in a conſtant begging of God's Bleſſing upon us; cheerfully entertaining Strangers according to the beſt of our Abilities. III. Endeavour to follow our Lord's Precept in praying for your Perſecutors; for, to curſe your Enemies, as the Jews and the Heathens do, is a Diſgrace to your Chriſtian Profeſſion. Be glad for any Advantage which accrues to your Brethren, and condole with them when they are under any Misfortune. Endeavour, as much as may be, to agree in the ſame Sentiments, or however, be ſure not to quarrel upon difference of Opinion. Do not regard and value the Honours and Riches of this World; but eſteem and honour good Men, though never ſo mean in their Circumſtances.

*The GOSPEL.* S. JOHN II. 1.

I. AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine: Jeſus ſaith unto her, woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. II. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now and bear unto the governour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew) the Governour of the Feaſt called the Bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. III. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

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# The * third Sunday after the EPIPHANY.

## *The COLLECT.*

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

*The*

*PARAPHRASE on the GOSPEL.* S. John II. 1.

I. It came to paſs, that three days after Jeſus had come out of *Judea* into *Galilee*, there was a Marriage-Feaſt kept in the Houſe of one of his Relations, probably of *Cleopas*, the Huſband of the Virgin *Mary*'s Siſter, who lived at *Cana* of *Galilee*, *John* 19. 25. called ſo in oppoſition to another *Cana*, which was called *Cana* of the *Sidonians*. Now there was in the Houſe at the ſame time, the Virgin *Mary*, who after her Husband *Joſeph*'s Deceaſe, 'tis thought, lived in the Houſe with her Siſter. *Jeſus* being not far off in the ſame Country, was invited to the Entertainment, together with thoſe five Diſciples, *Peter*, *Andrew*, &c. who had lately profeſſed themſelves to be his Followers. The Company now being more than was at firſt expected when the Proviſion was made, there began to be a Scarcity of Wine before the Entertainment was over. This being obſerved by the Virgin *Mary*, who living in the Family took off ſome Care from her Siſter in the Management of it, ſhe applies herſelf to our bleſſed Lord her Son, telling him of the Strait they were in, and that too in ſuch a manner, as if ſhe deſired he ſhould ſupply their preſent Wants by a Miracle. Our Saviour deſires her not to importune him in a matter of that nature, which he was to work for nobler Ends than thoſe, which ſhe at that time ſeemed to be moſt concern'd for; giving her however ſome hopes, that ſomething might be done, when there was a proper time for it. The bleſſed Virgin gueſſing by this, that he would, ſome way or other, before the Entertainment was over, in an extraordinary manner, provide them a Supply; bids the Waiters punctually to diſcharge whatever Commands, he ſhould be pleaſed to lay upon them. II. Now there were at that time placed in the Room of Entertainment ſix great Jars of Water, containing many Gallons apiece, which the Jews made uſe of in their legal Purifications, for waſhing their Hands and their Cups: Part of this being drawn-off for the forementioned uſes, Jeſus bids them to fill them up again; which they did, till they were ready to run-over. Now, ſays he, draw out from one of the Jars into a Cup, and preſent it to the Governour, or the Perſon who has the care of keeping Rules of Decency in the Entertainment: Which when they had done, and the Governour had taſted what excellent Wine it was, not knowing that it was miraculouſly changed from Water, (the Servants only as yet being conſcious of this Miracle) deſired to ſpeak with the Bridegroom, to complement him for this Reſerve of curious Wine, which he at laſt entertained them with: telling him, that he had very handſomly broken through a common though a bad Cuſtom, of beginning an Entertainment with good Wine, and afterwards ſerving in bad, when they began to grow cheerful. But you (ſays he) have very nobly provided for us, not only good Wine all the time, but have at laſt entertained us with ſuch a rich and delicious Wine, as we never drank of the like before. III. This firſt Miracle which Jeſus did in *Cana* of *Galilee*, was a wonderful Proof of his being the Meſſias who was expected; and gain'd him the Reputation of a Prophet, even greater than *Moſes*, who by his Miracle in cleaving the Rock at *Rephidim*, made his Followers drink of Water only; but our Saviour miraculouſly entertained his Followers with Wine. And this likewiſe was a great ſtrengthening of the Faith of his five Diſciples, *Andrew*, *Peter*, &c. who before (as is related Chap. I.) believed on him as the Meſſias.

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*VARIOUS READINGS.*

Introit.

* Lord, who ſhall dwell in thy Tabernacle, *&c.* Pſal. 15.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

*PARAPHRASE on the COLLECT for the third Sunday after* Epiphany.

O all-powerful and eternal God, We beſeech thee of thy great Mercy, to grant us thy holy Spirit to help our Infirmities, *Rom.* 8. 26. and in our Dangers, both ſpiritual and temporal, ſtretch out thy right-hand, *Exod.* 15. 12. in our Defence. Which we beg for Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE*

## *The Third Sunday after the* EPIPHANY.

### *The EPISTLE.* ROM. XII. 16.

I. BE not wiſe in your own conceits. Recompence to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. II. Dearly beloved, avenge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhall heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

### *The GOSPEL.* S. MAT. VIII. 1.

I. WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand and touched him, ſaying, I will be thou clean. And immediately his leproſie was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thy ſelf to the prieſt, and offer the gift that Moſes commanded for a teſtimony unto them. II. And when Jeſus was entred into Capernaum, there came unto him a centurion beſeeching him, and ſaying, Lord my ſervant lieth at home ſick of the palſie, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord I am not worthy that thou ſhouldeſt come under my roof; but ſpeak the word only and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doth it. III. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that

*PARAPHRASE on the EPISTLE.* Rom. XII. 16.

I. Be not elated with an over-weening opinion of your own Underſtandings; which is the worſt degree of Folly. Do not take the Advantage which the Jewiſh Law allows, to retaliate one Injury ſuſtained by doing another; but let your Converſation be ſo innocent and inoffenſive, as all Men may praiſe and extol your Religion for it. Endeavour to live in good Correſpondence and Friendſhip with all Perſons; but if, thro' the Perverſeneſs of ſome Perſons Tempers, that cannot be, but that Men will be, without any juſt cauſe, your Enemies; be ye, however, Friends to them. II. But eſpecially, my dear Chriſtian Brethren, I beſeech you, not to let your Reſentments conceived for any Injury received, proceed ſo far as for you yourſelves to take Revenge upon your Adverſaries for it. For this is invading the Prerogative of God, who has declared, *That to him belongeth Vengeance and Recompence*, Deut. 32. 35. he by virtue of his ſovereign Authority over us, reſerving that Power to himſelf, which he does not allow our Fellow-Servants to exerciſe over one another, unleſs deriving their Authority from him: But, on the contrary, give way to the impetuous Anger of your Adverſaries, and break the force of their Fury by yeilding to it. Nay, you muſt go farther than this: for, whenever your Enemy is under any extreme Want, you muſt relieve his Neceſſities, and do him any Act of Kindneſs which it is in your Power to do: And by this Method you will at laſt melt him down into Goodneſs, as Refiners make their Metals run by laying heaps of burning Charcoal upon them. Don't let your Patience be tired-out by the repeated Injuries, which ſhall be offered you; but, by doing Good-turns for ill Offices, make your Enemies both wearied and aſhamed of injuring you any more.

*PARAPHRASE on the GOSPEL.* S. Mat. VIII. 1.

I. Our bleſſed Lord being deſcended from the *Mount of Olives*, where he preached his longeſt and moſt excellent Sermon, great numbers of the People, who had followed him unto the Mountain to hear his Doctrine, did ſtill continue to accompany him. And as he was paſſing along, a leprous Perſon, who happened to meet him upon the Road, threw himſelf down at his feet; declaring, that it was his ſtedfaſt Belief, that he was ſo great a Prophet, and endowed with ſuch a ſhare of the Divine Power, that if he pleaſed, he had Ability ſufficient to free him from that loathſom Diſtemper. But our bleſſed Lord, not ſuffering any illegal Uncleanneſs to hinder him from exerciſing ſo great an Act of Charity, touched his Fleſh with his Hand, uſing the Imperative Stile, proper to the Omnipotence which he was veſted with, and ſaid, *Be thou clean*, and *he was clean*; the Leproſy immediately leaving him thereupon. With that he bid him keep the miraculous way of his Curing as private as he could, and preſent himſelf before the Prieſt, offering up that Sacrifice, and undergoing thoſe Rites which *Moſes* in his Law, *Levit.* xiv. has commanded, as a Teſtimony to be obſerved by the Jews. II. After that, our Saviour went to *Capernaum*, a Maritime Town upon the Sea of *Tiberias*; where he was no ſooner arrived, but a religious Centurion, a Proſelyte to the Jewiſh Religion, and who had built them a Synagogue at his own Expence, came to him, deſiring his Aſſiſtance in curing his Servant, who lay ſick at his Houſe under a Paralytick Diſtemper, accompanied with very acute Pains and Convulſions. Our Saviour, in Compliance with his Deſires, or rather going beyond them, tells him, That he would immediately go to his Houſe, and heal his Servant. But the good Man, in great humility, declares, That he, being a Perſon of Heathen Extraction, was not worthy of having ſo great an Honour done him, as that a Perſon of ſuch extraordinary Sanctity as our Lord was, ſhould come to his Houſe, which even the Phariſees, and ordinary Jews, avoided, for fear of being defiled: But that if he was pleas'd only to give Order, though at a diſtance, that his Servant ſhould be cured of the Diſeaſe which he laboured under; he doubted not but that he ſhould forthwith be freed from it. For, continues he, if ſuch a Perſon as myſelf, who am endowed with but an ordinary and ſecular Authority over my Soldiers and Servants, can bid one go to that place, and he goes as I command; and bid another come to me, and he comes as I order him; who can command my Servant, and he immediately doth any Action which I enjoin him; moſt certainly a Perſon endowed with that Plenitude of Power which my Lord Jeſus is, can have his Command fulfilled in whatſoever he will. III. Our bleſſed Lord hearing this, ſhewed ſome Signs of Admiration at it, as an Inſtance of a ſingular degree of Faith; declaring, that he had not only not found a Parallel to it among Heathens and Proſelytes, but not ſo much as among the Jews themſelves. And indeed (ſays he) ſuch good Perſons, though they are not born within the ordinary

that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham and Iſaac, and Jacob in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf ſame hour.

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## The * fourth Sunday after the EPIPHANY.

### *The* COLLECT.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, † that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. ROM. XIII. 1.

I. LET every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For Rulers are not a terrour to good works, but to the evil. II. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. III. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.

ordinary Covenant made with the Patriarchs *Abraham*, *Iſaac*, and *Jacob*; yet they ſhall enjoy the ſame everlaſting Happineſs with them; whilſt many of thoſe that have derived their Pedigree from them by a natural Deſcent, ſhall be condemned to that everlaſting State of Woe and Miſery, by which wicked Men are puniſhed in another World. With that he bids the Centurion go home, with an entire Satisfaction that he ſhould find his Servant cured of his Diſtemper. And the Event anſwered his Expectation; for, upon exact computation of the Time, it was found, that his Servant was cured the very minute that our Saviour ſpoke thoſe Words.

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*VARIOUS READINGS.*

Introit.

* Why do the Heathen ſo furiouſly rage together, *&c.* Pſal. 2.
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Edw.* 6.

† That for mans frailneſs we cannot always ſtand upright, grant to us the health of body and ſoul, that thoſe things which we ſuffer for ſin, by thy health we may well paſs and overcome, through Chriſt our Lord. O. C. P.

*PARAPHRASE on the COLLECT for the fourth Sunday after* Epiphany.

O Lord, who knoweſt us to be placed in the midſt of many and great Dangers, both of Enemies and our Sins, who knoweſt *how frail we are*, Pſal. 39. that we cannot, notwithſtanding the utmoſt of our Endeavours, always continue in our Duty, but have always ſome Neglects thereof to anſwer for; we beſeech thee to afford us ſuch Strength and Protection from thy Grace and heavenly Providence, as may ſupport us in all Dangers we may be in from our Enemies, or any untoward Accidents which may befal us, and enable us to overcome all Temptations which may aſſault us. And this we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Rom. XIII. 1.

I. As to Political Duties, which you owe to your Superiors; by virtue of my Apoſtolical Authority, I adviſe and command you this. Let every Perſon, though of never ſo great diſtinction in Church or State, be ſubject to the Supreme Authority in every Nation, whether it be veſted in one Perſon, or more: and that for theſe two Reaſons. *Firſt*, Becauſe this Supreme Power is not a bare human Authority, but a divine one. For all the Authority, which Supreme Magiſtrates are endowed with, does proceed originally from God, and they act under him as his Deputies or Delegates. Therefore whatever Perſons take up Arms to oppoſe any, tho' the moſt ſevere, Commands of the Supreme Power in a Nation; whether it be againſt the Legiſlative Power in enacting Penal Laws, or againſt the Executive Power, whilſt it is legally inflicting them; ſuch Perſons are in Rebellion, not only againſt the Laws of Men, but alſo againſt the Laws of God; and for ſuch Reſiſtance, ſhall in this World receive the ordinary Puniſhment of Traytors, whoſe Deſigns, when diſcovered, do generally end in their Ruin; and if they die unrepenting of ſuch a *damnable* Sin, they will be eternally puniſhed in the next. *Secondly*, You muſt be ſubject to the Supreme Magiſtrate, in conſideration that, through the Vigilance and Care even of the worſt Governours, People enjoy Peace and Tranquillity by their repreſſing the Inſolence and Injuſtice of wicked Men, which is a very great Benefit to Mankind, and without which human Society would be to the laſt degree miſerable; and upon account of this Benefit are not forcibly to be oppoſed; or not till ſuch time as their Tyranny is more inſupportable than a State of Anarchy. II. But ſome of you will ſay, that 'tis an uneaſy Subjection to ſubmit to this formidable Power of the Legiſlature; and if, by Reſiſtance, you can make a ſtand againſt it, you may rid yourſelves of this Fear. How? Will you not ſtand in awe of an Authority which is ſupported, not only by a temporal, but by an omnipotent Power? The beſt way to be out of Danger from ſuch a Power, is, to do your Duty incumbent upon you in all reſpects; and then you will be ſo far from incurring the Diſpleaſure of the Magiſtrate, that you will receive Commendation, or probably a Reward from him. For Supreme Magiſtrates, though ſome of them are not ſo good as might be expected, yet they are not ſuch common Grievances as ſome Perſons pretend; for they are all deputed to their high Offices by God, whoſe Providence, by their Adminiſtration of Affairs, brings about a great deal of Good to Mankind. But if you neglect your Duty, and contemn the Authority of the Magiſtrate, by violating his Laws, or by unlawful Reſiſtance to his Government, you have then good reaſon to be afraid of him; for he is not armed with the Sword of Juſtice only to lie uſeleſs by him, but he is veſted with Authority from God to puniſh ſuch Offenders. III. Therefore you muſt obediently ſubmit yourſelves to

ſake. For, for this cauſe pay you tribute alſo; for they are Gods Miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

*The GOSPEL.* S. MAT. VIII. 23.

I. AND when he was entred into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us, we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him? II. And when he was come to the other ſide into the countrey of the Gergeſens, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou Son of God? art thou come hither to torment us before the time? III. And there was a good way off from them an herd of many ſwine, feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. IV. And they that kept them fled, and went their ways into the city, and told every thing, and what was befaln to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him, that he would depart out of their coaſts.

to the Rules of the Government you live under, not barely becauſe you will be ſeverely puniſhed if you you do not, by the coercive Power of the Magiſtrate; but becauſe 'tis your Chriſtian Duty ſo to do, and that you tranſgreſs the Rules of your holy Religion if you neglect it, *Mat.* 22. 21. For the ſame Reaſon you muſt pay your Taxes to your Governours, for the Support of the publick Adminiſtration; becauſe they, by virtue of their divine Commiſſion, lay out their Studies and Labours for the publick Benefit, and therefore ought to be ſupported in the carrying on their great Deſigns, by the joint Contribution of their Subjects. Therefore you muſt be ready to pay all the Adminiſtrators of publick Affairs, as well the ſubordinate as the ſupreme, their juſt Dues: Pay *Tribute* to your Emperour, *Cuſtom* to the Preſidents of your Provinces; pay a ſubmiſſive *Reverence* to thoſe high Magiſtrates who are veſted with a ſuperiour degree of Power; and a reſpectful Honour and Regard to thoſe who move in a lower ſphere of Authority.

*PARAPHRASE on the GOSPEL.* S. Mat. VIII. 23.

I. Our Bleſſed Lord, with his Diſciples, having embarked in a Ship to paſs over the Sea of *Tiberias*, there aroſe ſuch a vehement Storm, as drove the Waves over the Veſſel; which as it brought the Ship into no little Danger, ſo it filled the Paſſengers with Fears of being loſt; *Jeſus* all the time continuing ſleeping. But his Diſciples, terrified with ſo ſad a Calamity, awaken'd him from his Sleep, crying out to him, and imploring him, that he would preſerve them from the impending Death which they ſaw to threaten them. But our Lord awaking, tells them, That he was ſorry to find they had as yet attained to ſo ſmall a degree of Faith, after all his miraculous Performances done among them; and that they could not perſuade themſelves to think, he could keep them from Danger as well ſleeping as waking. With that he, in an authoritative way, bids the Winds and the Sea to be ſtill: and he had no ſooner ſpoke the Words, but all the roaring Winds were huſh'd, the face of the Heavens was ſerene, and the Sea was ſmoothed over with a gentle Calm. This put, not only the Diſciples, but all the Paſſengers, and the Ships Crew likewiſe, into a great degree of Admiration; who began thereupon to diſcourſe one with another, what divine Perſon this ſhould be, who was veſted with ſuch an uncontroulable Authority, over the Winds and the Seas. II. And when he was landed on the other ſide of that Sea, where is the Country of the *Gergeſenes*, and the Metropolis thereof the City *Gadara*, Mark 5. 2. there run towards him two Demoniacks, who had deſerted human Converſe, and lived in the little Pyramidical Cells which were built over the Graves in the Burial-places; they now, actuated by the Devils within them, putting on an unuſual Fierceneſs, furiouſly fall on all Paſſengers upon that Road, which made moſt People to take another way. But when they perceived Jeſus to paſs by, they vehemently cry out, What Concern have you with us, O Jeſus the Meſſias! We know that we ſhall be ſeverely tormented at the Laſt-day, 2 *Pet.* 2. 4. and that you ſhall be our Judge, *Dan.* 7. 13. but we do not know what reaſon you have, to antedate your Juriſdiction, and to plague us before your Powers commence. III. Now there was at ſome diſtance from the Scene of this Action, an Herd of Swine, which were kept by ſome of the *Gergeſenes*, ſeveral of which did not obſerve the Jewiſh Law, but were the Reliques of ſome of the old *Canaanites:* The Devils within the Demoniacks obſerving theſe, and being convinced that Jeſus would drive them out from the human Bodies which they had poſſeſſed, begged leave of our Saviour that they might make a Lodgment in the Bodies of ſome of the Swine; which, for ſome juſt Reaſons, he permitted them to do. And being now turned out, they were quickly ready to do more Miſchief, though in a leſſer degree; and therefore forthwith getting in among the Swine, who were feeding near the ſide of a Hill which joined to the Sea, they maliciouſly drive the poor Creatures down the Precipice into the Water, where they were drowned. IV. The Swinherds ſufficiently ſcared at the Extraordinarineſs of the Occurrence, and the Loſs of the Cattle, made what haſte they could into the Town, to inform their Maſters of the Misfortunes which had befallen their Swine; relating unto them the Particulars, how the Demoniacks were diſpoſſeſſed by Chriſt, and how the Devils turned their Fury againſt the Swine. With this the chief Inhabitants of the Town came out in a formal Proceſſion, to make an Addreſs to our Saviour, who ſtaid at ſome Village in their Neighbourhood; beſeeching him that he would be ſo kind, to bend his Courſe ſome other way, out of their Juriſdiction: For, ſince a great part of their Maintenance aroſe from their Breeding of Hogs, and ſuch an unlucky Diſaſter having lately happen'd to ſome of them by one of his Miracles, they deſired, for the future, that he would make uſe of his great Power in ſome Country, where there was leſs danger of Miſchief to them accruing from it.

## The † fifth Sunday after the EPIPHANY.

### *The COLLECT.*

O * Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* Col. III. 12.

I. PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. II. And above all theſe things, put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. III. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God, and the Father by him.

### *The GOSPEL.* S. MAT. XIII. 24.

I. THE kingdom of heaven is likened unto a man, which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. II. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. III. The ſervants ſaid unto

*VARIOUS READINGS.*

† Introit.
The Lord hear thee in the day of trouble, *&c.* Pſal. 20.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

* Lord, we beſeech thee, *&c.* O. C. P.

*PARAPHRASE on the COLLECT for the fifth Sunday after* Epiphany.

O Lord, we beſeech thee to preſerve continually the holy Church, which *is the houſhold of God*, Epheſ. 2. 14. in the Profeſſion of the true Faith; and that we who do not depend upon our own Strength and Abilities, but only upon the hopes of thy divine Grace freely beſtowed upon us, may be defended by the ſame mighty Power of thy Grace *which is ſufficient for us*, to enable us to withſtand all Temptations. And this we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Col. III. 12.

I. I adviſe you, ſince God has been pleaſed to call you to the Profeſſion of Chriſtianity, and to be a holy People dear to God, that you would put on, as Ornaments to your excellent Religion, ſeveral Chriſtian Graces which I ſhall mention unto you; A Tenderneſs of Affection to all who labour under any Calamity, and a Readineſs to aſſiſt them; an Humility, in not being puffed up with Riches and Honours: a Sweetneſs of Diſpoſition, in courteouſly treating all that ye converſe with; a bearing with repeated Offences againſt you; and, a not only taking no Revenge upon your Adverſaries, but a perfect Amneſty and Acquitting them of all the Injuries they have done you; and this with as much Readineſs, as Chriſt purchaſed our Redemption: And you being Members of his Body, ought herein to imitate your Head. II. But eſpecially take care to array yourſelves with Charity, which will make all Vertues to ſit cloſe and tight to your Souls. And let a peaceable Diſpoſition, which the Goſpel teaches, be not only now and then taken up by you upon occaſion, but let it be a governing Principle in your Minds; for this is a particular Grace, which you are to be diſtinguiſhed by, and a principal End of your entring into this ſacred Community. But be ye ſure to be thankful to God for the many excellent Diſpenſations, which he has afforded you. III. Let the Chriſtian Doctrine be throughly planted in your Hearts, and bring forth therein a plentiful increaſe of ſpiritual Wiſdom, improving one another in religious Diſcourſe, and ſpiritual Exerciſes of ſinging Hymns and Pſalms; which when you do, take care to have your Hearts devout, though your Words ſhould be leſs muſical. And whatſoever you are to ſpeak or do, of Moment or Concern, pray to God for his Bleſſing thereupon, in the Name and through the Merits of our Lord Jeſus: And when you make any Thankſgiving-Prayer to God, addreſs likewiſe to God the Father, in the Name of God the Son.

*PARAPHRASE on the GOSPEL.* S. Mat. XIII. 24.

*Our Saviour ſpoke this Parable to his Diſciples, to denote, that, in the militant State of his Church, there are always Bad-men mixed with the Good.* I. The State of Religion, under the Goſpel, is not unfitly compared to the Story of a certain Husbandman, who in Seed-time took care to ſow good Grain in his Field. But ſome Night or other afterwards, whilſt he and his Servants were aſleep in their Beds, ſome miſchievous Perſon came and ſowed Cockle all over thoſe Lands, where the Good-man had ſown Wheat. Now when the Wheat was grown up, and was in the Ear; to the great Surprize of the Beholders, the Cockle appears as thick among the Wheat, as if they had been both ſown together. II. This was quickly made known to the Husbandman, by his Servants; who moreover ſaid, that they believed he had ſown extraordinary good and pure Wheat in his Ground; but, that they were not a little confounded, to think how ſuch a fertile Crop of Cockle ſhould ſpring up. The Good-man made Anſwer, that he could give no other Reaſon thereof, but that he had Reaſon to ſuſpect, that ſome ſpightful Perſon had done him this Miſchief, to wreck his Malice upon him. III. Upon this, the Servants make tender

unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leaſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

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## The * ſixth Sunday after the EPIPHANY.

### *The COLLECT.*

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purify ourſelves, even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghoſt, he liveth and reigneth ever one God world without end. *Amen.*

### *The EPISTLE.* 1 S. JOHN III. 1.

I. BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God: therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. II. And every man that hath this hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin. III. Whoſoever abideth in him ſinneth not: whoſoever ſinneth hath not ſeen him, neither known him. Little children, let no man deceive you: he that doth righteouſneſs is righteous, even as he is righteous. He

der of their Duty, to go immediately into the Field, and weed out the Cockle; but their wiſer Maſter refuſed that Offer: for, ſays he, there will be danger, that whilſt you are plucking up the Cockle, you root up the Wheat likewiſe. 'Tis the better courſe for us, to let them both grow together undiſturbed till the Harveſt; and then I will give Order to the Reapers, that they ſhall draw out the Cockle from the Wheat, binding the Cockle into Bundles to be uſed only for Fewel, to be burnt in heating Ovens; but to ſtow the Wheat in my Barn, to be uſed for nobler Uſes.

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*VARIOUS READINGS.*

* The ſixt Sunday (if there be ſo many) ſhall have the [Pſalm 1 B. *Edw.* 6.] Collect, Epiſtle, and Goſpel, that was upon the fift Sunday. O. C. P. *Note*, That this Collect, Epiſtle, and Goſpel, were added in the laſt Review.

*PARAPHRASE on the COLLECT for the ſixth Sunday after* Epiphany.

O God, whoſe eternal Son left his bleſſed Immortality, and *was manifeſted for this purpoſe*, that *he might deſtroy the Works of the Devil*, 1 John 3. 8. and that he might make us Sons of God, *Gal.* 4. 6. and *Heirs of Salvation*, Heb. 1. 14. Grant us therefore, we beſeech thee, thy heavenly Grace, to *purify ourſelves as he is pure*, 1 John 3. 3. that when at his ſecond coming he ſhall appear *in the Clouds of Heaven with Power and great Glory*, Matth. 24. 30. *that our vile Bodies may be faſhioned like unto his glorious Body*, Phil. 3. 21. and inherit his eternal Kingdom; where, with thee O Father, and with thee O Holy Ghoſt, he liveth and reigneth one God in Trinity of Perſons, to all Eternity. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 S. John III. 1.

I. We cannot be inſenſible of the extraordinary Love and Favour which it has pleaſed our heavenly Father to honour us with, in allowing us to be his adopted Sons. But, tho' we be God's Sons, yet the profane World treats us as Slaves: But this is no more than might be expected; for they gave our bleſſed Lord himſelf the ſame ill treatment, when he was upon Earth. Indeed, we are not ſufficiently informed of all the particular degrees of Happineſs, which we are intitled to by being God's Sons, in the other World; but this we are certain of, that when God ſhall diſplay himſelf in the future Judgment, we ſhall be moſt glorioufly transformed, ſo as in ſome meaſure to reſemble him, both in Holineſs and Splendor; for, though we cannot ſee what God is now, ſuch ſtrong Beams of his Eſſence and Glory being impoſſible to be taken in by us in this imperfect State, we ſhall have a clear view of his divine Nature. Now every one, that has a ſtedfaſt Hope of ſuch a bliſsful Immortality, endeavours to keep himſelf undefiled from Sin, in imitation of that tranſcendent Purity which is in the Divine Nature. But he that allows himſelf in the Commiſſion of any one known Sin, though never ſo ſmall, is ſo far from honouring God by an Imitation of him, that he openly affronts his Authority by the Violation of his holy Laws; every Sin being a Rebellion againſt God's Government. For you are ſufficiently inſtructed by the Principles of your Religion, that God was manifeſted to the World by his Son, not only to remove the Penalty, but the Slavery of Sin likewiſe, and to ſet us an Example of a holy Life; for, during all his Converſation here upon Earth, he never did any thing that was blameworthy. III. Whoſoever keeps cloſe to the Precepts of Jeſus Chriſt, and is united to him, as Members ought to be to their Head, never falls into any great Sin; or if he does, he preſently riſes again by true Repentance: But thoſe, who allow themſelves in the habitual Practice of Sin, are ſo far from being united to Chriſt, that they are perfect Strangers to him. O my dear Children in Chriſt! Let no one pervert you by Solifidian Doctrines, as if a ſtrong Faith were ſufficient for your Salvation, without good Works: for this is an undoubted Truth, that no one is a good Man, and acceptable to God, but who lives a good Life, and imitates the Divine Goodneſs. But Men who live wicked Lives, whatſo-

ever

## The † fifth Sunday after the EPIPHANY.

### *The* COLLECT.

O * Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. Col. III. 12.

I. PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. II. And above all theſe things, put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. III. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God, and the Father by him.

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## The * ſixth Sunday after the EPIPHANY.

### *The COLLECT.*

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I. We cannot be inſenſible of the extraordinary Love and Favour which it has pleaſed our heavenly Father to honour us with, in allowing us to be his adopted Sons. But, tho' we be God's Sons, yet the profane World treats us as Slaves: But this is no more than might be expected; for they gave our bleſſed Lord himſelf the ſame ill treatment, when he was upon Earth. Indeed, we are not ſufficiently informed of all the particular degrees of Happineſs, which we are intitled to by being God's Sons, in the other World; but this we are certain of, that when God ſhall diſplay himſelf in the future Judgment, we ſhall be moſt glorioufly transformed, ſo as in ſome meaſure to reſemble him, both in Holineſs and Splendor; for, though we cannot ſee what God is now, ſuch ſtrong Beams of his Eſſence and Glory being impoſſible to be taken in by us in this imperfect State, we ſhall have a clear view of his divine Nature. Now every one, that has a ſtedfaſt Hope of ſuch a bliſsful Immortality, endeavours to keep himſelf undefiled from Sin, in imitation of that tranſcendent Purity which is in the Divine Nature. But he that allows himſelf in the Commiſſion of any one known Sin, though never ſo ſmall, is ſo far from honouring God by an Imitation of him, that he openly affronts his Authority by the Violation of his holy Laws; every Sin being a Rebellion againſt God's Government. For you are ſufficiently inſtructed by the Principles of your Religion, that God was manifeſted to the World by his Son, not only to remove the Penalty, but the Slavery of Sin likewiſe, and to ſet us an Example of a holy Life; for, during all his Converſation here upon Earth, he never did any thing that was blameworthy. III. Whoſoever keeps cloſe to the Precepts of Jeſus Chriſt, and is united to him, as Members ought to be to their Head, never falls into any great Sin; or if he does, he preſently riſes again by true Repentance: But thoſe, who allow themſelves in the habitual Practice of Sin, are ſo far from being united to Chriſt, that they are perfect Strangers to him. O my dear Children in Chriſt! Let no one pervert you by Solifidian Doctrines, as if a ſtrong Faith were ſufficient for your Salvation, without good Works: for this is an undoubted Truth, that no one is a good Man, and acceptable to God, but who lives a good Life, and imitates the Divine Goodneſs. But Men who live wicked Lives, whatſo-

ever

# *SEPTUAGESIMA-SUNDAY.*

He that committeth ſin is of the devil: for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

*The GOSPEL.* S. MAT. XXIV. 23.

I. THen if any man ſhall ſay unto you, Lo here is Chriſt or there: believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. II. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, he is in the ſecret chambers, believe it not. For, as the lightning cometh out of the eaſt and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together. III. Immediately after the tribulation of thoſe days, ſhall the ſun be darkned, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

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† The Sunday called 'SEPTUAGESIMA, * or the third Sunday before *LENT*.

*The COLLECT.*

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who || liveth and reigneth with thee and the holy Ghoſt ever one God, world without end. *Amen.*

*The*

ever their Faith be, do not belong to God, but to the Devil, whoſe Works they imitate; for the Devil has been an old notorious Offender and Enemy to God from the beginning of the World, nay he was, immediately after his own Creation, in Rebellion againſt God. Now it was one of the principal Ends of our Saviour's Incarnation, to deſtroy the Devil's Empire, and to defeat his Projects and malicious Attempts upon Mankind.

*PARAPHRASE on the GOSPEL.* S. Mat. XXIV. 23.

I. But there is one thing which I muſt forewarn you of, leſt you be deceived therein. For I having predicted my ſecond coming, if any Impoſtor ſhall pretend that he is the Chriſt, or Meſſias, or if any of ſuch a Perſon's Followers ſhall give out, that Chriſt is in this or that Place; you muſt not credit that Report. For ſeveral Perſons pretending to that Character, ſhall ſtart up, (as *Barchochebas* in *Adrian*'s time) and ſhall pretend to do great Miracles (as the forementioned Impoſtor to vomit Fire) which ſhall ſeem to carry ſo much force with them, that they will almoſt ſhake the Faith of the beſt-grounded Chriſtians, but that it is too firmly rooted in them, to be prevail'd upon by ſuch Stratagems of the Devil. II. Therefore I give you warning before-hand, that when it ſhall be given out, that there is a Meſſias in the Wilderneſs, ſupporting himſelf by a conſiderable Force, which he ſhall draw after him; or, that there is one pretending to that Character, whoſe Followers, yet being but few, contain themſelves within a private Room; credit not that Report. For my ſecond coming ſhall be in a far different manner. My Power ſhall inſtantaneouſly be diſplayed throughout the whole Earth, like a Flaſh of Lightning, which immediately ſhoots from the Eaſtern to the Weſtern Sky. However, all theſe Pretenders to the Meſſiaſhip, will have their ſeveral Followers and Abettors: For whereſoever there is Carrion, there will be Hawks and Crows. III. But I think fit to acquaint you, that ſeveral Signs ſhall precede my Coming. There ſhall be great Perſecutions of my Chriſtians, the Sun and the Moon ſhall fail in their Light, and the other Planets ſhall fall into irregular Courſes, and the very Foundations of the Heavens ſhall totter. Then ſhall be viſible, in ſome remarkable Place of the Heaven, my Enſign the Croſs: then ſhall all wicked Men mourn and lament for their approaching Miſery, when they ſhall diſcover me approaching, in a triumphant manner, through the Sky, to Judgment. And moreover, God ſhall then ſend his Angels, as Trumpeters, before him, to call in all his good and faithful Followers; thoſe which ſhall then believe, and thoſe which are in their Graves, from all the Quarters of the World.

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*VARIOUS READINGS.*

† Introit.

The Lord is my Shepherd, *&c.* Pſal. 23.
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Edw.* 6.

* Theſe Words added in the laſt Review.

|| Liveth and reigneth World without end. *Amen.* O. C. P.

*NOTE.*

(1) The Reaſon why this Sunday is called *Septuageſima*, and the two following, *Sexageſima* and *Quinquageſima*, is this; *viz.* Becauſe *Lent* was called *Quadrageſima*: Therefore the Sunday before that, was called by the next round Number, and ſo ſtiled *Quinquageſima*; the next whole Number being Sixty, gave the Denomination of *Sexageſima*: and upon the like account, *Septuageſima* Sunday alſo received its Name.

*PARAPHRASE on the COLLECT for* Septuageſima *Sunday.*

O Lord, We beſeech thee, out of thy great Favour and Compaſſion, to hear the Prayers of thy People here aſſembled for thy Worſhip; that we, whom thou doſt juſtly chaſtiſe by Afflictions for our Offences committed againſt thee, may mercifully be delivered from them, when thy Goodneſs ſhall think it fitting and profitable for us. And this we beg for the ſake of Jeſus Chriſt our Saviour, *&c.* *Amen.*

*PARA-*

# *SEPTUAGESIMA-SUNDAY.*

## *The EPISTLE.* 1 Cor. IX. 24.

I. KNow ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. II. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection, leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away.

## *The GOSPEL.* S. Matth. XX. 1.

I. THE kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. II. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. III. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day. IV. But he anſwered one of them and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine is, and go thy way: I will give unto

### *PARAPHRASE on the EPISTLE.* 1 Cor. IX. 24.

I. Do not you *Corinthians*, who are accuſtomed to the Agoniſtick Games of the *Greeks*, know, That tho' there be a great many which run for the Prize, yet there is but one who gets it? Now, ſince you are all putting in for a heavenly Prize in another World, I would not have you to be like a lazy Runner that is diſtanced in his Courſe, and is in no manner of likelihood of coming in for the Prize; but I adviſe you to run with all the Might and Vigour you can, that you may be Victors. It is further obſervable, that the Contenders in thoſe Games, before they do their Parts therein, diet themſelves, and uſe a great deal of Abſtinence: now if they do this to gain a Crown of Flowers, which fades in a few hours time; we ought not to refuſe to undergo any Exerciſes and Preparations, though never ſo ſevere, when we have a Proſpect before us of a heavenly Crown, which will never fade away. II. But, for my part, I am reſolved to run, not in and out of the right Courſe, but in a direct Line to the Mark, and with all my Might and Main. When I am to play the Pugil, and contend at Fiſty-cuffs (as is frequent in your Agoniſtick Games) I will endeavour to ſtrike home againſt my Adverſary, doing execution by my Blows, and not only brandiſhing my Arms in the Air. But my Combat is with the carnal Affections in my Body, which I am continually fighting with, and beating, till I can get it under me, and can maſter it at my Pleaſure: for I am reſolved not to loſe my Prize, if I can help it; for it would be unpardonable in me, after having by my Preaching ſtirred up other Chriſtians to Diligence and Induſtry in their ſpiritual Courſe, that I my ſelf ſhould loſe my Reward.

### *PARAPHRASE on the GOSPEL.* S. Matth. XX. 1.

*The Diſpenſations of God to Mankind, particularly that of the Goſpel, are not unfitly illuſtrated by this Parabolical Relation.* I. A certain Maſter of a Family, who had a large Vineyard, and a great deal of Work to be done therein, got up early in the Morning, as ſoon as it was day, and went out to hire Labourers to dreſs it. And agreeing with them for a Denary or Roman-Penny (*i. e.* about 8 pence) a-piece for their Pay, ſent them into the Vineyard to work, at Six in the Morning. Towards Nine-a-clock, the ſame Morning, he went into the Market-place, where he found ſeveral other Perſons ſtanding to be hired, not having any Work to do: He bids thoſe Perſons to go and work the remaining part of that day, and he would pay them as much as their Work ſhould come to. And they went and wrought in the Vineyard, as they were ordered. II. At Twelve-a-clock at Noon, and at Three-a-clock in the Afternoon, he goes out again, and hires more. At Five-a-clock he goes again into the Market-place; and ſeeing ſome other Perſons there who wanted Work, he ask'd them, Why they loitered away their Time, almoſt a whole Day? But they replied, That it was their Misfortune not to be hired, being willing to work if any one would but employ them. Well (ſays he) go you and work in my Vineyard, and what your Labour ſhall come to, I will pay you for. III. Now at Six-a-clock, when they left off work, the Maſter bid his Steward call the Labourers, to pay them, paying them that came in laſt the firſt. And thoſe who came to work but at Five-a-clock, to their great Surprize, had a Denary a-piece, the full Wages of the whole Day. But when he came to pay thoſe who were hired at Six-a-clock in the Morning, they thought they ſhould have received more than a Denary, as working under ſo bountiful a Maſter: but however, they received no more than a Denary, the Price they were hired for. This ſet them a-murmuring againſt their Maſter; one of them having the Confidence to tell him, that he was guilty of great Injuſtice and Partiality, in giving them who had worked but one ſingle Hour, as much Pay as thoſe who had endured the Labour and the ſcorching Heat of the Sun for twelve Hours together. IV. But the Maſter took him up with this Reply; Friend, You have no Injury done you: You know very well, that this Morning you agreed to work for a Denary for your Day's Wages: Here is what we contracted for, and pray trouble me no more upon this account; for though theſe laſt Labourers have no more Demand upon me, but for the time

to this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

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* The Sunday called SEXAGESIMA, † or the ſecond Sunday before *LENT*.

*The COLLECT.*

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant, that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

*The EPISTLE.* 2 COR. XI. 19.

I. YE ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. II. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. III. Of the Jews five times received I forty ſtripes ſave one. Thrice was I beaten with rods. Once was I ſtoned. Thrice I ſuffered ſhipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrey-men; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things

they have worked, yet 'tis my Pleaſure to pay them as much as I do you. Am not I a Maſter of my own Goods, to diſpoſe of them as I think fit? Becauſe I am bountiful, muſt you be envious? From this Parable you may learn, that the Gentiles, who are laſt called into God's Church, ſhall be preferred before the Jews, to whom God was more early made known: for, of the many Gueſts who are invited to a Feaſt, few are elected into the honourable Offices therein.

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*VARIOUS READINGS.*

Introit.

* The Earth is the Lord's, *&c.* Pſal. 24.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

† Theſe Words added in the laſt Review.

*PARAPHRASE on the COLLECT for the ſecond Sunday before* Lent.

O Lord, who knoweſt the Secrets of all Mens Hearts, and ſeeſt that we do not confide in any thing that we are able to do of, or for our ſelves, conſidering the Frailty of our Nature, and the Weakneſs of our Abilities; Mercifully grant, that by thy omnipotent Power, we may be defended from all Adverſities, ſpiritual or temporal, which may befal us. And this we beg for Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* 2 Cor. XI. 19.

I. I hope you will bear with me in a little fooliſh Boaſting concerning myſelf; ſince you, being Perſons of great Wiſdom, can bear with others more unwiſe, than I think I may without Vanity ſay, I am. For you patiently permit others to make Slaves and Properties of you, to rifle you of your Goods, to talk great things of themſelves before you, nay, to ſtrike you over the Face. II. I mean, you tamely ſuffer them to uſe you with the greateſt Contumely and Reproach, and yet you will not bear with that Weakneſs which you are pleaſed to impute to me: But ſince your unjuſt Accuſation of me, lays me under a neceſſity of talking fooliſhly in my own Praiſe; for all that Meanneſs and Weakneſs which you aſcribe to me, Is there any one, even of all the Apoſtolical Order, who is bold in Preaching the Goſpel, and am not I equally courageous? Are they *Hebrews*, and do not I ſpeak the ſame Language? Are they *Iſraelites*, and am not I of the ſame Extraction? Are they lineally deſcended from the great *Abraham*, and cannot I boaſt of the ſame Pedigree? Have they the Honour to be admitted Miniſters, to preach the Goſpel of Jeſus Chriſt? For once I will fooliſhly praiſe myſelf; In this Duty I have been more diligent than any of them all. I have taken more Pains, and run through more Difficulties, than they; I have received more Stripes for the Goſpel-ſake; have been oftner in Priſons, and been longer therein, and been more frequently in danger of preſent Death. III. Five times I was ſcourged by the Jews, who gave me 39 Laſhes with a Whip, but one leſs than the Extremity of the Moſaical Law allows in the moſt notorious Crimes, *Deut.* 25. 3. Thrice I was laſhed with Rods; Once I was ſtoned till I was thought to be dead, *Acts* 14. 19. Three times I had like to have been caſt-away, in a Storm at Sea: A Night and a Day I ſwam about in the wide Sea, upon a Plank: continually hurried in travelling from one place to another: Sometimes being in danger of being drowned in fording Rivers; at other times being in danger of being murdered by Banditi's and Robbers: Being often in danger of being brought before the Tribunals, ſometimes by the Jews, and ſometimes by the Heathens; in danger of malicious Informers, and zealous Bigots, when I have been in populous Towns; and in danger of wild Beaſts in ſolitary Places; in danger from thoſe, who have pretended themſelves Chriſtians, on purpoſe to betray me: Wearied almoſt to Death by my extraordinary Pains and Labours; not having my due Reſt to refreſh me; no Victuals to eat when I was hungry, and nothing to drink when I have been a-dry: To ſay nothing of the voluntary Abſtinence which at other times I have undergone; ſometimes not having Cloaths either to keep my Body warm, or to cover my Nakedneſs: To forbear the mentioning of many other external Cares and Sollicitudes, which are continually upon me, in ſettling

things that are without, that which cometh upon me daily, the care of all the Churches. IV. Who is weak, and I am not weak? who is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

## *The GOSPEL.* S. Luke VIII. 4.

I. WHen much people were gathered together, and were come to him out of every city, he ſpake by a parable, A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way ſide, and it was troden down, and the fowls of the air devoured it. And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. And other fell on good ground and ſprang up, and bare fruit an hundredfold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. II. And his diſciples asked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. III. Now the Parable is this; The ſeed is the word of God. Thoſe by the way-ſide are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. They on the rock, are they, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

ſettling and ordering Affairs in ſo many Churches, which I have converted to Chriſtianity. IV. Are other Perſons apt to take Offence at Injuries? my Temper inclines me to be all in a Heat; and yet, by God's Grace, I have gotten the Maſtery over my natural Diſpoſition. And ſince you force me, for my own Vindication, to boaſt of my ſelf, I will not boaſt ſo much of any Perfections I may be Maſter of, as of my Infirmities, which God has given me Strength to rectify and amend. And the all-happy God knows, that how extraordinary ſoever the forementioned Particulars may ſeem to be, that I do not lay an unjuſt Claim to any of them.

### *PARAPHRASE on the GOSPEL.* S. Luke VIII. 4.

I. When a great number of People were drawn together from divers Parts of the Country, excited by the Fame of our Saviour's Miracles; he ſpoke to them this Parable. A certain Husbandman going from his Houſe to a Field, which he deſigned to ſow with Corn, ſome happened to ſcatter by the way as he went along; but this came to nothing, being trodden down by the feet of Paſſengers, or picked up by the Birds. And of what he ſowed in the Field, ſome fell upon a ſtony part thereof; and, though it ſprung forth out of the Ground, and looked green a little while, yet quickly it withered, as lacking Moiſture to keep it alive and to nouriſh it. Some other of the Seed fell upon a part of the Ground, in which there were the Roots of Briars and Thorns lying under ground; and theſe afterwards ſpringing up with the Blade of the Corn ſo choak'd it, by drawing the Moiſture from, and keeping it from the Sun, that it came to nothing. But what fell upon the fertile Ground, not only ſprang up, but came to Maturity, and yielded a very great Encreaſe, one Grain producing an hundred. And when he had ended the Parable, he bid them carefully conſider of it. II. But when the promiſcuous Company was retired, *Mar.* 4. 10. his Diſciples and ſome other good Believers ask'd him the Meaning of the Parable. To whom our Saviour made this Reply: To you good Perſons, who are Men of Sincerity and of a docible Temper, I will indulge you a peculiar Favour, in unfolding to you the moſt abſtruſe and myſtical Parts of Religion: But as for captious People, and others who do not come to hear me out of any good Deſign, I ſpeak to them only in parabolical and figurative Expreſſions, that their Falſhood and Wickedneſs might be puniſhed with that Curſe mentioned by the Prophet *Iſaiah* 6. 9. *That ſeeing they might not ſee, and hearing they might not underſtand.* III. Now the Meaning of the Parable is this. The Seed repreſents the Word of God: That ſcatter'd by the Way-ſide, and pick'd up by the Birds, denotes the Devil's driving good Motions out of Mens Hearts: That ſow'd on the Rock, ſignifies the Religion of thoſe who are devout and good in Proſperity, but if troubleſome Times happen, they will leave their Religion rather than ſuffer for it: That ſowed among the Thorns, repreſents ſuch Practitioners in Religion, who after hearing God's Word preached, reſolve to live according to the Precepts of it, but afterwards are inveigled away to a ſinful Courſe, by the Allurements of Riches and Honours, or Pleaſures. And laſtly, The Seed ſown on the good Ground, repreſents honeſt and devout Hearers, that retain the Word of God in their Hearts, and ſquare their Lives according to the Tenour of it.

The

# QUINQUAGESIMA-SUNDAY.

* The Sunday called QUINQUAGESIMA, or † the next Sunday before *LENT*.

*The COLLECT.*

O Lord, who haſt taught us, that all our doings without charity are nothing worth; Send thy holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace and of all vertues, without which whoſoever liveth is counted dead before thee: Grant this for thine only Son Jeſus Chriſts ſake. *Amen.*

*The EPISTLE.* 1 COR. XIII. 1.

I. THough I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinckling cymbal. And though I have the gift of propheſie, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing. II. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth, but whether there be propheſies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. III. For we know in part, and we propheſie in part. But when that which is perfect is come, then that which is in part ſhall be done away. When I was a child I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now

*VARIOUS READINGS.*

Introit.

* Be thou my Judge, O Lord, *&c.* Pſal. 26.
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Edw.* 6.

† Theſe Words added in the laſt Review.

*PARAPHRASE on the COLLECT for the Sunday before* Lent.

O Lord, who haſt taught us, that the moſt excellent things which we can do, *if we have not Charity, profit us nothing*, 1 Cor. 13. 2. *pour* into our Hearts this moſt excellent *Gift of the Holy Ghoſt*, Acts 10. 45. which is the *Bond of Peace*, *Eph.* 4. 3. and of *Perfectneſs*, *Col.* 3. 14. without which, every *one is dead whilſt he liveth*, 1 Tim. 5. 6. Grant this for thy only Son Jeſus Chriſt his ſake. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 Cor. XIII. 1.

I. Although I had the Gift conferred upon me, not only of ſpeaking all human Tongues (which you are wont to eſteem beyond any of the divine Endowments) nay if I could ſpeak as the Angels do, conveying my Thoughts by way of Intuition, and withal ſhould want Charity; all the fine Words I ſhould uſe would have no more Significancy or good Effects, than the tinkling on a Braſs Pan, or the ſhaking a Rattle, to pleaſe a Child. Suppoſe I could predict future Events, underſtand all the myſtical Repreſentations of the Moſaical Law; though I had a Knowledge of all Hiſtory, or an Inſight into all Arts and Sciences; though my Faith was as that mentioned by our Saviour, *Mat.* 17. 20. which could remove Mountains, and want the Grace of Charity, I ſhould be of no eſteem with God. II. If I give all that I have in the World for the Maintenance of poor People, or if I ſhould be burnt to Death in Teſtimony of my Religion, and ſhould not be in Charity with my Neighbour; theſe pompous Performances would not ſave my Soul. But, becauſe you ſhould not be miſtaken what true Chriſtian Charity is, I will give you a juſt Deſcription thereof. Charity bears with a great many Affronts before it ſhews any Reſentment, and is remarkable for a ſingular Sweetneſs and Goodneſs of Diſpoſition: Charity does not repine, but is heartily glad at other Mens good Succeſſes: Charity does not pretend to thoſe Perfections which it hath not, nor is proud and haughty, or contemns others upon account of thoſe which it has; does not ſpeak unſeemly Commendations upon itſelf; does not do any laudable Action out of a ſelfiſh View, to gain Advantage to itſelf thereby, but for the ſake of the Common Good, and for God's Glory; is not provoked to Anger, but upon juſt Cauſes, and to a moderate Degree; is not ſuſpicious, and thinks People deſign Harm, when they have not any unkind Thoughts; is not glad at the hearing of other Peoples Failures, but is pleaſed when they do any Action which is good and praiſe-worthy; it bears a great weight of Indignities offered, as Joices or Rafters in a Houſe ſupport what is laid upon them; hopes the beſt things even of the worſt Perſons; and ſuffers Affronts to the laſt Extremity. Charity is a Virtue which ſhall laſt even in the other World, when the Social Virtues, which are calculated only for this World, ſhall be at an end, as alſo other divine Gifts which are only temporary: for the Gift of Tongues, of interpreting Scripture, of inſtructing others in the Principles of Religion, ſhall all determine, and have an end, before the Future State commences. III. For theſe are all imperfect Diſpenſations, which are adapted only for this frail State: but when that ſtate of Perfection ſhall begin, theſe imperfect things ſhall be taken away, as Scaffolds are when the Building is finiſhed. The ſucceſſive Stages of human Life will afford us an apt Illuſtration of this Matter. When I was a Child, all my Apprehenſions of things, and my Expreſſions concerning them, were childiſh; but as I grew to Years of Diſcretion, my Judgment ripened, my Thoughts were juſter, and my Words more proper. Now we ſee things by faint and imperfect Repreſentations, as Images reflected from a Looking-glaſs; but in the other World we ſhall have as clear a View of the Nature

now I know in part, but then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

## *The* GOSPEL. S. Luke XVIII. 31.

I. THen Jeſus took unto him the twelve and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on. And they ſhall ſcourge him, and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. II. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging: And hearing the multitude paſs by, he asked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus thou ſon of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou ſon of David, have mercy on me. III. And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he asked him, ſaying, What wilt thou that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw it, gave praiſe unto God.

ture and Reaſon of things, as we in this World diſtinguiſh the outward Lineaments of one anothers Faces. Indeed in this World we have need of all theſe three excellent Graces, Faith, Hope, and Charity; but Charity alone, of theſe, ſhall laſt to the other World, helping to improve the Happineſs of that immortal State, by the mutual Endearments of the glorified Saints to one another.

### *PARAPHRASE on the* GOSPEL. S. Luke XVIII. 31.

I. Our Saviour having taken aſide his twelve Diſciples, from the promiſcuous Multitude, which he had lately preached to; thought fit to inform them of ſeveral Particulars concerning his Death and his Reſurrection, which Points he had never ſpoke to them of before. I am now, ſays he, upon taking a Journey to *Jeruſalem*; and there ſhall be opened a new Scene of Action, which ſhall give occaſion to the fulfilling all the ancient Predictions of the Prophets, concerning me the Meſſias. For, notwithſtanding your great Expectations concerning me who ſuſtain that Character, that I ſhall be a Temporal Prince, and ſhall ſubdue all Heathen Nations to my ſecular Yoke; yet I muſt tell you, that I ſhall be delivered up to, and arraigned before, a Gentile Governour: I ſhall be derided, and contemptuouſly uſed by the Rabble, who ſhall, in the greateſt Diſdain of me, ſpit in my Face: I ſhall be treated like a Slave, firſt ſcourged, and then crucified; but notwithſtanding all this, I ſhall the third Day after my Death riſe again to Life. But however plain this Declaration was, the Minds of his Diſciples were ſo taken up with the Thoughts of the Temporal Kingdom of the Meſſias, that they did not underſtand our Saviour's Meaning by theſe Words; fancying, that they had ſome allegorical Senſe, which they could not penetrate to the Depth of. II. Now, when they were come on their way as far as *Jericho*, there was a Blind-man who ſat begging upon the Road; who hearing a great number of People paſſing by him, asked what was the Reaſon of this unuſual Concourſe: And being told, that the famous *Jeſus* of *Nazareth* was upon that Road, he cried out aloud, O Jeſus the Meſſias, deſcended from *David*, ſhew thy Mercy to me, in curing me of my Blindneſs. But thoſe Perſons of the Company who went before our Saviour upon the Road, chid him for his loud Cry, and bid him ſhew, by his Silence, that decent Regard which was owing to a Perſon of that great Character: But this ſerved only to inflame the Importunity of his Deſires; he crying out ſtill the louder, O Jeſus the Meſſias, *&c.* With that our bleſſed Lord ordered ſome of the Company to lead him up unto him; asking him what it was that he ſo earneſtly deſired he ſhould do for him? He anſwered, That he begged that he would be pleaſed, out of his great Power and Goodneſs, to afford him the Uſe of his Eyes. Our Saviour replied, Receive thy Sight, as thou doſt deſire; for this unuſual degree of Faith has inclined me to work thy Cure. And upon theſe Words he enjoyed the Uſe of his Eyes, joining himſelf among the Followers of our Saviour; greatly praiſing God for ſo extraordinary a Benefit received: and all the other Perſons who were Witneſſes thereof, in like manner praiſed God upon account of ſo great a Miracle.



The

# *The First Day of* LENT.

## * The first Day of [a] *LENT*, † commonly called [b] *Aſhwedneſday.*

*VARIOUS READINGS.*

* Introit.

O Lord, rebuke me not in thine Indignation, *&c.* Pſal. 6.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

† Theſe Words are added in the laſt Review.

*NOTES.*

(*a*) *Lent.*] My Lord Biſhop of *Bath* and *Wells*, in his learned Diſcourſe of *Lent*, has ſhewn, by very probable Arguments, that the Chriſtian *Lent* took its Riſe from the Jewiſh *Preparation* to the Expiation: who likewiſe proves out of the Jewiſh Writers, that the Jews began their ſolemn Humiliation forty Days before the Expiation. Wherefore the Primitive Chriſtians, following their Example, did ſet up this Faſt in the moſt early times of Chriſtianity. For when there was a great Contention in Pope *Victor*'s time between the Eaſtern and the Weſtern Churches, concerning the Celebration of *Eaſter*; both of theſe did unanimouſly conſent, that a Faſt was to precede this Feſtival, from Apoſtolical Inſtitution. Ἐξ Ἀποστολικῆς παραδόσεως τὸ μὴ εἰς δεῦρο καταῦσαι ἔθος φυλαττόμενοι, ὡς μὴ δ' ἑτέρα παρεσήκειν, παρὰ τὴν τῆ ἀναστάσεως τὸ σωτῆρος ἡμῶν ἡμέραν, τὰς νηστείας ὁπλυέναι. *All the Churches which hold the Cuſtom continued down to this time, by Apoſtolical Tradition, do not make an end of their Faſting till the Day of our Saviour's Reſurrection.* Euſeb. Hiſt. Eccl. lib. 5. cap. 22. And *Irenæus* at the ſame time writes, that then it was the Cuſtom for ſome to faſt the whole forty Days. Οὐ μόνον πρὸ τῆς ἡμέρας ταύτης ἡ ἀμφισβήτησις, ἀλλὰ, καὶ περὶ τὸ εἶδος αὐτοῦ τῆς νηστείας. Οἱ μὲν γὰρ οἴονται μίαν ἡμέραν δεῖν αὐτὸν νηστεύειν, οἱδὲ δύο, οἱδὲ πλείονας, οἱδὲ πεντεκαίδεκα ὥρας τε ἡμερινὰς καὶ νυκτερινὰς συμμετροῦσι τῇ ἡμέρᾳ αὐτῶν. *For the Controverſy is not only concerning the Day of* Eaſter, *but alſo concerning the Manner of Keeping the Faſt: For ſome think they ought to faſt one day, ſome think they ought to faſt two days, ſome more days, and ſome think they ought to faſt forty, reckoning a day to conſiſt of the hours of night and day.* Euſeb. Eccl. Hiſt. lib. 5. cap. 44. *Valeſius* indeed contends for an odd Reading of the Place, laying aſide the Stop after παρεγίνοντο, and joining that word to ὥρας, reading it thus; οἱδὲ παρεγίνοντο ὥρας ἡμερινὰς καὶ νυκτερινὰς συμμετροῦσι τῇ ἡμέρᾳ αὐτῶν, and tranſlates it, *Some faſting forty hours, day and night meaſure their day.* But Biſhop *Chriſtopherſon*, and Sir *H. Savil*, as good Criticks as he, pointed the Place as we cited it before. And ſo did *Ruffinus* read it twelve hundred Years ago, who tranſlates the Place thus, —— *nonnulli vero quadraginta; ita ut horas diurnas nocturnaſque computantes, diem ſtatuant.* The Apoſtolical Conſtitutions, which were written in the third Century, ſpeak of the *Quadrageſima*, or Faſt of forty days. Μετὰ ἡμέρας τῶν ἑορτῶν φυλάξατε ἡ νηστεία τὸ πεντηκοστὸν, μνήμην ποιούμενοι τῆς ἐν Κυρίῳ πολιτείας, καὶ νομοθεσίας. *After the days of the Feaſts, you muſt keep the* Quadrageſimal *Faſt, in memory of our Lord's Practice and Legiſlation.* Conſt. Apoſt. lib. 5. cap. 12. To the like purpoſe ſpeaks *Tertullian*; *Certè in Evangelio illos dies jejuniis determinatos putant, in quibus ablatus eſt ſponſus. They with good reaſon think, that thoſe days were ſet aſide for Faſting in which the Bridegroom was taken away:* He means the time in which Chriſt, being abſent from his Diſciples, faſted in the Wilderneſs. *Tert. de Jejun. cap.* 1. *Origen* likewiſe affords his Teſtimony in behalf of this Faſt: *Habemus Quadrageſimæ dies jejuniis conſecratos.* Orig. Hom. 10. in Levit. Of the ſame Faſt expreſs mention is made in the great Council of *Nice*. Αἱ σύνοδοι γινέσθωσαν, μία πρὸ τῆς τεσσαρακοστῆς, ἵνα, πάσης μικροψυχίας ἀναιρεθείσης, τὸ δῶρον καθαρὸν προσφέρηται τῷ Θεῷ. Δευτέρα δὲ, περὶ τὸ μετόπωρον καιρὸν. *Let the Synods be held, one before the* Quadrageſima, *that all narrow-ſoul Thoughts being laid aſide, an unſpotted Gift may be offered: the other after the Seaſon of Autumn.* *Dionyſius Exiguus* ſeems to have read in ſtead of μικροψυχίαν, the word παροψυλίας, *Sourneſs or Bitterneſs of Mind*, and therefore tranſlates it, *Omni diſſenſione ſublatâ*, which is not a juſt Tranſlation of μικροψυχία. if that were the reading in all old Copies of the Canons. *Epiphanius* ſpeaks of the *Quadrageſima*. Ἣν δὴ παντεσχοῦν, ἀπὸ τοῦ ἁγίου ἐπὶ ἡμερῶν τὸ ἁγίου πάσχα, ὡς Σαύπως φυλάττειν εἴωθεν ἡ αὐτὴ ἐκκλησία, ἐν νηστείαις διαπλύσα· Τὰς δὲ κυριακὰς ἐξ ὅλως, ἔτε ἐν αὐτῇ τῇ τεσσαρακοστῇ. *That Church was wont uniformly to obſerve the* Quadrageſima *more than the bare ſeven days of the Paſchal Week, continuing in Faſtings; but as for the Lords-days, they did not faſt upon them even in* Lent. *Epiph. in compend. doctr. de fide.* From all which Paſſages laid together, it cannot be denied, but that a Faſt always of ſeveral Days, and in moſt Places of ſeveral Weeks, was obſerved from the very Apoſtolical Times; which the Ancients called by the Name of the *Quadrageſima*, or the Forty Days: Which was the Occaſion of that Expreſſion in *Socrates*, Οἱ δὲ ἐν Ἰλλυριοῖς, καὶ ὅλῃ τῇ Ἑλλάδι, καὶ οἱ ἐν Ἀλεξανδρείᾳ, πρὸ ἑβδομάδων ἓξ τοῦ πάσχα νηστείαν νηστεύουσι, τεσσαρακοστὴν αὐτὴν ὀνομάζοντες. Ἄλλοι πρὸ ἑπτὰ τῆς ἑορτῆς ἑβδομάδων τὴν νηστείας ἀρχόμενοι, καὶ τρεῖς μόνας πεντημέρους ἐν διαλείμμασιν νηστεύοντες, ὅμως καὶ αὐτοὶ τεσσαρακοστὴν τὸν καιρὸν καλοῦσι. *They that live in* Illyria, *and over all* Greece, *and in* Alexandria, *begin the Faſt before the ſix Weeks which precede* Eaſter, *and call that time* The Forty Days. *Others, different from them, begin their Faſt ſeven Weeks before* Eaſter, *although in reality they only faſt fifteen days, at diſtance from each other: however, all of theſe call this the* Τεσσαρακοστὴ, *or* Forty Days. *Socr. Eccl. Hiſt. lib.* 5. *cap.* 21. But in the fourth Century, the Obſervation of it, for the whole Forty Days, was univerſally kept up all over the Catholick Church. *Euſeb. vit. Conſt. l.* 3. *c.* 18. *Greg. Naz. Orat.* 4. *Baſ. de Jejun. Hom.* 1. *Ambr. in Luc.* 4. But it muſt be further noted, that the *Lent* obſerved in theſe Times, began the Sunday after *Quinquageſima*, which is our firſt Sunday of *Lent*, and ended at *Eaſter*, containing in all 42 days. From which ſubſtracting the ſix Sundays not to be faſted on, there remained 36 Faſting-days, the tenth part of 360 days, which the ancient Year was reputed to conſiſt of: And ſo was thought to be a Tithe of the Year conſecrated to God's Service. *Conc. Tol. VIII. cap.* 36. *Iſid. Hiſp. lib.* 1. *c.* 36. To theſe 36 Faſting-days of the old *Lent*, *Gregory* the Great, about the Year 590, adds four days more, to equal it to the time of our Saviour's Faſting, making it to begin on *Aſhwedneſday*, three days after *Quinquageſima*; and ſo it has ſtood ever ſince. *Greg. Mag. apud Ivon. par.* 4. *cap.* 34. This being one of the moſt principal *Faſt-Days* of the Year, it may not be improper here to ſet down ſome few Obſervations concerning the ancient Practice of Faſting in the Church. We have Inſtances of Publick Faſts in the Old Teſtament: As of King *Jehoſaphat*'s proclaiming a Faſt, upon the *Moabites*, &c. threatning to invade his Kingdom, 2 *Chron.* 20. 3. of another proclaimed by *Ezra*, for God's Bleſſing upon the *Jews* ſafely conducting them in their Return from their Captivity: others *Jer.* 36. 9. *Jon.* 3. 5. *Zech.* 8. 19. *Joel* 1. 14. When our Saviour was pleaſed to preach the Goſpel here upon Earth, he was ſo far from condemning the Diſcipline of Faſting, that he encouraged it, and gave excellent Rules for the improving it, *Matt.* 6. 16. and afforded the moſt extraordinary Example thereof in his own Perſon, by Faſting 40 Days and 40 Nights, *Matt.* 4. 2. And the ſame Duty was recommended 1 *Cor.* 7. 5. and practiſed by the Apoſtles, *Acts* 10. 30. and 14. 23. 2 *Cor.* 6. 5. This the more modern Jews have, in the ſeveral ſucceſſive Ages, practiſed, as derived from their ancient Predeceſſors; they looking upon it as a conſiderable part of their Religion, to obſerve their *Tangnioth Hatzibbor*, the Faſts of their Congregation, or Publick Faſts, and their *Tangnioth Hajachith*, i. e. Faſts of ſingle Perſons, or private Faſts; as *Maimonides* ſhews in his *Treatiſe of Faſts.* Nor were their Publick Faſts only upon extraordinary Occaſions, ſuch as the Times of War, Peſtilence, and Famine, and ſome great Anniverſary-Faſts, as at the time of Expiation; but they conſtantly obſerved two Weekly Faſts, *viz.* upon *Tueſdays* and *Fridays*. *Maim. ib. cap.* 1. Hence, in all probability, ſprang the Cuſtom of the Primitive Chriſtians for their two Weekly Faſts of *Wedneſdays* and *Fridays*. The Reaſon why the *Tueſdays* Faſt was changed to *Wedneſday*, was obvious enough; *viz.* Becauſe the Chriſtian Sabbath, or moſt ſolemn Day of Devotion, being ſet forward from *Saturday* to *Sunday*, it was requiſite to remove the next Congregation-Day to a proportionable Diſtance, *viz.* from *Tueſday* to *Wedneſday*. The ancient Cuſtom of obſerving theſe and other Faſts, was, to abſtain from all Food till the publick Devotion of the Church was over, which was Three-a-clock in the Afternoon. *Hier. Epiſt.* 22. *ad Euſt.* but in the time of *Lent*, they were not to eat till Six-a-clock in the Evening. *Baſ. Hom.* 1. *de Jejun.* Nay, ſome of the devouter ſort did not eat, upon ordinary Faſt-days, till Sun-ſet, or Six-a-clock at Night, as is plain by that of *Prudentius*;

*Te quoque luce ſub occidua,*
*Sumere cum monet hora cibum,*
*Noſtra, Deus, canet Harmonia.*

For thee, O Lord, upon the ſetting Sun,
When the eſtabliſh'd Hour calls for Food,
My Harmony ſhall ſing—— *Prud. Hymn. ante cib.*

Though, ordinarily ſpeaking, Three-a-clock in the Afternoon was the *Hora legitima*, the lawful hour, of taking Food. *Conc. Brac. II. cap.* 9. And when they came to their Meals, they had nothing ſerved-in at their Tables, but only ſuch Meats as afforded but an ordinary degree of Nouriſhment; ſuch as dry Bread, parched Pulſe, *&c.* This they called the ξηροφαγία, the *Dry Diet.* This was more eſpecially enjoined in the time of *Lent.* Δεῖ πᾶσαν παρασκευὴν νηστεύειν. ξηροφαγεῖν, *Con. Laod. Can.* 50. What the ξηροφαγία was, *Tertullian* informs us, *Xerophagiam obſervamus, ſiccantes cibum ab omni carne, ab omni jurulentiâ, & uvidioribus quibuſcunque porris, ne quid vinoſitatis vel*

*edamus*

# *The First Day of* LENT.

## *The* COLLECT.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in* Lent, *after the Collect appointed for the Day.*

*For*

*edamus vel potemus. We observe the* Xerophagiæ, *living upon a dry Food, without any Flesh, without any Soups, without any Fruits of a rich Juice, lest we should eat or drink any thing with Wine in it. Tert. adv. Physs.* So that upon the more eminent Fasts at least, they abstained from all Flesh, and from all Wine, in the Latin Church. But in the Greek Church, even Fish was forbidden. Νηστείαν ὁπτελεῖν δεῖ, καὶ ἀπὸ ψυχῶν ὥσπερ ἰχθύος πτηνοῖς, ἔτι δὲ καὶ ᾠῶν, καὶ τυροῦ. *A Fast ought to be observed, by abstaining from every thing that is killed, as also from Eggs and Cheese.* Con. Trul. Can. 56. Which Canon the Greek Church has all along observed even upon the *Wednesday*'s and *Friday*'s Fasts, as *Balsamon* observes, *ad Can. Apost.* 69. About the sixth Century, a Fancy took some of the Western Churches, to keep three *Lents* in the Year: one, 40 Days before *Christmas*, being the time of *Advent*; the other, the old *Lent* before *Easter*; and a third, 40 Days after *Whitsuntide*. That these three *Lents* were observed in *France*, is evident from the Chapters put out by *Benedictus Levita*, c. 164. *Iterùm admoneant sacerdotes ut jejunia tria legitima in anno agantur*: i. e. *quadraginta dies ante Nativitatem Domini, & quadraginta ante Pascha, ubi decimas anni solvimus, & post Pentecostem quadraginta dies.* And that the same were very early observed in *England*, seems probable, because that *Bede* mentions the *Triplex Quadragesima* in his *Penitential*, c. 10. But this Practice, as it was not universal in the Church, so it did not long continue, the *Christmas-Lent* being swallowed up in the Name of *Advent*, and the *Whitsuntide-Lent* quite lost. They lasted perhaps in *England* as long as any where else; for in *Otho*'s *Constitutions*, we read of the *Major Quadragesima*, to distinguish it from the other two *Lents Const. Othon. de Offic. Archiep.* And *Johannes Athona* thus comments upon the Place: *Sunt autem tres Quadragesimæ in anno, in quibus Adventus dicitur una.*

Besides the constant Fastings and publick Courses of Devotion during the time of *Lent*, the Ancients had several standing Canonical Rules which they observed during this holy Solemnity. One was, To take the Sacrament *Ex præsanctificatis*, a certain Quantity of the Eucharistical Bread and Wine being consecrated before the Beginning of the Fast, which was to serve to the next *Sunday*; and when *Sunday* came, to consecrate again as much as would serve for the Communicating those who were disposed to receive that Week; and so on till *Easter*: But in the Eastern Church they consecrated on *Saturday* likewise, which they kept as a Feast. This Custom, which was ancient, was supported by a Canon of the Council of *Laodicea*. Ὅτι οὐ δεῖ τὴν παραφορὴν ποιεῖσθαι, εἰ μὴ ἐν σαββάτῳ καὶ κυριακῇ μόνον. *It is not lawful to consecrate the Sacrament in* Lent, *but only upon* Saturdays *and* Sundays. *Con. Laod. Can.* 49.

Another was, Not to observe the Festivals, unless those which had relation to our Saviour, during the Fast. For, thus the Canon enjoined: Ὅτι οὐ δεῖ ἐν τεσσαρακοστῇ τὰς μαρτύρων γενέθλιον ὁπτελεῖν, ἀλλὰ τὰς ἁγίων μαρτύρων μνείαν ἐν τοῖς Σαββάτοις καὶ κυριακαῖς Conc. Laod. Can. 51.

And lastly, Marriages were prohibited during that time. Οὐ δεῖ ἐν τῇ τεσσαρακοστῇ γάμους ὁπτελεῖν. Id.

(*b*) *Ashwednesday.*] This Day had formerly two Names; one was, *The Head of the Fast*; the other was, *The Day of Ashes*: The first Compellation was given because *Lent* began that Day; the other received its Name from a Custom in the ancient Discipline, which was exercised upon this Day; an Account whereof we have in *Gratian, Part I. Decr. Dist.* 50. out of the Council of *Agath.* which was held above a thousand Years ago. "In the first Day of *Lent* the Penitents must present themselves before the Bishop, cloathed with Sackcloth, with naked Feet, and with Eyes turned to the Ground; and this in the Presence of the principal of the Clergy of the Diocese, who are to inspect the Sincerity of their Repentance. These are to introduce them into the Church; and the Bishop all in Tears, with the rest of the Clergy, shall say the seven Penitential Psalms. Then rising from Prayers, shall throw Ashes upon them, and cover their Heads with Sackcloth; and then, with frequent Sighs, shall declare to them, *That as Adam was thrown out of Paradise, so they must be thrown out of the Church.* Then the Bishop shall command the Officers to turn them out of the Church-doors. And all the Clergy shall follow after, repeating that Curse upon *Adam, In the sweat of thy brows thou shalt eat thy bread.* And so must the like Penance be inflicted upon them the next Day, when the Sacrament is administred, which was the Sunday following. And this to the end, that the Penitents observing in how great a Disorder the Church was, by reason of their Crimes, they should not lightly esteem of Penance."

This is that *Godly Discipline* which our Church, in the Office of *Commination, wishes to be restored*; and she has been above an hundred and fifty Years a-wishing it: but through the Perverseness of some People in every Generation since, could never find an Opportunity to restore it. There were indeed some superstitious and unwarrantable Practices mixed with the general Penance at this time; and in some places Theatrical Representations and Mockshews of it, in stead of true Christian Discipline: A strange Instance of which, *Æneas Sylvius*, in his *Europa*, gives in the City of *Halberstadt* in *Saxony*. *Every Year* (says he) *one of the People is chosen, whom they think to be the wickedest Fellow in all the Town; him they dress up in a Mourning-Coat, with a Hood over his Face, and upon* Ashwednesday *lead him to Church; and when Service is over, they turn him out. After this, for the whole forty Days, he is to go about the Town barefooted, going round to all the Churches, but not entering into any, nor presuming to speak to any one. He has Victuals provided him by the Canons of the Place. He must sleep only in the open Streets, and this only after Midnight. This Person they call* Adam; *and when he has performed this Penance, they esteem him free from all Sin.* But such superstitious Practices as these might have been restrained, and the ancient Discipline have been kept up still. The Office in the old *Ordo Romanus* upon this Day, is for the most part a very rare and proper Service; and the Practice which was used when it was compassed, pious. *Alcuinus* speaking of the Usage of the Latin Church in his time, *viz. A D.* 770, says, *Imprimis præmonere debent sacerdotes omnes Christianos, ex sacris Scripturarum Testimoniis, quatenus in capite jejunii, hoc est hodie ad veram confessionem, veramq; pœnitentiam festinantiùs accedant. In the first place, the Priests ought to admonish all Christians, from the Testimonies of the holy Scriptures, that upon the Head of the Fast* (i. e. *to day*, Ashwednesday) *they come more readily to true Confession and Penance.* Alc. de div. Off. cap. 13. *Theodulphus*, Bishop of *Orleans*, who flourished in the time of *Charles* the Great, Chap. 36. to the Presbyters of *Orleans*; *Hebdomoda una ante jejunium Quadragesimæ Confessiones sacerdotibus dandæ sunt, pœnitentia accipienda, discordantes reconciliandi, & omnia jurgia sedanda, & dimittere debent debita invicem de cordibus suis, ut liberiùs dicant, demitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris. Et sic ingredientes in beatæ Quadragesimæ tempus, mundis & purificatis mentibus, ad sanctum Pascha procedant, & per Pœnitentiam se renovent, quæ est secundus baptismus. One Week before the beginning of* Lent *Confessions are to be made to the Priest, and those that are Penitents are to be received; all Differences are to be made up, and People ought heartily to forgive one another, that they may with a better Conscience say, Forgive us our Trespasses,* &c. *That so beginning* Lent, *they may with clear and purified Consciences go on to* Easter, *and renew themselves by Repentance, which is a sort of a second Baptism.* The second Council of *Bracara*, held *An. Dom.* 572, enjoyns, That not only upon *Ashwednesday*, but for the first three Days of *Lent*, Christians should fast, and pray the Litanies. By the Council of *Toledo*, held *An. Dom.* 633. Penance in *Lent* is enjoined, not only to those who are under Censure, but in some measure to the whole Congregation. *Tunc enim opus est fletibus ac jejunio insistere, corpus cilicio & cinere induere, animum mœroribus dejicere, gaudium in tristitiam vertere, quousque veniat tempus Resurrectionis Christi. For then we ought to employ ourselves in weeping and fasting, to put on Sackcloth and Ashes, to cast down our Souls with Grief, and that till the time of Christ's Resurrection.* Conc. Toledo IV. cap. 76. The Council of *Meldæ*, which was held *An. Dom.* 845, under *Ludovicus Pius*, decrees thus, in behalf of this Solemnity. *Nemo Comitum aut quisquam ex judiciaria potestate, post quartam feriam, quæ caput jejunii nominatur, in qua omnes Pœnitentes manûs impositionem, ad vacandum solummodo Pœnitentiæ, & divinis officiis, accipiant, Placitum aut Mallum tenere præsumant. Let none of the Counts or Judges, after the* Wednesday *which is called* the Head of the Fast, *(in which all Penitents receive Imposition of Hands, and are to spend their whole time in Repentance and Prayer,) presume to hold their Malls or Courts, or to sit upon any Causes.* Conc. Meld. c. 76.

*PARAPHRASE on the COLLECT for the first Day of* Lent.

O almighty and eternal God, who art so far from hating thy Creatures, that thou *lovest those whom thou chastenest*, Heb. 12. and art *gracious and merciful to those who turn unto thee*, Joel 3. 14. We beseech thee to *make us clean hearts, and renew right Spirits within*

## *The First Day of* LENT.

### *For the* EPISTLE. Joel II. 12.

I. TUrn ye even to me, ſaith the Lord, with all your heart, and with faſting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a bleſſing behind him, even a meat-offering and a drink-offering unto the Lord your God? II. Blow the trumpet in Zion, ſanctifie a faſt, call a ſolemn aſſembly, gather the people, ſanctifie the congregation, aſſemble the elders, gather the children, and thoſe that ſuck the breaſts; let the bridegroom go forth of his chamber, and the bride out of her cloſet; let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where is their God?

### *The* GOSPEL. S. Mat. VI. 16.

I. WHen ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, they have their reward. II. But thou, when thou faſteſt, anoint thine head, and waſh thy face, that thou appear not unto men to faſt, but unto thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly. III. Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal. But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. For where your treaſure is, there will your heart be alſo.

*within us*, Pſal. 50. 10. that we being affected with ſuch a *godly Sorrow that worketh Repentance*, 2 Cor. 7. 10. and acknowledging what *wretched* Perſons *we are*, Rom. 7. 24. may obtain of thee, *the Father of Mercies*, 2 Cor. 1. 3. ſuch an entire Forgiveneſs of our Sins, as thou mayſt *remember them no more*, Jerem. 31. 38. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

### *PARAPHRASE on the EPISTLE.* Joel II. 12.

I. The almighty God has given me in Commiſſion to tell you, O Jewiſh Church and Nation, that though his Judgments are now very ſevere upon you, that poſſibly they may be averted by your ſincere Repentance of your Sins. Therefore he commands you to leave your former Sins, which have ſo highly provoked him, and to return to the Worſhip and Obedience of your God; and not to do this only in an outward Shew, by abſtaining from your Food, and going in a mournful Habit; but by a hearty Sorrow for your Sins, and a Repentance which is ſincere, and what proceeds from a deep Depreſſion of Mind for having offended God. Do not let it content you, as an Indication of your Sorrow, to rent your Garments, as the Cuſtom is; but to rent your very Hearts, tear from them all the beloved Sins which ſtick cloſeſt to them, and return to your Duty, in obſerving thoſe divine Laws which you have ſo heinouſly violated. For God is not a hard and implacable Adverſary, as for the moſt part Men are; he is very ready to withdraw his Puniſhment from repenting Sinners; it is with Regret that he inflicts his Chaſtiſements on Men: He is very ſenſibly touched by the Misfortunes which their Wickedneſs has brought them under, and ſtops the Proceſs of thoſe future Judgments which he had decreed againſt them, if they had continued impenitent. We indeed have moſt highly provoked this divine Goodneſs, and rendered the Graciouſneſs of all theſe admirable Attributes almoſt ineffectual to us; but however, let us truly repent, and we ſhall not yet find him inexorable; and then, in ſtead of theſe ſevere Judgments, which he is pleaſed at preſent to lay upon us by Dearth and Famine in our Country, and Danger from foreign Enemies, God will be like a kind Friend to us, who at parting makes a conſiderable Preſent, and will make us the Fruits of the Ground to be produced in abundance, ſo that we ſhall offer up Euchariſtical Sacrifices to him, for the mighty Encreaſe. II. Therefore reſolve upon a publick Day of Humiliation; let the Trumpet ſound from the Temple in Mount *Sion*, to ſummon the Congregation together, in a vaſt Aſſembly of all Orders of Men; let all of them undergo the expiatory Rites commanded them, who enter into the Temple-Courts; for this muſt be a time of general Devotion, which not only grave and elderly Perſons (of whom theſe Aſſemblies are moſtly made up) muſt partake in, but even Children and Infants, all Orders of Men, muſt come together, to beg Pardon for the National Crimes, and deprecate the heavy Puniſhment of them. And let not any, under this general Humiliation, allow themſelves in the Enjoyment even of lawful Pleaſures; let the new-married Perſons lay aſide their Mirth and Jollity, and join in the publick Sorrow. Let not the Prieſts, as at other times, go into the Temple with triumphal Songs, but let them fall down in the Temple-Courts, between the Door of the outward Court and the Altar, and there with Tears bewail their own and the Peoples Sins; praying God in his Mercy to divert the heavy Judgments which lie upon his choſen People, and that he would not ſuffer thoſe who were under his immediate Care and Conduct, to be Slaves to a Heathen People; and that thoſe profane Idolaters might not have an opportunity of blaſpheming God, and ſaying, that it was in vain that the Jews valued themſelves in worſhipping the one true God, when they could not be aſſiſted by him.

### *PARAPHRASE on the GOSPEL.* S. Mat. VI. 16.

I. Being now to give you ſome Inſtructions concerning the keeping a religious Faſt; I would have you to obſerve theſe Rules. Don't keep your Faſt, as the hypocritical Phariſees do, by looking with down and ſour Countenances: For, 'tis not a juſt ſenſe of God's being offended, which makes them look ſo ſorrowful; but they have gotten an artificial way of diſtorting their Faces, to make Men think that their Souls mourn for the Sins of the Nation, and that their Bodies pine by their Abſtinence from Food. Now I muſt needs tell you, that theſe Men ſhall never be rewarded by God in another World for ſuch kind of Faſting; for indeed they receive the Reward, which they ſeek for, in this Life, *viz.* Popular Applauſe. II. But when you keep a Faſt, dreſs and adorn your ſelf as you do at other times, that Men may not diſcover you are performing ſuch a ſpiritual Exerciſe; and for your Faſt ſo ſecretly kept, God almighty will recompenſe you in the publick Diſtribution of Rewards and Puniſhments in the next Life. III. Neither muſt you lay up for yourſelves, as Men of this World do, earthly Treaſures, Money, and rich Cloaths, one of which is canker'd by Ruſt, the other eaten by Moths, both of them liable to be ſtoln by Thieves; but lay up for yourſelves heavenly Treaſures, ſuch as holy and charitable Actions are, which are not liable to any of theſe Misfortunes, and which will ſtand you in ſtead at the laſt Day, when the other Treaſures ſhall be periſhed and loſt for ever.

The

## * The first [c] Sunday in *LENT.*

### *The* COLLECT.

O Lord, who for our ſake didſt faſt fourty days and fourty nights; Give us grace to uſe ſuch abſtinence, that our fleſh being ſubdued to the Spirit, we may ever obey thy godly motions in righteouſneſs and true holineſs, to thy honour and glory, who liveſt and reigneſt with the Father and the holy Ghoſt, one God, world without end. *Amen.*

### *The* EPISTLE. 2 Cor. VI. 1.

I. WE then as workers together with him, beſeech you alſo, that ye receive not the Grace of God in vain. II. (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation;) giving no offence in any thing, that the miniſtry be not blamed; but in all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings, III. by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand, and on the left, by honour and diſhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

*The*

*VARIOUS READINGS.*

† Introit.

* Bleſſed is he whoſe unrighteouſneſs is forgiven, *&c.* Pſal. 32.
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Edw.* 6.

*NOTE.*

(*c*) This Sunday, in the Greek Church, is called τῆς νηστειῶν, The firſt Sunday of the Faſts. It was alſo, by the modern Greeks, called κυριακὴ ὀρθοδοξίας, The Orthodox Day; being appointed by the Emperor *Michael*, and his Wife *Theodora*, as a Commemoration for the Reſtitution of Images, which were pulled down by the *Iconoclaſtæ*. In the Office of S. *Ambroſe* it is called *Dominica in capite Quadrageſimæ*, The Sunday in the Head of *Lent*: by others, *Invocavit*, from the Beginning of the Pſalm of the Day.

*PARAPHRASE on the COLLECT for the firſt Sunday in* Lent.

O Lord Jeſus Chriſt, who, to ſhew us an Example of Abſtinence, and to conquer the Temptations of the Devil, didſt Faſt forty Days and forty Nights, *Matt.* 4. 2. Give us Grace to follow after thy Copy in this Vertue, as far as our Nature will allow us; that whenſoever the *Fleſh luſteth againſt the Spirit*, *Galat.* 15. 17. we may be able, by thy Aſſiſtance, to conquer its Temptations, and may obey thoſe holy Suggeſtions which thou doſt inſtil into our Minds, by leading good and religious Lives, anſwerable to thoſe Dictates of thy holy Spirit, which thou art pleaſed to afford us, as may tend to the Honour of thee, O bleſſed Saviour, who liveſt and reigneſt, *&c.* *Amen.*

*PARAPHRASE on the EPISTLE.* 2 Cor. VI. 1.

I. Wherefore we the Apoſtles, whom our bleſſed Lord has been pleaſed to appoint Fellow-workers with him in the Propagation of the Goſpel, beſeech you, that you ſo deport your ſelves in ſtedfaſtly adhering to your Religion, and in faithfully diſcharging the Obligations which it enjoins you, that the Grace of God, which he has beſtowed on you in bringing you into this holy Communion, may not be in vain conferred upon you. II. (For we are informed by God's Word in the Writings of the Prophet, *Iſa.* 49. 8. that there is an acceptable Time, in which he will hear Mens Petitions and anſwer their Prayers for his Grace, when 'tis devoutly asked for; which, if by long Obſtinacy rejected and deſpiſed, he will at laſt refuſe:) We theſe Apoſtles beſeech you to improve this Grace in you; and, in order thereunto, we endeavour to ſet before you a good Example, not admitting in ourſelves any Action which may give Offence to others, or which may reflect any Diſgrace upon our Miniſtry; but, in the whole courſe of our Converſation, regulating our Lives with that exact Piety and Circumſpection as becomes thoſe who are Preachers of ſo holy a Religion; bearing, with great Patience and Reſignation to the Divine Pleaſure, thoſe ſevere Diſpenſations of his Providence which he is pleaſed to make us undergo; being under the Preſſure of grievous Calamities, which continually befal us in want of the Neceſſaries of Life, and without any human Proſpect of being relieved: whip'd like Vagabonds and Impoſtors in one place, and impriſoned in another; forced to bear the Outrages of the Rabble, and a conſtant Toil in journeying about to preach the Goſpel: ſome times wanting our Reſt, at other times our Food: III. Recommending our Religion by the Purity of Life which it enjoins, and the ſpiritual Knowledge which it affords; by bearing all Injuries, and doing all good Offices; by all the ſweet and gentle Influences of God's holy Spirit; by the ſincereſt Love to Men, whilſt we expoſe ourſelves to many Dangers for their ſakes; by preaching the great Truths of the Goſpel; by the divine Aſſiſtance encountring with all the Power and Malice of this World, our Arms both offenſive and defenſive being only our Innocency and Holineſs; eſteemed by a few Friends, but ſlighted by the far greater part of the World; praiſed by ſome, but calumniated by many more; looked upon as Cheats and Impoſtors, though we be plain and honeſt Men, and preach the moſt inconteſtable Truths; reputed for ignorant and obſcure Perſons, yet (what is an Honour we value ourſelves upon) well-known to God and ſome few good Perſons: ſometimes juſt upon the point to ſuffer Death, and then wonderfully preſerved: being Men whom God does correct by very ſevere Diſpenſations, yet he does not deſtroy us: look'd upon for our Misfortunes as the moſt ſorrowful of all Men, but who, in expectation of our future Reward, have really the greateſt occaſion to rejoyce: thought to be the moſt indigent Wretches, though we enrich ſo many by the ineſtimable Treaſures of the Goſpel: having no Income of our own, God provides for our Subſiſtence, which we are as content with, as if we enjoyed all the World.

## *The Second Sunday in LENT.*

### *The GOSPEL.* S. Mat. IV. 1.

I. THen was Jeſus led up of the ſpirit into the wilderneſs, to be tempted of the devil. And when he had faſted fourty days and fourty nights, he was afterward an hungred. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. II. Then the devil taketh him up into the holy city, and ſetteth him on a pinacle of the Temple, and ſaith unto him, If thou be the Son of God, caſt thy ſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. III. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtred unto him.

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## * The ſecond [d] Sunday in *LENT.*

### *The COLLECT.*

ALmighty God, who ſeeſt that we have no power of our ſelves to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and

*PARAPHRASE on the GOSPEL.* S. Mat. IV. 1.

I. Our Saviour, ſoon after he had been baptized by *John* in *Jordan*, was moved by the Inſtinct of the Holy Spirit, which viſibly deſcended upon him in his Baptiſm, to retire for ſome time into a Wilderneſs in the Confines of *Judea*, probably that where *John* was bred up; to the end that he might thereby have an opportunity, as of performing the ſpiritual Exerciſes of Prayer and Mortification, ſo likewiſe of being tempted by the Devil; that he might thereby defeat his Stratagems and Power, and that being tempted himſelf, he might afford us an Example and Aſſiſtance in conquering our Temptations, *Heb.* 2. 18. And when he had faſted forty whole Days, by a total Abſtinence from all manner of Food all the time (after the Example of *Moſes*, Exod. 24. 18. and *Elijah*, 1 King. 19. 8.) he was at laſt under a very vehement degree of Hunger, that he might thereby be the more ready Subject of the Devil's Temptation. Which Advantage the wicked Spirit eagerly taking hold of, puts himſelf into a bodily Shape; and appearing to our Saviour in the Wilderneſs, addreſſes himſelf to him after this manner: 'Tis reported of you, that you are the Meſſias, the Son of God, but there does not want good Reaſon to diſcredit it; for, did you really ſuſtain that great Character, you would not pine under that exceſſive Hunger which you now ſeem to do, but would make uſe of the miraculous Power inherent in you, to turn the Stones before you into Bread, to ſatisfy the importunate Cravings of your Appetite. But our Saviour only gave him this mild Anſwer, contained in a Text of Scripture, *viz.* Deut. 8. 3. *Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live.* II. After this the Devil (our Saviour, for juſt Reaſons, permitting him ſo to do) hurries his Body through the Air, from the Wilderneſs to *Jeruſalem*, and there mounts him on the top of one of the high Turrets of the Temple, telling him, that now he had a fair opportunity of demonſtrating himſelf to be the Meſſias, by leaping down from thence to the Ground without hurting himſelf; ſaying moreover, that there was a Promiſe in Scripture, which probably related to the Meſſias, but was however an Aſſurance to all good Perſons, of the divine Aſſiſtance interpoſing on their behalf; *He ſhall give his Angels charge over thee, to keep thee in all thy ways: they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone*, Pſal. 91. 11, 12. Our Saviour returned an Anſwer to this, in theſe Words; I will anſwer to the Text of Scripture which you have perverted, by another Text more pertinently alledged, *Thou ſhalt not tempt the Lord thy God*, Deut. 6. 16. *i. e.* you ſhall not put God upon doing unneceſſary Miracles, to gratify your Curioſity; for God has not, in the Text you alledge, or in any other place of Scripture, promiſed more, than to deliver good Perſons from Dangers which they may fall into through the ordinary Accidents of Life; but has never ſaid, he would protect any Perſon from Dangers which he voluntarily threw himſelf into. III. After this, the Devil carries him to the Top of a very high Mountain, whereby he had the Proſpect afforded him of all, or the greateſt part of the Land of *Canaan*, and by a falſe Repreſentation had a ſeeming Proſpect of many other remoter Countries, curiouſly painted out to his Fancy, by an appearing View of their ſtately Buildings, Furniture, and Riches; telling him upon this, That all theſe glorious things ſhould be at his Service, if he would pay divine Worſhip to him; which he had no reaſon to deny him, ſince he ſaw him to be veſted with ſo great Power, and was likely to experience him ſo bountiful a Benefactor. This intolerable degree of Inſolence raiſed our Saviour to a pious Indignation; who thereupon commanded him to be gone immediately from his Preſence: For doſt thou think (ſays he) impudent Fiend, that I, that came into the World to teach Men Religion, ſhould be ignorant of the firſt fundamental Principle of it myſelf, which is laid down *Deut.* 6. 13. *Thou ſhalt fear the Lord thy God, and ſerve him*, &c.? The Devil now finding that he could not work his Ends upon him, left him; and ſeveral Angels came and brought Food to him, as formerly to *Elijah*, 1 King. 19. 5.

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*VARIOUS READINGS.*

Introit.

* Out of the deep have I called, *&c.* Pſal. 130.
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Edw.* 6.

*NOTE.*

(*d*) This Sunday is called by the Greeks Κυριακὴ Δευτέρα τῶν νηστειῶν, *the ſecond Sunday of the Faſts.* The Latins call it, *Dominica de Samaritana, the Sunday of the Samaritan Woman*, from the Goſpel of the Day. Others call it from the Pſalm, *Reminiſcere.*

*PARAPHRASE on the COLLECT for the ſecond Sunday in* Lent.

O Lord, who ſeeſt that we are not *ſufficient of ourſelves to think*, much leſs to do *any thing as of ourſelves, but our ſufficiency*

and from all evil thoughts which may aſſault and hurt the ſoul; through Jeſus Chriſt our Lord. *Amen.*

## *The* EPISTLE. 1 Thes. IV. 1.

I. WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. II. For this is the will of God, even your ſanctification, that ye ſhould abſtain from Fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified. III. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

## *The* GOSPEL. S. Matth. XV. 21.

I. JEſus went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David, my daughter is grievouſly vexed with a devil. But he anſwered her not a word. II. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord help me. But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſters table. III. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

*ency is of thee*, 1 Cor. 3. 5. We beſeech thee, that thou wouldſt by thy watchful Providence, defend both our Souls and our Bodies; the one from unhappy Accidents and Attempts of our Enemies, the other from all Temptations and evil Suggeſtions which may betray us into Sin. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

### *PARAPHRASE on the* EPISTLE. 1 Theſſ. IV. 1.

I. I beg of you, my dear Brother Chriſtians, and exhort you for the ſake of our bleſſed Lord Jeſus Chriſt, that, ſince you are informed by the preaching of the Goſpel to you, of the holy Rules which God requires you to ſquare your Lives by, ſo as to render them acceptable to him; that you would make a continual Progreſs in your Duty, and every day more and more improve in Goodneſs. For you cannot be ignorant of thoſe particular Injunctions, which we were authorized by our bleſſed Saviour, as his Apoſtles, to lay upon you, for the bettering your Lives. But however, I think fit to remind you of one Particular, which is, That God Almighty ſtrictly commands you to refrain from all ſorts of Uncleanneſs, and unlawful Acts of Venery; (for whilſt Men indulge themſelves in theſe, they have no pretence to the Sanctification of God's holy Spirit:) ſo that by a Habit of Chaſtity your Souls may lodge in your Bodies, not like Swine in a filthy Stye, but like the Jewels of the Temple, incloſed in rich and conſecrated Caskets: not giving way to the Impetuoſity of ſenſual Pleaſures and bruiſh Luſts, as the Heathens do, whom God has not inſtructed by his Revelations: not by artful Wiles and Intrigues defiling your Neighbour's Bed, and glorying in an Adultery carried on by Craft and Secrecy: for God Almighty will, in his due time, ſhowr down his Vengeance upon ſuch wicked Men, which we in our preaching to you formerly have warned you againſt. III. For you muſt needs think, God has not ſeparated us Chriſtians from the reſt of the World, to afford us a Liberty of continuing in a Sink of Lewdneſs and Senſuality; but, that we ſhould be eminent for Purity and Holineſs in our Lives and Converſations. He therefore that violates and contemns theſe moral Rules of our Religion, not only contemns us the Preachers of theſe Doctrines, who indeed are but Men; but he deſpiſes likewiſe God himſelf, by whoſe Authority we ſpeak, and by whoſe Virtue we are inſpired.

### *PARAPHRASE on the* GOSPEL. S. Matth. XV. 21.

I. Our Saviour now leaving the Country of *Geneſareth*, where he had for ſome time preached the Goſpel and done many Miracles, came with his Diſciples into the Confines of *Tyre* and *Sidon*, two eminent Cities of *Phœnicia*; where a Heathen Woman of that Country, deſcended from the old *Canaanites*, made a loud and grievous Complaint to him, calling out, O my Lord the Meſſias, ſhew thy pity to me, in diſpoſſeſſing an Evil Spirit from the Body of my Daughter, which grievouſly torments her. But our Saviour gave no Anſwer at all to what ſhe ſaid to him, ſhewing ſome kind of ſeeming Neglect towards her. II. This gave Encouragement to the Diſciples to ask him, Whether he would not have them to drive the Woman quite away, that ſhe might no longer diſturb the Company with her importunate Cries; eſpecially ſince, being a Heathen Woman, ſhe was not like to receive any Benefit from him. Our bleſſed Lord to this made Anſwer, That 'twas true, he was not ſent an Embaſſador by his Father to preach the Goſpel, in his own Perſon, to any but to the Jewiſh Nation. And whilſt he was thus ſpeaking to his Diſciples, the Woman was got up to our Saviour; and throwing herſelf at his feet, begged of him to lend his divine Aſſiſtance, in removing her Misfortune from her. Our Saviour gave her an Anſwer on purpoſe to try her Faith to the Quick: Doſt thou think (ſays he) Woman, that I will employ that divine Power, which I am veſted with for the Benefit of the Jewiſh Nation, who are God's peculiar People, for the ſake of Heathens? This ſeems as waſteful and cruel, as for a Father to take away his Childrens Meat, to feed his Dogs. The Woman replied, That ſhe readily aſſented to this; but however, as Dogs are ſuffered to eat of the Scraps which fall down under the Table, ſo ſhe hoped a poor Heathen Woman might partake of ſome ſmall ſhare of that divine Bounty, which was more than ſufficient to aſſiſt the Jews with all the Conveniencies they could deſire. III. Upon this our Saviour ſaid: O the wonderful degree of Faith, which is found in this Heathen Woman! Well! your Petition is granted. And by nicely examining the Time, it was found that the Evil Spirit left the Woman's Daughter juſt at that time when he ſpoke theſe Words.

The

## * The third [e] Sunday in *LENT.*

### *The COLLECT.*

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy majeſty, to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* EPHES. V. 1.

I. BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. II. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. III. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; For ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the ſpirit is in all goodneſs, and righteouſneſs, and truth) proving what is acceptable unto the Lord. IV. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt by the light: for whatſoever

*VARIOUS READINGS.*

Introit.

* Give Sentence with me, O Lord, *&c.*
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw. 6.*

*NOTE.*

(*e*) This Sunday is called by the Greeks Κυριακὴ τρίτη τῆς νηστειῶν, by the Latins *Dominica de Abraham*; for the Goſpel was taken out of *John* 8. where our Saviour ſays, *Abraham rejoiced to ſee my day*, &c. By others, from the Pſalm, it was called *Oculi*.

*PARAPHRASE on the COLLECT for the third Sunday in* Lent.

We beſeech thee, Almighty God, graciouſly to hear the Prayers of thy Church, which they earneſtly put up unto thee, and to ſtretch forth the right-hand of thy Power and Majeſty ſpeedily and ſtrenuouſly, to defend us from all our Enemies, Ghoſtly and Bodily: For the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Eph. 5. 1.

1. Upon conſideration therefore, that God has conferred ſo many and ſo great Benefits upon you, do you endeavour to imitate and copy after his Goodneſs, as children are wont to take after the Actions of their Parents; governing your Lives by Chriſtian Charity and Love, ſetting before you always the moſt wonderful Inſtance thereof given by our bleſſed Saviour, who ſo loved us, as to die for our ſakes, offering up his Life, the only acceptable Sacrifice to God, for the forfeited Souls of Mankind. II. But however, if you do not attain to all the principal Hights of Chriſtianity, yet you muſt certainly avoid all groſs Acts of Immorality, ſuch as Fornication, with the ſeveral other kinds of Uncleanneſs, and an inordinate Deſire of Riches: for the Lives of Chriſtians ought to be ſo holy and pure, that no one of them ſhould either be ſuſpected of, or have the leaſt tendency to any of theſe Faults. Nay, you muſt not allow yourſelves a liberty in ſpeaking obſcene and filthy Words, or in any unchaſt Diſcourſe; you muſt not uſe an idle and ridiculous way of talking to make People laugh, nor run on in a vein of impertinent jeſting; which are things not becoming the Gravity of that excellent Religion, which you profeſs: but, if you are diſpoſed to relax your Minds by an innocent Joy and Refreſhment, ſing one of your Euchariſtical Hymns. For you are too well inſtructed in your Religion, to be ignorant, that Perſons who live in Whoredom, or other Acts of Uncleanneſs, or are covetous People, (who are Idolaters by worſhipping their Money as their God,) ſhall have no ſhare in the Happineſs of the other World; either in the Kingdom of Chriſt, or the general Judgment, or the Kingdom of God afterwards, 1 *Cor.* 15. 24. III. I would not have you to be led away by the fallacious Diſcourſes and Harangues of your Philoſophers, who are frequently apologizing for theſe Vices, which we condemn; for, notwithſtanding all that they can ſay in Defence of them, God will, at the future Judgment, ſeverely puniſh all thoſe who ſhall have committed theſe Sins. Be not therefore Companions with them in their Crimes, for you having now received the Light of the Goſpel, are no longer under the Darkneſs of a Pagan Ignorance; therefore your Lives muſt be anſwerable to the Knowledge which Chriſtianity has afforded you, (for our ſpiritual Religion makes all the true Profeſſors of it holy and pure in their Converſations, honeſt in their Dealings, and true in all their Words and Actions,) and you muſt not do any thing but what, after juſt Examination, it does appear you may lawfully do. IV. But ſince you are Children of the Light, do not you make yourſelves Partakers of the Sins committed by the Children of Darkneſs, who are the Devil's Scholars; Sins which bring no Profit to the Committers, but only Shame and Miſery: I ſay, do not you partake of theſe Mens Sins, either by imitating them, or approving them; but rather condemn them, and reprove the Actors of them, whenever there is juſt Occaſion for it. For there is no conniving at thoſe intolerably lewd Actions which the Heathens commit in their Privacies; Actions ſo ſcandalous, that 'tis a ſhame, not only to ſpeak for them, (as ſome do) but even to ſpeak of them. Now, as 'tis the nature of Light to render things diſcernible; ſo wherever the Rays of the Goſpel are diſplayed, there thoſe Sins which lay unregarded under the Pagan Ignorance, are diſcovered. Therefore our bleſſed Saviour, who is the Light that lighteth every one that cometh into the World, doth beſpeak the Heathen World, as it were in theſe Words: O you ſtupid and careleſs Sinners, who have long lain in ſuch a Lethargy of Vice, under which you

ever doth make manifeſt, is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

## *The* GOSPEL. S. Luke XI. 14.

I. JEſus was caſting out a devil, and it was dumb. And it came to paſs when the devil was gone out, the dumb ſpake; and the people wondred. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And other tempting him, ſought of him a ſign from heaven. II. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt it ſelf, is brought to deſolation; and a houſe divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. III. When a ſtrong man armed keepeth his palace, his goods are in peace; but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth. IV. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe, whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there; and the laſt ſtate of that man is worſe than the firſt. V. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God and keep it.

you have been perfectly inſenſible of your Condition; awake from your deadly Sleep which your Heathen State continues upon you, and embrace the Tenets of the Goſpel of Jeſus Chriſt, which will reſtore Light to your Eyes after ſo long Darkneſs, and will diſcover to you many ruinous Sins which you now paſs over unregarded.

### *PARAPHRASE on the* GOSPEL. S. Luke XI. 14.

I. Our bleſſed Saviour doing a very great Miracle, *viz.* in caſting out a wicked Spirit which had poſſeſſed the Body of a Man and made him ſpeechleſs, the poſſeſſed Perſon's Speech returning as ſoon as the Devil was ejected; all the People, who were Eye-witneſſes of ſo wonderful an Occurrence, were amazed. But ſome malicious Perſons attributed this ſupernatural Power, in ejecting evil Spirits, to the Intimacy they pretended he had with *Beelzebub*, Prince of the Demoniacal Orders; who (they ſuppoſed) did keep under all the inferior Demons, and allot them their Poſts at his Pleaſure. Some other ill People came to him at the ſame time, deſiring him, to gratify their Curioſity, to ſhew ſome other great Miracle, which God Almighty, by a viſible Power from Heaven, ſhould lend his Aſſiſtance to, and which could not be aſcribed to the forementioned Cauſe. II. But our Saviour, well underſtanding the Malice of ſome of them, and the Vanity of others, beſpeaks them thus: Don't you know, that every Kingdom or Government, which is divided by furious Factions and Inſurrections of one part againſt the other, is quickly overturned, and brought into a ſtate of Anarchy and Confuſion? Does any Family flouriſh, wherein the principal Branches, or Members, act in oppoſition to one another? Now do you think that the Devil, who is a cunning and an active Spirit, ſhould not govern himſelf by thoſe ordinary Rules of Policy, which the generality of Perſons, far leſs ſagacious than himſelf, do; and that he ſhould ſuffer his Kingdom to be ruined by an oppoſition of one part thereof againſt the other? This is a ſufficient Confutation of what you ſay, that I eject Evil Spirits by the Power of *Beelzebub*; who certainly would never oppoſe thoſe Demons, who are advancing the Intereſt of his Kingdom, by doing Miſchief to Mankind. Nay, I urge further, If I make uſe of a Demoniacal Power in ejecting wicked Spirits; why ſhould not the ſame be imputed to ſeveral of your Friends, as particularly the Phariſees, who pretend to caſt them out by Charms, and other more exceptionable Means than I make uſe of. Pray ask them therefore, if they make uſe of *Beelzebub*'s Authority to produce the like Effect? But, ſince 'tis plain, by your own Confeſſion, that I do this by a ſupernatural Power, and that, as I have proved to you, 'tis not that of the Devil; it remains, that I do it by the Power of God: And if ſo, he cannot be ſuppoſed to lend his Authority to me, to confirm my Claim to the Spiritual Kingdom of the Meſſias, unleſs I really were that Perſon, who now appears before you. III. Nay, I urge yet farther againſt your malicious Accuſation of me. You know, that when a Governour is in Command of a Caſtle, he keeps Poſſeſſion thereof, till ſome other Commander, with a ſuperior Force, beats him from it, ſeizes upon his Ammunition, and divides the Plunder among his Soldiers; and when this is done, no one can think that this is a Mock-fight, but a War in good earneſt. Why, the ſame thing is done by me; for, the Religion which I teach is levelled againſt the Devil's Kingdom, to ſubvert it Root and Branch. Therefore every good Man ought to join with me, as a Confederate, againſt this common Enemy of Mankind; for he that pretends to play a cautious neutral part, is as much an Enemy to my Spiritual Kingdom, as he that openly declares againſt it; he that does not contribute to gather my Sheep together, is as bad as the Wolf that diſperſes them. IV. But ſince we are now upon the Subject of Demoniacks, I would have you apply this Parable. When the Devil is ejected out of any Perſon, he runs about from one lonely place to another, as wicked Spirits are wont to do, not receiving Eaſe or Comfort in any; but at laſt he reſolves to return to the Body of the Man from which he was caſt out, which he then finds as an Houſe well-fitted up and furniſhed: and therefore invites ſeven other his Fellow-Devils, worſe than himſelf, to ſojourn with him there. So that, in the iſſue, the poor Man is in a worſe condition than he was in before. The Moral is this; That 'tis very dangerous to fall into Sin after Repentance: And ſince the Devil was caſt out from the Jews by their being received into God's Covenant, yet by their deſpiſing the Grace of God, they ſhall come at laſt to be more under the Dominion of Satan than the Heathen. V. Upon this a certain Woman of the Company, greatly admiring the Wiſdom of our Saviour's Sermons, and the Power of his Miracles, cried out aloud, O happy is the Mother who bore ſo excellent a Son! But our Saviour replied, What Satisfaction my Mother receives upon my account, I need not now inſiſt on; yet moſt certainly, thoſe who embrace the Goſpel, which I preach, and practiſe the Precepts of it, ſhall partake of far greater Enjoyments in another World, than any ſuch like temporal Pleaſures which you now ſeem to ſet ſuch an extraordinary value upon.

## * The fourth [f] Sunday in *LENT.*

### *The* COLLECT.

GRant, we beſeech thee, Almighty God, that we, † who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

### *The* EPISTLE. GAL. IV. 21.

TEll me, ye that deſire to be under the law, do ye not hear the law? For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the fleſh; but he of the free-woman was by promiſe. II. Which things are an allegory: for theſe are the two Covenants; the one from the monnt Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many moe children then ſhe which hath an husband. III. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh, perſecuted him that was born after the ſpirit; even ſo it is now. Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

*The*

*VARIOUS READINGS.*

* Introit.

God is our hope and ſtrength, *&c.* Pſal. 46.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

† Who for our evil deeds are worthily puniſhed. O. C. P.

*NOTE.*

(*f*) This Sunday was called by the Greeks, κυριακὴ τετάρτη τῶν ἁγίων νηστειῶν, *the fourth Sunday of the holy Faſts*; by others, μέση τῶν νηστειῶν, *the middle of the Faſts*: The Latins call it, *Dominica de cæco, The Sunday of the blind Man*: others call it *Lætare*, from the Beginning of the Hymn of the Day, taken out of the 66th of *Iſaiah*.

*PARAPHRASE on the COLLECT for the fourth Sunday in* Lent.

Grant, we beſeech thee, O all-powerful God, That we *who*, by our temporal Adverſities, *are puniſhed leſs than our Iniquities deſerve*, Ezra 9. 13. and for our Tranſgreſſions againſt thy Divine Law do dread thy eternal Vengeance falling upon us, may by thy merciful Goodneſs be delivered from our Afflictions, and by the powerful Influences of thy Grace, ſtirring us up to the Amendment of our Lives, may avoid the everlaſting Puniſhment due to our Sins. And this we deſire for the ſake of our Saviour Jeſus Chriſt. *Amen.*

*PARAPHRASE on the EPISTLE.* Gal. IV. 21.

I. And now let me ask a Queſtion of you that are ſuch mighty Sticklers for the Jewiſh Ceremonies, and deſire ſtill to be under the Obligation of the Moſaical Law; Have not you a great regard, not only to the plain expreſs Words thereof, but alſo to the myſtical Senſe of it? You find it recorded in the Book of your great Legiſlator *Moſes*, that *Abraham* having two Sons, one by his Servant-maid *Agar*, the other by his Wife *Sarah*, a Woman of liberal Birth and Education: The firſt after the ordinary Preſcript of Nature, nothing divine or extraordinary mixing with his Birth; the other's Birth being miraculouſly predicted by God, and great Bleſſings foretold to be conſequent upon it. II. But you muſt underſtand, that beſides the hiſtorical Senſe, there is a myſtical or allegorical Meaning in this; for theſe two Women, *Agar* and *Sarah*, do ſignifie the two Covenants, the one of the Law, and the other of the Goſpel: The Hiſtory of *Agar* doth denote the firſt Covenant, which God made when he delivered the Law to *Moſes* in Mount *Sinai*; which, by reaſon of its ſlaviſh Ceremonies, which it binds its Votaries to, is not unaptly repreſented by *Agar* a Slave. For the Inhabitants of *Arabia*, where Mount *Sinai* is, call this Hill by the Name of *Agar*; which being the ſame Name with *Abraham*'s Maid-ſervant, does very fitly repreſent the City of *Jeruſalem* as it now is, or the Condition of the preſent Jews, who are under the Slavery of the Moſaical Ordinances. But our Mother, the Chriſtian Church, which is the ſpiritual *Jeruſalem*, and which Chriſt came from Heaven to ſettle, is free from all theſe cumberſom Rites. And this Preferableneſs of the Chriſtian State before the Jewiſh, altho' it be made up chiefly of Gentiles, cannot be better expreſſed than in the Words of the Prophet *Iſaiah*, Chap. 54. 1. *Sing O barren, thou that didſt not bear; break forth into ſinging, and cry aloud, thou that didſt not travail with child: for more are the Children of the Deſolate than the Children of the married Wife, ſaith the Lord.* III. But you ought to obſerve further from this Hiſtory before us, Brethren, That as *Iſaac*, and not *Iſhmael*, had the Promiſe entailed upon him and his Poſterity, of inhabiting the Land of *Canaan*; ſo we Chriſtians are made Heirs of eternal Life: Nay, we may carry on the Allegory of this Hiſtory further; *viz.* That as *Iſhmael*, *Abraham*'s carnal Son, grieved the ſpiritual one *Iſaac* by deriding him, *Gen.* 21. 3. ſo the carnal Jews do at this day torment and perſecute the Chriſtians. But what does this Hiſtorical Relation in Holy Writ further ſay? Why, there it is recorded, that when *Sarah* ſaid, *Caſt out this Bond-woman and her Son, for the Son of this Bond-woman ſhall not be heir with my Son* Iſaac; God Almighty was pleaſed to affirm her Judgment therein, and to command *Abraham* to *hearken unto her Voice, for in* Iſaac *ſhall thy ſeed be called*, Gen. 21. 10, 12. Now as *Iſhmael* was caſt out, ſo ſhall all the Jewiſh Ceremonies be aboliſhed; and we Chriſtians be in God's peculiar Favour, as being his ſpiritual Sons, and not the Sons of that ſlaviſh Mother the Jewiſh Church, who is condemned to the Drudgery of ſo many Ceremonies.

*PARAPHRASE*

# *The Fifth Sunday in LENT.*

## *The GOSPEL.* S. JOHN VI. 1.

I. JEſus went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. II. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. III. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here, which hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. IV. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

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# * The fifth [g] Sunday in *LENT.*

## *The COLLECT.*

WE beſeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodneſs they may be governed and preſerved evermore, both in body and ſoul, through Jeſus Chriſt our Lord. *Amen.*

*The*

*PARAPHRASE on the GOSPEL.* S. John VI. 1.

I. Our Bleſſed Saviour paſſed over the Sea, or Lake of *Galilee*, otherwiſe called the Sea of *Tiberias*, from a Town ſituated upon it, to the Shore which is oppoſite to *Capernaum* and *Jeruſalem*: whither a great number of People followed him, partly excited by curioſity of ſeeing ſome great Miracle done, by a Perſon whoſe Fame had filled all the Country upon that account; and partly to receive Benefit by him, in having their Diſeaſes cured. But, whilſt the People were either paſſing over the Lake by Ship to him, or going round about by Land, our Saviour, with his Diſciples, retired for ſome time into a Mountain, partly to refreſh themſelves by a pleaſant Retirement, and partly for the better Inſtruction of the Diſciples. Now this happened a little before the Paſſover of the Jews, which was the third after our Saviour's Baptiſm. II. Some time being ſpent in the Mountain, our Saviour looking about, eſpied a vaſt ſwarm of People moving towards him; and having a mind to try the Faith of *Philip*, one of his Diſciples, which he had found ſometimes to be a little wavering, he ſpake to him thus: *Philip* (ſays he) Can you tell where we may buy Proviſions to entertain all this number of People, which you ſee here coming to us? Strange! Sir, replied he, that you ſhould talk of entertaining this Multitude. If you were to lay out Ten-pounds only in Bread, (as ſo much is not to be procured in this hilly Country) every one of them would hardly have a Mouthful. III. Another of the Diſciples, *Andrew* the Brother of *Peter*, thinking that our Lord did deſign ſomething very extraordinary by this Queſtion put to *Philip*, told him, That there was a Boy that had five Barley Loaves and two ſmall Fiſhes to ſell, which they had ſome thoughts of buying for their own eating; but he preſumed they would ſignifie very little for the entertaining ſo vaſt a Multitude. With that our Saviour gave Command to his Diſciples, to make the Men ſit down upon the Graſs in Companies; it being a large green Field, and fit for that purpoſe. And there were five thouſand Men only that were ſo diſpoſed, *Matth.* 24. 21. Then our Saviour taking the Loaves into his hand, and craving a Bleſſing, as he conſtantly did before Meals, diſtributed the Loaves among his Diſciples, and the Diſciples among the ſeveral Companies, it ſtill encreaſing in their hands as they delivered it out. The ſame was done as to the Fiſhes, till all of them had their Bellies full, and none of them were willing to eat any more. IV. After the Meal was over, and every one well ſatisfied, our Saviour, to ſet his Diſciples an Example of Parſimony, and that they ſhould not continually depend upon his Power of working Miracles for finding them with Proviſions, bids them gather up the Fragments which remained; for, he was unwilling that any good Food ſhould be loſt. And when they were gathered all together, they filled twelve Bread-baskets, juſt the number of the Apoſtles, a ſufficient Burthen for each of them to carry. This was ſo great and ſo plain a Miracle, as made all the Beholders thereof to conclude, that this was certainly the Meſſias who was expected to come into the World, who did greater Miracles than their Legiſlator *Moſes*.

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*VARIOUS READINGS.*

* Introit.

Save me, O God, for thy name ſake, *&c.* Pſal. 54.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

*NOTE.*

(g) This Sunday was called by the Greeks κυριακὴ πέμπτη τῶν ἁγίων νηστειῶν, *the fifth Sunday of the holy Faſts.* The Latins call it, *Dominica de Lazaro, the Sunday of Lazarus.* Others *Judica*, from the beginning of the Pſalm of the Day, *Pſal.* 43.

*PARAPHRASE on the COLLECT for the fifth Sunday in* Lent.

We beg of thee, O Almighty God, to look down with Pity and Compaſſion upon thy People which now pray unto thee; that by thy gracious Providence they may have their Bodies preſerved from all Misfortunes, and their Souls defended from Sin and Temptation: Which we ask for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARA-*

## *The Fift Sunday in LENT.*

### *The EPISTLE.* Heb. IX. 11.

I. CHriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to ſay, not of this building; neither by the blood of goats and calves; but by his own bloud he entred in once into the holy place, having obtained eternal redemption for us. II. For if the blood of bulls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the bloud of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? III. And for this cauſe he is the Mediatour of the new teſtament, that, by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

### *The GOSPEL.* S. John VIII. 46.

I. JEſus ſaid, Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory; there is one that ſeeketh and judgeth. Verily, verily, I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater than our father Abraham, which is dead: and the prophets are dead: whom makeſt thou thy ſelf? III. Jeſus anſwered, If I honour my ſelf, my honour is

*PARAPHRASE on the EPISTLE.* Heb. IX. 11.

I. Our bleſſed Saviour Chriſt being come into the World, and made a High Prieſt (not like the Jewiſh ones, who by their Sacrifices procure only temporary Bleſſings,) but to purchaſe for us a future ſtate of Happineſs, by virtue of a nobler and more perfect Diſpenſation than the Moſaical; which is a moſt exquiſite Building erected by God himſelf, not like that of the Jewiſh Tabernacle, in which ſo much human Manufacture, and ſo many carnal Ordinances, intermixed; not by offering a Sacrifice by the Effuſion of the Blood of Goats and Calves, as the Old Law required, *Lev.* xvi. but has made an Atonement by his own Blood; not entering into the holy Sanctuary once in a Year, *to make an atonement for the Congregation*, ver. 33. as the Jewiſh High Prieſt did, but once for all entered into Heaven, which that former Entrance of the Prieſt was a Type of, having procured an Atonement for ever for the Sins of all Mankind by his Death, not frequently repeated, as in the Jewiſh Sacrifices, but once undergone. II. For if Perſons who were under a legal Uncleanneſs, by which the Body only was defiled, might be by the Old Law purged therefrom by being ſprinkled by the Blood of Bulls, Cows, and Goats, which were only irrational Animals, *Numb.* xix. moſt certainly the Blood of Chriſt, who was not only an Offering without blemiſh in his Body, as the legal Sacrifices ought to be, *Lev.* xxii. 20. and was utterly void of all Sin and moral Impurity likewiſe, but had the eternal Deity united in his Perſon; I ſay, moſt certainly the Blood of ſo great and holy a Perſon ſhall cleanſe even your Souls from Sin, as the other Offerings did from legal Pollutions of the Body; that you may be enabled to pay an acceptable Service to the one and true God as you ought to do. III. Upon this account it pleaſed our bleſſed Saviour, to interpoſe himſelf as a Mediator between God and Man, for the eſtabliſhing a new Covenant; that thoſe Sins might be forgiven by God, which by the Tenour of the firſt Covenant were not remiſſible; that they who are called to the Profeſſion of Chriſtianity, and are under the Privileges of the Goſpel-Covenant, might receive the Reward of eternal Happineſs, which is promiſed under this Covenant, 1 *Tim.* 4. 8. *Heb.* 8. 6.

*PARAPHRASE on the GOSPEL.* S. John VIII. 46.

I. Our Saviour Chriſt being in the Temple-Courts with ſome of the Jews, who queſtioned the Truth of his Miſſion, ſpake thus: You deny that I am ſent by God, and arraign me of the fouleſt of Crimes, Impoſture; and yet I defie any of you to convince me of it: But if the Doctrine which I preach, and the Character which I lay claim to, be true; what Reaſon is there that you do not believe what I ſay? All good Men, whoſe hearts God diſpoſes to be of an unprejudiced and docible Temper, do readily hear and embrace thoſe pious Diſcourſes which tend to the Honour and Glory of God, ſuch as mine are: But the Reaſon why you deſpiſe and undervalue them, is, becauſe you are of a Nature averſe to the divine Truths. The Jews replied, Now you plainly make our Words good concerning you, that you are a Man of the wicked and Latitudinarian Principles of the Samaritans, holding not only their Heretical Tenets, but aſſerting with them, that Men may be ſaved out of the Jewiſh Church; and that beſides, you are a wild Enthuſiaſt, or perhaps actuated by ſome wicked Spirit. II. Our Saviour anſwered: As to Samaritaniſm, that is only a hard Word which you are pleaſed to make uſe of to ſully the Character of the beſt Men; and therefore I do not think it worth my while to defend my ſelf from that which you yourſelves do not really think me guilty of. As to Enthuſiaſm or Madneſs, you have no other Reaſon to impute this to me, but only becauſe I have an extraordinary Zeal for God's Honour; which indeed you diſhonour me for, but have rather much greater Reaſon to reſpect me. If I were that falſe Prophet which you would have me to be, I ſhould be ſeeking all Opportunities of advancing my own Honour; which by a view of the whole Tenour of my Life and Converſation, 'tis plain I do not: And I doubt not but God will find ways to vindicate my Honour, and revenge the Indignities which are offered to his injured Ambaſſadors, as he has formerly done, 2 *Chr.* 24. 22. But I tell you plainly, that as little as you value me, ſuch I am, that whoſoever ſhall obſerve the Rules of my Religion, ſhall not be under the Power of Death, but ſhall enjoy a bliſsful Immortality to all Eternity. The Jews taking his Meaning to be, that his Followers ſhould not die, returned upon him thus: Now we are certain that thou art mad, or poſſeſſed; for, ſince *Abraham* and the Prophets, and all the great Men of Antiquity, are dead, How ſhould you, and your Followers only, have a Privilege not to die? Do you take yourſelf to be more in favour with God, than theſe extraordinary Perſons? and yet all theſe are dead. I pray what are you, that you ſhould pretend to beſtow ſuch Benefits upon your Followers, which God did not think fit to afford to his chiefeſt Favourites and Friends? III. To this our Saviour

is nothing; it is my Father that honoureth me, of whom ye ſay, that he is your God; yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar like unto you; but I know him, and keep his ſaying. Your Father Abraham rejoyced to ſee my day, and he ſaw it, and was glad. IV. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily, verily I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple.

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## * The [b] Sunday next before *EASTER.*

### *The* COLLECT.

ALmighty and everlaſting God, who of thy tender love † towards mankind, haſt ſent thy Son, our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer death upon the croſs, that all mankind ſhould follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and alſo be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

*The*

viour replied, If I myſelf only ſhould ſpeak in my own Honour, I could not ſo readily expect you to credit what I ſay; but it is God, my Father, who gives Teſtimony to my Doctrine, by confirming it by the Miracles which you ſee me work; that God whom you appropriate to yourſelves as your particular God: But as familiar as you make with him, you are not ſo ſufficiently acquainted with him, as to underſtand his Teſtimony which he gives of me; but I am better acquainted with him, as having a cloſer Union with the Divine Nature; which is a great Truth I muſt not deny, as you do this and many others: Nay, my Knowledge of him is demonſtrated, by more readily obeying his Commands than you do. And as for *Abraham*, though he was a very great and holy Perſon, he was exceedingly rejoiced to ſee that I ſhould be born into the World; meaning that time when it was revealed unto him, that in his Seed, of which the Meſſias ſhould come, *all the Nations of the Earth ſhould be bleſſed.* IV. The Jews, who underſtood his Words only in groſs Senſe, replied, We are confident that, by your Looks, you cannot be fifty Years of Age; and not having lived out half a Century, how could you have lived in *Abraham*'s time, who flouriſhed ſo many Ages ago? But to this our Saviour anſwered again, I will aſſure you, that I had a Being long before *Abraham*. The Jews who heard this, underſtood it as his laying Claim to the Divinity, or at leaſt to be an impairing the Honour of their great Progenitor *Abraham*; and being highly enraged, eſſayed to ſtone him, which was the Puniſhment due to Blaſphemers, as they took him to be: But our Saviour took care to hide himſelf among ſome of the Multitude, who were his Friends; and ſo he eſcaped the Fury of his Adverſaries.

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*VARIOUS READINGS.*

Introit.

* Hear my crying, O God, *&c.* Pſal. 61.
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Edw.* 6.

† Towards Man haſt ſent our Saviour Jeſus Chriſt. O.C.P.

*NOTE.*

(*b*) *Sunday next before* Eaſter.] This Sunday is the firſt Day of the Paſſion-Week, which was a time of very great Devotion and Eſteem in the ancient Church. It was called by the Greeks Ἑβδομὰς μεγάλη, *the Great Week.* We find this Rule in the Apoſtolical Conſtitutions; Τὴν δὲ μεγάλην ἑβδομάδα πᾶσαν, καὶ τὴν μετ' αὐτὴν, ἀργεῖτε πᾶσαν, *Let the Holy Week, and the Week following, be kept for Holidays*, Conſtit. Apoſtol. lib. 1. cap. 33. St. *Chryſoſtom* gives us the Reaſon why it was called *the Great Week*: Μεγάλην καλοῦμεν αὐτὴν, οὐκ ὄντας μείζονας, &c. *We do not call this the Great Week, becauſe the Days of it are longer than thoſe at other times (for there are ſome Days longer than theſe;) neither becauſe they are more in number than thoſe of other Weeks (for all the Weeks of a Year are equal;) but becauſe great things were performed by our Lord in it: For in this great Week there was an end put to the long-exerciſed Tyranny of the Devil, Death was extinguiſhed, the ſtrong Man was bound, he was ſpoiled of his Arms, Sin was taken away, the Curſe was aboliſhed, Paradiſe was opened, Heaven was made acceſſible: Men were mixed with Angels, the Partition-Wall is taken away, the Rails are pulled down, the God of Peace has made Peace both in Heaven and Earth.* For this Reaſon it is called *the Great Week*; and as this is the Head of the other Weeks, ſo the Great Sabbath is the Head of this Week. *Chryſ. Hom. LXXVIII. Tom. V.* St. *Ambroſe*'s Office calls this Week by the Name of *Authentica*; and the Council of *Laodicea*, c. 46. by the Name of *the Week*, emphatically. This Sunday is alſo called ἑορτὴ βαιοφόρων, *the Feaſt of Palms.* For *Theophanes* has an Homily inſcribed, εἰς τὰ βαιοφόρων ἑορτὴν, *upon the Feaſt of Palms.* The like Compellation was given it by the Latins. It is called in *Gregory*'s Sacramentary, *Dominica de ramis Olivarum, the Sunday of the Branches of Olives.* But in St. *Ambroſe*'s Office, by *Iſidorus* and *Alcuinus* it is called *Dies Palmarum, the Day of Palms. Iſidore* ſays, *Orig. lib. 6.* that it was likewiſe called *Dominica Paſcha petentium, vel Competentium, the Sunday of the Competents, or of thoſe who ſtand Candidates for Baptiſm at* Eaſter. It was otherwiſe called, *Dominica capita lavantium*, or *Capitilavium, the Sunday of waſhing Heads.* For, as *Alcuinus* ſays, *Moris erat lavandi capita infantium qui ungendi ſunt ſabbato ſancto, ne obſervatione Quadrageſimæ ſordidati, ad unctionem accederent; it was a Cuſtom to waſh the Heads of Infants, who were to be anointed on the holy Sabbath, leſt they come to Unction with Heads ſoiled by the Obſervation of* Lent. It was likewiſe called *Dominica Indulgentiæ, the Sunday of Pardon*, becauſe the Catechumens were admitted to Baptiſm, and received Pardon for their Sins; that being an uſual Name for Baptiſm. *Cod. Theod. l. 6. Capit. l. 7. c. 204.*

*PARAPHRASE on the COLLECT for the Sunday next before* Eaſter.

O all-powerful and eternal God, who art a God of *tender Mercy*, James 5. 11. and *haſt ſent thy Son in likeneſs of ſinful Fleſh*; *Rom.* 8. 3. though he was before in the Form of God, *&c. Phil.* 2. 6. and *being found in faſhion as a man, to humble himſelf, and become obedient unto Death, even the death of the Croſs*, Phil. 2. 8. ſhewing by this the moſt unparallelled Example of Humility: We beſeech thee of thy Goodneſs to give us Grace, that we may take Copy from his Humility and Patience whilſt we continue here, and may ſhare with him in his bleſſed Reſurrection hereafter. And this we beg for Jeſus Chriſt his ſake. *Amen.*

## *The Sunday next before* EASTER.

### *The* EPISTLE. Phil. II. 5.

I. LET this mind be in you, which was alſo in Chriſt Jeſus: who being in the form of God, thought it not robbery to be equal with God: but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. II. Wherefore God alſo hath highly exalted him, and given him a Name, which is above every name; that at the Name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.

### *The GOSPEL.* S. Matth. XXVII. 1.

I. WHen the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. II. Then Judas who had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed innocent bloud. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of bloud. And they took counſel, and bought with them the potters field to bury ſtrangers in. Wherefore that field was called, The field of bloud unto this day. (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value, and gave them for the potters field, as the Lord appointed

*PARAPHRASE on the EPISTLE.* Phil. II. 5.

I. I adviſe you, my Chriſtian Brethren, that you would do your beſt to imitate that admirable Humility and Lowlineſs of Mind, which was remarkably conſpicuous in our bleſſed Lord; who enjoying the Happineſs and Glory of the Divine Nature, and being equal, in Honour and Dignity, to God the Father, as partaking of the ſame eternal God-head with him; yet he was pleaſed to evacuate himſelf of this incomprehenſible Glory, and by a low Abaſement of himſelf to take upon him not only the Nature of a mortal Man, but to become one of the meaneſt and pooreſt of that Species during his Life-time, and at laſt to die the Death of a Slave; for he was not only clothed with an human Body, and perſonally united to an human Soul, but he was pleaſed to ſubmit to Death alſo, undergoing the moſt painful and moſt diſgraceful of all Deaths, that of the Croſs. II. Which was a meritorious Cauſe that engaged God the Father, the Fountain of the Deity, to advance the human Nature of Chriſt to ſuch a moſt tranſcendent degree of Honour, as no Creature in the Univerſe beſides did enjoy; that being before perſonally united to the ſecond Perſon of the Trinity, and now with it aſcended into Heaven, he was ordered to have paid, the ſame divine Honour and Worſhip which were aſcribed to God the Father formerly; and that Angels in Heaven, and Men in Earth, ſhould adore him, and Devils in Hell ſhould tremble at his Power: Inſomuch that Jeſus Chriſt ſhould be confeſſed to be the ſupreme God, by the Tongue both of Men and Angels of all ſorts; not to the diminiſhing of the Honour of God the Father, but for the greater Diſplay of it, by his having found out ſuch a wonderful and unexpected Method for the Salvation of Mens Souls.

*PARAPHRASE on the GOSPEL.* S. Matth. XXVII. 1.

I. Our bleſſed Saviour being betrayed by *Judas* the Night preceding his Paſſion, was before Day hurried away, by the Officers who apprehended him, to *Caiaphas* the High Prieſt's Houſe; who, after having examined ſeveral Witneſſes who gave in ſome falſe and malicious Depoſitions againſt him, detained him in Cuſtody till the Sanhedrim, (or the Aſſembly of the Chief Prieſts and Elders) could be convened: And they, puſhed on by the Novelty of the Proceeding, and their Malice againſt our bleſſed Saviour, met together as ſoon as it was Day; and entering into a Debate concerning the taking away his Life, upon the Depoſitions which had been given in againſt him, in a very little time reſolved it in the Affirmative. Therefore they forthwith order him to be put in Irons, and to be led away to *Pontius Pilate* the Roman Governour of the Province; that he, by his Sentence, might ratifie their previous Judgment upon him, as a Criminal worthy of Death, upon the Articles which they had exhibited againſt him. II. Upon this, *Judas*, his traiterous Diſciple, when he ſaw that his Maſter, by his means, would be ſentenced to Death, and ſuffer accordingly; who, 'tis probable, he thought before might free himſelf by a Miracle; being confounded with the greateſt degree of Shame and Deſpair upon the Reflexion of his unparalell'd Perfidiouſneſs and Villany, run back in great Agony of Mind to the Sanhedrim, and threw down the thirty ſilver Shekels, the Bribe they had given him, before them; crying out, I have committed an unpardonable Sin, in taking away the Life of an innocent Perſon. They made him no other Reply, but, that That was a matter, which as it did not concern them, ſo he was to anſwer for it if it was true; and, That he ſhould trouble them no more about it, who were buſie about other more important Affairs. So he left with them the Money, and went aſide into ſome private place, and ſtrangled himſelf; where lying till his Body was ſwollen, his Guts forced their way through his Belly, *Acts* I. 18. The Sanhedrim having received the Money, and conſidering that it was baſe Gain, like that of the Hire of a Whore, *&c. Deut.* 23. 18. which was not to be brought into the Treaſury of the *Lord's Houſe*; they agreed to buy therewith a ſorry Piece of Ground, which a Potter had ſpoiled by digging for Earth in it to make his Wares: This being offered to Sale at a cheap rate, the Sanhedrim bought it for a Burying-place, to inter the Heathens who ſhould happen to die at *Jeruſalem*. Upon this Occaſion, that Field was called in Syriack, *Hakel Dama*, or, *The Field of Blood*. (Which thing is prophetically prefigured by two Paſſages in the ancient Prophets; the one *Jeremy*, Chap. xxii. where there is mention made of buying a Field; but particularly *Zach.* II. 12. *So they weighed for my Price thirty pieces of Silver, and the Lord ſaid unto me, caſt it unto the Potter, a goodly Price that I was prized at of them. And I took the thirty pieces of Silver,*

appointed me.) III. And Jeſus ſtood before the governour; and the governour asked him, ſaying, Art thou the king of the Jews? And Jeſus ſaid unto him, Thou ſayeſt. And when he was accuſed of the chief prieſts and elders, he anſwered nothing. Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee? And he anſwered him to never a word, inſomuch that the governour marvelled greatly. IV. Now at that feaſt the governour was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner, called Barabbas. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas or Jeſus, which is called Chriſt? For he knew that for envy they had delivered him. When he was ſet down on the judgment ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream becauſe of him. V. But the chief prieſts and elders perſwaded the multitude that they ſhould ask Barabbas, and deſtroy Jeſus. The governour anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid Barabbas. Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified. And the governour ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the bloud of this juſt perſon: ſee ye to it. Then anſwered all the people, and ſaid, His bloud be on us, and on our children. Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified. VI. Then the ſouldiers of the governour took Jeſus into the common hall, and gathered unto him the whole band of ſouldiers. And they ſtripped him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail, king of the Jews.

*Silver, and caſt them to the Potter in the houſe of the Lord.*) III. Our Saviour now being brought, as a Criminal, before *Pilate*, the Roman Governour's Tribunal, the Governour, looking upon his vulgar Habit, asked him in a ſcornful way, partly in contempt of the Perſon brought before him, and partly to reflect upon the Jewiſh Nation, whom he knew to be eager in their Expectations of a great Prince to riſe up among them; What (ſays he) art thou the Jews King, which they are in ſuch Expectation of? Our Saviour replied, I am that Perſon you mention. *Pilate* thinking he had ſome allegorical Meaning which he did not underſtand, and that there was no Danger to the Roman Government to be expected from a Man's airy Notion of a Kingdom, without Arms or Soldiers, laid no weight upon this Confeſſion, but proceeded to further Evidence againſt him. And when the Articles which the Jews had drawn up againſt him were read, and the Witneſſes to make good their Charge produced; he gave no Anſwer to them, as being frivolous and inconſiſtent, and ſuch as a wiſe and ſagacious Judge would deſpiſe. At this *Pilate* ſaid, Have you no Concern to defend yourſelf againſt theſe Accuſations, which ſtrike at your Life? But he gave no Anſwer to this neither, as knowing that there was nothing capital objected againſt him, or which could amount to the Treaſon they charged him with: Which made *Pilate* not a little amazed, to find ſo great a degree of Conſtancy of Mind, and Unconcernedneſs at Death, in a young Perſon of ſo ordinary an Education. IV. Now it had been a Cuſtom of ſome conſiderable time ſtanding, for the Governour of that Province, at the Feaſt of the Paſſover, which was the great Feſtival of the Year, out of Complaiſance to the Jews, to pardon ſome Condemned Perſon whom they ſhould nominate. And there was at that time under Sentence of Death, one *Barabbas*, a notorious Highway-man, who had done a great deal of Miſchief to the Country both by his Murders and Robbery. Wherefore he put it to their Choice, whom they would deſire to be pardoned for their ſakes, that infamous Miſcreant, who had been ſuch a Peſt to the Publick, or Jeſus, who was called the Chriſt; thinking, that though 'twas plain they had maliciouſly accuſed him, yet they would, out of pure ſhame, diſguiſe their Reſentments, and chooſe rather that Jeſus ſhould live, than ſuch a wicked and notorious Offender ſhould eſcape. But it muſt not here be omitted, that during the time that *Pilate* was upon the Bench, his Wife ſent a Meſſenger to him, earneſtly deſiring of him, not to concern himſelf in the Condemnation of that holy Prophet who was brought before him; for ſhe had that Morning, ſince he roſe, been under moſt inexpreſſible Agonies, in a Dream upon his account. V. *Pilate* having made the Propoſal to the People, of their chooſing one to be pardoned, either *Jeſus* or *Barabbas*; the Members of the Sanhedrim, who were there very active in managing the People, perſuaded them to make their Suit for *Barabbas*, and leave *Jeſus* to ſuffer. The Governour again asking them which of theſe two Criminals they deſired ſhould be pardoned, they cry out *Barabbas*. *Pilate* enquired further, What they would have done with *Jeſus*? They being ſtill under the ſame Direction, cry out unanimouſly, *Let him be crucified*. *Pilate* then began to expoſtulate the Caſe with them, telling them, that they had not proved him guilty of any Capital Offence. This ſerved only the more to enrage the furious Rabble, who ſtill cried the louder, *Let him be crucified*. *Pilate* now perceiving that his Endeavours to ſave him were to no purpoſe, and fearing that the Rabble, who already began to be mutinous, might proceed to an open Defection, was forced to give way to their Cruelty; but, according to the Cuſtom of the Jews among whom he converſed, waſhed his Hands, in token that he was not to be blamed for the condemning an innocent Perſon, but they who forced him to it. The People cry out again, We will excuſe you, O Governour, from any ſhare of the Crime, if it be any; and let this Man's Blood, if he die wrongfully, be revenged upon us and our Poſterity. Upon this he gave out an Order for *Barabbas*'s Diſcharge; and another, for *Jeſus* to be firſt ſcourged, and afterwards crucified. VI. Then ſome of the Governour's Guard, who were Lictors, or Perſons appointed to execute his Sentences, took Jeſus from the Bar before the Tribunal, and carried him into the *Prætorium*, or Court of the Governour's Palace, who invited the reſt of the Soldiers belonging to the Company, to take a ſhare in the Sport which they deſigned to make with this bleſſed, though condemned, Perſon. All this Rabble Soldiery being now gotten together, they turn all the Relation which they had heard of his Spiritual Kingdom into Mockery; taking off his uſual Cloaths, and putting on him a purple Robe, of the ſame Faſhion; as Princes uſe to wear: And for a Crown, they place on his Head a Wreath of Thorns in the Figure of a Regal Diadem; for a Sceptre, they put a Reed in his Hand, kneeling before him in a ſcornful manner, ſaying, *Long live Jeſus, King of the Jews*. When they were weary of deriding this bleſſed

Jews. And they ſpit upon him, and took the reed, and ſmote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. VII. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs. And when they were come unto a place called Golgotha, that is to ſay, a place of a skull, they gave him vinegar to drink, mingled with gall: and when he had taſted thereof, he would not drink. And they crucified him, and parted his garments, caſting lots: that it might be fulfilled, which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots. VIII. And ſitting down they watched him there; and ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that paſſed by, reviled him, wagging their heads, and ſaying, Thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thy ſelf: if thou be the ſon of God, come down from the croſs. Likewiſe alſo the chief prieſts mocking him, with the Scribes and elders, ſaid, He ſaved others, himſelf he cannot ſave: if he be the King of Iſrael let him now come down from the croſs, and we will believe him. He truſted in God; let him deliver him now if he will have him: for he ſaid, I am the ſon of God. The thieves alſo which were crucified with him, caſt the ſame in his teeth. IX. Now from the ſixth hour there was darkneſs over all the land, unto the ninthhour. And about the ninth hour, Jeſus cried with a loud voice, ſaying, *Eli, Eli, lama ſabachthani?* that is to ſay, My God, my God, why haſt thou forſaken me? Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias. And ſtraightway one of them ran, and took a ſpunge and filled it with vineger, and put it on a reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him. Jeſus when he had cried again with a loud voice yielded up the ghoſt. X. And behold, the vail of the Temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of ſaints which ſlept, aroſe, and came out of the graves,

bleſſed Perſon, they proceed to exerciſe Acts of their Cruelty upon him; ſometimes ſpitting in his Face, other times taking the Reed or Cane out of his Hand, ſtriking him over the Head with it, and by that driving the Thorns into his Temples. After this they put on his own Cloaths again, and led him away to the Place where he was to be crucified. VII. But his Croſs being too heavy to be carried by one Perſon, they lay the Tranſverſe and heavieſt part on the Shoulders of our bleſſed Lord; preſſing one *Simon* of *Cyrene*, a City in the Region of *Decapolis* in *Syria*, to lift up the long Beam of it. The place of Execution was called *Golgotha*, or the Skull-Field, receiving that Name from the Bones and Skulls of executed Malefactors, who were buried there: Being arrived here, he had a Cup offered him of medicated Drink, compos'd of ſour Wine and Bitters, which was uſed to be given to Perſons who were going to ſuffer that Death, to intoxicate their Heads, and ſtupify them, that they might bear their Pains with leſs Senſe; but our Saviour juſt taſting it, gave back the Cup without drinking. Then they nailed him to the Croſs: The Soldiers which had the Charge of the Execution, ſhared his Cloaths among them; and becauſe his upper Garments could not be conveniently divided, they caſt Lots for it, *John* 19. 23. by which that Paſſage of the Pſalmiſt was literally verified, *Pſal.*22.18. *They parted my Garments among them, and caſt Lots upon my Veſture.* VIII. The Captain who was ſent to attend the Execution, and the Soldiers who were there under his Command, ſat down, to watch him till he was dead; they having fixed an Inſcription over his Head upon the main Beam of the Croſs, containing the Matter of his Accuſation, which was, THIS IS JESUS THE KING OF THE JEWS. It muſt likewiſe be remembred, that there were two Malefactors who were condemned for Robbery, and were crucified at the ſame time, one on each ſide of him. The Jewiſh Rabble which flocked about the Croſs forgetting his late Miracles, and the beneficial Cures which he had wrought among them, now upbraided him with ſome of the trivial Articles which the Sanhedrim had given in againſt him; crying out, O you that could deſtroy the Temple, and build it again in three Days, exert ſome of this great Power now in your own Behalf, and preſerve yourſelf, which is eaſier to do than to rebuild the Temple in ſo ſhort a time: If you be the Meſſias, come down from the Croſs, and don't let a Perſon of that Power be held by thoſe Nails. Several of the Members of the Sanhedrim, whoſe Malice had drawn them thither to be Beholders of this ſad Spectacle, derided him alſo in ſuch like words: Here is a Man that talks of ſaving all the World; and yet he can't ſave himſelf from this painful and ignominious Death: If he be the Meſſias, let him come down from the Croſs; and we that are learned in our ſacred Laws and Traditions, will believe him to be ſo, as well as ſome of his few ignorant Followers: He made bold Claims to the divine Favours, pretending to be God's Son: therefore let God take down his Son from the Croſs, if he bear that fatherly Affection to him. One of the Thieves, who was crucified with him, upbraided him in like manner. IX. Now from before Twelve-a-clock, the time when he was faſtened to the Croſs, till Three-a-clock when he died, there was an unheard-of Darkneſs, the Sun being ſo obſcured, that it gave little Light to the World during that time: But about Three-a-Clock in the Afternoon, our Saviour cried out with a ſtrong Voice, uttering theſe words out of Pſalm 22, in the Syriack, then vulgarly ſpoken, *Eli, Eli, lama ſabachthani*, My God, my God, why haſt thou forſaken me? Upon the hearing theſe words, ſome of the Spectators, who being at a conſiderable Diſtance, and not hearing the diſtinct Sound of the words, fancied he called for the Aſſiſtance of *Elias*, whom the Jews expected at this time to return into the World. Then one of the Company, obſerving him in that vehement Agony, out of compaſſion to him, took a Sponge, tying it to a Stalk of Hyſop, and dipped it in the Veſſel of medicated Wine which ſtood by; and faſtening it to a Pole, or long Reed, put it up to his Mouth, that by ſucking he might refreſh himſelf. Others, more hard-hearted and malicious, made this Reflexion upon the words he then ſpoke; He calls for *Elias*, but 'tis not *Elias* will ſave him. He ſpoke a few words more with a ſtrong Voice, *viz. It is finiſhed*, and then he died. X. It is further to be obſerved, that there were ſeveral great Prodigies, which attended the Death of this divine Perſon: The great Curtain, which was drawn croſs the Temple, to skreen the Holy of Holies, was torn from the Top to the Bottom, without any viſible Hand: At the ſame time, there was a terrible Earthquake, not only in *Judea*, but in great part of the World beſides,

graves; after his reſurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jeſus, ſaw the earth-quake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the ſon of God.

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## Munday before *EASTER*.

### *For the EPISTLE.* Isai. LXIII. 1.

I. WHO is this that cometh from Edom, with died Garments from Bozrah? this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? II. I that ſpeak in righteouſneſs, mighty to ſave. III. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-preſs alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their bloud ſhall be ſprinkled upon my garments, and I will ſtain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. IV. And I looked and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought ſalvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth. V. I will mention the loving kindneſſes of the Lord, and the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving kindneſſes. For he ſaid, Surely they are my people, children that will not lie: ſo he was their Saviour. In all their affliction, he was afflicted, and the angel of his preſence ſaved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought againſt them. VI. Then he remembred the days of old, Moſes and his people, ſaying, Where is he that brought them up out of the

beſides, which tore many rocky Hills in pieces, and opened the Monuments of the Dead; making way for ſome of them to come out of their Graves ſoon after, to accompany Chriſt in his Reſurrection, who at that time appeared to ſeveral in *Jeruſalem*. Now when the Captain, and ſome others of the Soldiers which were under his Command, took notice that this terrible Storm happened juſt at our Saviour's expiring, and that the wonderful Darkneſs preceded it, they were under the greateſt degree of Conſternation; ſaying among one another, 'Tis to be feared that the divine Vengeance will proſecute us, for being Miniſters of the Jews Cruelty towards this excellent Perſon, who was certainly of that divine Original, which he laid claim to.

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*NOTE.*

(*i*) *Munday before.*] This Week, from the extraordinary Devotion of the Church in it, was called, The *Great Week*, and the Holy Week, and was ſo anciently obſerved, that the Obſervation thereof is attributed to the Apoſtles. *Epiph. ad Audian.*

*PARAPHRASE on the EPISTLE.* Iſai. LXIII. 1.

*The Prophet having in a Viſion repreſented to his Imagination, a Perſon in a remarkable Habit, coming in great haſte towards him, he addreſſes himſelf to the Perſon ſo repreſented, which is ſuppoſed to be the Meſſias, in this manner.* I. Who is this extraordinary Perſon whom I ſee coming from the Country of *Idumæa*, and as it were from *Bozra*, a principal Town thereof, having his Cloaths died, as it were, with Spots of Red upon them? Who is this Perſon whom I ſee arrayed with ſuch a reſplendent Coat of Male, making up towards me with large and haſty Steps? *The Perſon who appeared made Anſwer to this Queſtion, in this manner.* II. He whom you view with ſo much Eagerneſs and Admiration, is the Meſſias, who will ſhortly publiſh a Religion of the moſt holy and *righteous* Doctrines; and being veſted with the Omnipotence of the divine Nature, have Power to confer eternal *Salvation* upon thoſe who diligently obſerve my Laws. III. *To this the Prophet replied,* What is the Reaſon of thoſe Red Spots which appear upon thy Cloaths, which make them look like thoſe of one who treads in a Wine-Fat, being diſcoloured by the Red Juice of the preſſed Grape? *The Perſon, who appeared in the Viſion, made Anſwer:* 'Tis true, I have been treading in a Wine-Fat, and that alone by my ſelf; for this is an apt Reſemblance of my ſingle Suffering upon the Croſs for the Sins of all Mankind; and by this Action I ſhall ſubdue the Devil with his Accomplices and all other Enemies of my ſpiritual Kingdom, as effectually as any temporal Conquerour vanquiſhes his Oppoſers, and wades through their Blood which flows over the Field of Battle. For, the time which has been long ſince determined for the Redemption of the World will ſhortly come on, when I ſhall obtain an entire Victory over all the Oppoſers thereof. IV. Now upon taking a View of thoſe who could have any Pretence to be Sharers in this Redemption, I found that it was performed by myſelf alone, without the Aſſiſtance of any other; being ſupported therein by the Power of my own eternal Nature, and my great Zeal and Concern for the Souls of Men. And to make way for this, I will ſubdue all that make Oppoſition to this great Deſign, with as much Force as a victorious Soldier beats down his Adverſary to the Ground, and tramples upon him there. V. And here I cannot forbear to lay hold of an Opportunity of praiſing the Divine Goodneſs for the many particular Favours which God has been pleaſed to confer upon the Nation of the Jews, during the Series of many Ages: For God openly declared, that they ſhould be his People who ſhould worſhip him the true God only, and not like the Gentiles, who pay a *lying* Worſhip to Idols: And this was the Reaſon that he ſo frequently delivered them from ſuch eminent Dangers which they were in. When they were under any great Affliction, God himſelf ſeemed to take their Trouble to Heart; and during the Succeſſion of many Ages he defended them, with as much Tenderneſs as a Nurſe does the Child which ſhe carries in her Arms. VI. Then the Perſon repreſented in the Viſion proceeded in his Diſcourſe, and gave ſome particular Inſtances of God's miraculous

the ſea with the ſhepherd of his flock? Where is he that put his holy ſpirit within him? that led them by the right hand of Moſes, with his glorious arm, dividing the water before them, to make himſelf an everlaſting Name? That led them through the deep as an horſe in the wilderneſs, that they ſhould not ſtumble? as a beaſt goeth down into the valley, the ſpirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people to make thy ſelf a glorious Name. VII. Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory: Where is thy zeal, and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained? Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou O Lord, art our Father, our redeemer, thy Name is from everlaſting. VIII. O Lord, Why haſt thou made us to erre from thy ways? and hardned our heart from thy fear? Return for thy ſervants ſake, the tribes of thine inheritance. The people of thy holineſs have poſſeſſed it but a little while: our adverſaries have troden down thy ſanctuary. We are thine, thou never bareſt rule over them; they were not called by thy Name.

## *The* GOSPEL. S. Mark XIV. 1.

I. After two days was the feaſt of the paſſover, and of unleavened bread: and the chief prieſts and the Scribes ſought how they might take him by craft, and put him to death. But they ſaid, Not on the feaſt-day, leſt there be an uprore of the people. II. And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman, having an alabaſter-box of ointment of ſpikenard, very precious, and ſhe brake the box, and poured it on his head. And there were ſome that had indignation within themſelves, and ſaid, Why was this waſt of the ointment made? For it might have been ſold for more than three hundred pence, and have been given to the poor: and they murmured againſt her. And Jeſus ſaid, Let her alone, why trouble you her? ſhe hath wrought a good work on me. For ye have the

culous Preſervation of the Jewiſh Nation in former times, in theſe or the like words: Is not God the ſame Almighty God ſtill, as when he conducted them and their Leader *Moſes* through the Sea? Can't he afford another Perſon as powerful Influxes of his Spirit, and endow him with as conſtant a Power of working Mracles as he did *Moſes*? No one can doubt of this, who conſiders, That it was through the Efficacy of the Divine Power, (God thereby having wiſe Deſigns to diſcover that he was the only true God,) that at the waving of *Moſes*'s Rod the Waters of the Red-Sea retired on each ſide. For God provided for the Safety of his People as they were paſſing over the Sea-Sands, and afterwards over the barren Wilderneſs, conducting them with as much Security, as a Horſe that is led in the hand of a careful Groom, and afterwards lodged them in the Country of *Canaan*, as much to their Satisfaction, as it is for Cattel, after hard Labour, to be depaſtured in a green Meadow; thereby acquiring to himſelf extraordinary Fame among all the Gentile Nations round about. VII. When the Perſon repreſented in the Viſion had made an end of ſpeaking, I thus addreſſed myſelf to God in Prayer. O our gracious God, I beſeech thee to look down with an eye of Compaſſion from Heaven, which is the Seat of thy Majeſty, and where thy eſſential Glory does chiefly diſplay itſelf, upon the Calamities of thy People, and work their Deliverance. And ſince we ſee ſuch a Torrent of Misfortunes breaking in upon us, our Church and Nation has reaſon to expoſtulate with thee, O great God; Where is thy wonted Love and Affection, where is thy Almighty Power which thou waſt wont formerly to exert on our behalf? What can put a Bar to theſe infinite Perfections of thine? Moſt certainly thou doſt ſtill bear the ſame paternal Affection to us: Though our great Progenitors *Abraham* and *Jacob*, being removed to another State, ſhould be diveſted of their natural Affection to their Offspring; though at ſo remote a diſtance they ſhould not have a Cognizance of our human Affairs, nor be able to relieve us under our Misfortunes; yet thou, our Father by Creation, haſt the tenderеſt Regard to us thy poor Creatures; thy Goodneſs diſpoſes thee to redreſs our Misfortunes, and thy everlaſting Power furniſhes thee with Ability to do it. VIII. Why haſt thou, by thy withdrawing thy Grace and Favour from us, ſuffered us to fall into ſuch a Degeneracy of Manners, as to pull down thoſe heavy Judgments which we foreſee muſt befal us? I beg of thee, that thou would'ſt afford us a freſh Experiment of the Kindneſs which thou beareſt to thy choſen People, the twelve Tribes of the Jewiſh Nation. We have poſſeſſed the Holy Land but a little while, in compariſon of that perpetual Inheritance which we expected to have enjoyed therein: And now we find, that our Idolatrous Enemy will profane and deſtroy the Holy Temple, where thou the only true God art worſhipped. Indeed theſe thy Judgments are unſearchable, ſince thou indulgeſt ſuch Favour and Succeſs to our wicked Adverſaries, and doſt viſit us, whom of all the People of the World thou haſt been pleaſed to enlighten with a Knowledge of thy true Worſhip, with ſuch afflicting Calamities.

### *PARAPHRASE on the GOSPEL.* S. Mark XIV. 1.

I. Our Saviour being with his Diſciples, on the *Tueſday* in the Afternoon of the Week wherein he ſuffered, and the Paſchal-Week commencing two Days after, the Members of the Sanhedrim were in a Conſultation how they might get him into Cuſtody, by ſome ſly and private way, which the People might know nothing of, and after that to procure him to be condemned and executed. However, they thought it not convenient to enterprize this during the Feaſt of the Paſſover, for fear the People, to whom he ſeemed yet very dear, might make a Riſing for his Reſcue, during that mighty Concourſe. II. Now ſome time, whilſt our Saviour continued in this Place, which was *Bethany*, a Village not far diſtant from *Jeruſalem*; he being one day at Dinner, a devout Woman, of the number of his Followers, *viz. Mary Magdalen*, John 12. 3. having in her Poſſeſſion a Bottle of very rich Perfume, ſuch as Perſons of the beſt Quality uſed to have their Hair anointed with at Feſtival Times, ſhe broke the Vial over his Head, ſhedding the fragrant Perfume upon it, in token of her great Reſpect to him, Upon this, one of the Diſciples, *viz. Judas*, *Joh.* 12. 4. endeavoured to perſuade ſome of the reſt that this was an Act of very great Profuſeneſs, foraſmuch as this Vial of Perfume might have been ſold for three or four Pound, which would have been a conſiderable Charity to have given to the Poor; Which Objection having ſome force with a few of the Diſciples, they joined with him in cenſuring the devout Woman, for this Reſpect ſhewed to our bleſſed Lord. Upon this our Saviour took them up, bidding them to be more moderate in their Cenſures upon her; ſeeing what ſhe had done was a good and pious Action, and by no ways blame-worthy. For, as for the Kindneſs to the Poor, which ſome of you ſeem to prefer above all others, theſe Perſons you will have longer with

the poor with you always, and whenſoever ye will, ye may do them good: but me ye have not always. She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying. Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of for a memorial to her. III. And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them. And when they heard it, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him. IV. And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover? And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him. And whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he will ſhew you a large upper room furniſhed, and prepared, there make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover. And in the evening he cometh with the twelve. V. And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, one of you which eateth with me, ſhall betray me. And they began to be ſorrowful, and to ſay unto him, one by one, Is it I? And another ſaid, Is it I? And he anſwered and ſaid unto them, It is one of the twelve that dippeth with me in the diſh. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the ſon of man is betrayed: good were it for that man if he had never been born. VI. And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he ſaid unto them, This is my bloud of the new teſtament, which is ſhed for many. Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had ſung an

with you than you will have me; and you may have many convenient Opportunities whilſt you live to befriend them, but 'tis not very long that I ſhall be with you. This good Woman has done me a very diſtinguiſhing Honour, and above what could be expected from her; nay, perhaps, there may be ſomething more ominous in this Action, than you are aware of: ſuppoſe that theſe are the Aromaticks that are to perfume my Body to the Grave; I hope in this caſe you will not think the Charge too much to be laid out upon your dying Maſter, ſince 'tis the Faſhion to be ſo profuſe in this Expence, upon every ordinary Corps. But one thing I will aſſure you of, that whereſoever, throughout the whole World, the Goſpel ſhall be preached, (as it ſhall ſome time or other be preached all over it) this very Action of this devout Woman ſhall be ſo far from being condemned, that it ſhall be celebrated as a Monument of her extraordinary Piety. III. Not long after this, *Judas*, who was ſurnamed *Iſcariot*, (either from the Syriack word *Scherjut*, which ſignifies *a Bag*, or from the Town *Cariotum*, where he is ſuppoſed to be born, which Name was given by way of diſtinction, to mark him out from the other *Judas*, the Brother of *James*,) he being one of the twelve Diſciples, offered his Aſſiſtance to the Sanhedrim, to betray his Maſter into their hands. This inclined them to alter their former Reſolutions, of not taking him into Cuſtody at the Paſchal Seaſon; but being glad of ſo unforeſeen an Opportunity, gave him a Sum of Money as a Reward for his Treachery. IV. The firſt Day of the Paſchal Week was now began, in which the Paſchal Lamb was killed and conſecrated at the Altar: When one of his Diſciples ask'd him at what Place they ſhould make Preparation to partake of the Paſſover, it being now high time to make the proper Diſpoſitions for that Ceremony? With that, he diſpatches two of his Diſciples, *Peter* and *John*, with Command that they ſhould go to *Jeruſalem*, where they ſhould be no ſooner arriv'd, but that they ſhould meet a Man carrying a Pitcher of Water; and that they ſhould follow after this Perſon to the Houſe whither he is going; and then enquiring for the Maſter of that Family, to deliver this Meſſage: Our Maſter bid us to ask you, which was the Room where he and his Diſciples ſhould eat the Paſſover in? And upon this he ſhall lead you into a Great Room above-ſtairs, with a Table ready ſet out, and Couches about it to lie down upon: do you get the Paſchal Lamb ready to be eaten by us in this Chamber. Theſe two Diſciples being arrived at *Jeruſalem*, found all things to occur, as our Saviour had foretold; preparing the Paſchal Lamb, and making the other neceſſary Diſpoſitions for that Solemnity. And when it grew towards night, our Saviour, with the reſt of his Diſciples, came to the forementioned place. V. Whilſt they were at Supper, our Saviour ſaid to them, I muſt now inform you of one Particular, which will not a little ſurprize you; there is one of you that is at this preſent eating with me at the Table, who ſhall betray me to the Sanhedrim. This occaſioned a very great Damp upon their Spirits; and everyone of them being willing to purge himſelf from the Suſpicion of ſuch a Crime, cried out by turns, *I hope, Sir, it is not I*? Our Saviour replied, I told you before, that the Traitor was one who ſat at the Table; I will now be more particular, and tell you, that he is one of thoſe that is eating out of the ſame Diſh with me. Indeed it is determined, for wiſe and great Ends, that I the Meſſias muſt die, as the Scriptures have predicted, but that ſhall not excuſe the wicked Man who betrays me; for ſuch a ſad degree of Woe and Miſery attends him, as a Puniſhment of his Crime, that a ſtate of Non-exiſtence would be far more eligible than his Being. VI. Before Supper was ended, our Saviour, deſigning to inſtitute a new Sacrament in lieu of the old Paſchal Rite, took a Piece of Bread into his hands; and, by a ſhort Prayer bleſſing it, in ſolemn manner he broke it, delivering to every one of them a Piece in this form of Words, *Take, eat, this is my Body*; alluding to the Words of the Inſtitution of the Paſſover, which he ſet up this Rite in lieu of, *Thus ſhall ye eat it, it is the Lord's Paſſover*, Exod. 12. 11. In like manner he took a Cup of Wine into his Hands, conſecrating that likewiſe by a Prayer, he delivered it into their Hands ſeverally, every one of all the Company drinking thereof: He pronouncing to them Words to this effect; *This* [Wine which I here deliver to you] *is* [a Repreſentation and Conveyance of the Benefits of] *my Blood* [which is the Sanction] *of the New Teſtament* [or Covenant which God has been pleaſed to agree to enter into with Mankind] *which is* [ſhortly to be] *ſhed* [not for the Jews only, as God's peculiar Favourites, but] *for* [the] *many*, [or more numerous Gentiles.] And now I have done this, I will aſſure you, that I ſhall not drink any more Wine till after my Reſurrection; when I ſhall have received my Kingdom from God;

an hymn, they went out into the mount of Olives. VII. And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered. But after that I am riſen, I will go before you into Galilee. But Peter ſaid unto him, Although all ſhall be offended, yet will not I. And Jeſus ſaith unto him; Verily I ſay unto thee, that this day, even in this night, before the cock crow twice, thou ſhalt deny me thrice. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all. VIII. And they came to a place which was named Gethſemani, and he ſaith to his diſciples, Sit ye here, while I ſhall pray. And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy, and ſaith unto them, My ſoul is exceeding ſorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were poſſible the hour might paſs from him. And he ſaid, Abba, father; All things are poſſible unto thee; take away this cup from me: nevertheleſs, not what I will, but what thou wilt. IX. And he cometh and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldſt not thou watch one hour? Watch ye and pray, leſt ye enter into temptation: the ſpirit truly is ready, but the fleſh is weak. And again he went away, and prayed, and ſpake the ſame words. And when he returned, he found them aſleep again, (for their eyes were heavy) neither wiſt they what to anſwer him. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the hour is come; Behold the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand. X. And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords, and ſtaves, from the chief Prieſts, and the Scribes, and the Elders. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead him away ſafely. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter,

God, I may drink ſome again. And after having ſung an Hymn, which was uſual at the Celebration of the Paſſover, he went over the Brook *Cedron*, John 18. 1. to the Foot of the Mount of *Olives*. VII. And then our Saviour told them, that in that very Night they ſhould all of them make a very great Defection from their Duty towards him; for, to uſe the Words of the Prophet *Zachary*, *I will ſmite the Shepherd, and the Sheep ſhall be ſcattered, i.e.* You ſhall all of you cowardly forſake me, when you ſhall ſee me in Danger. *Peter* diſdaining to be accuſed with the reſt of ſo much Perfidiouſneſs, declared, that if all the other Diſciples ſhould forſake their Maſter, yet he ſingly by himſelf would ſtick to him. Our Saviour obſerving he had too great a Confidence in his own Strength, replies upon him, Well! *Peter*, as forward as you are in aſſerting your Fidelity towards me, and your Courage to ſuffer for my ſake; before the ſecond Cock-crowing, *viz.* the Break of Day, you ſhall thrice perfidiouſly deny me to be your Maſter. This ſerved only to raiſe his Spirit, and the Aſſurance of his Sincerity and Courage, the more; provoking him to declare, That he would chooſe rather to die with him than to deſert him. The like Proteſtation, after *Peter*'s Example, was made by the reſt. VIII. They then went into a publick Garden, called *Gethſemani*; and here our Saviour ordered his Diſciples to ſit down, whilſt he retired a while from them to perform ſome private Devotions which he was at that time willing to pay to God; taking with him only *Peter*, *James*, and *John*, his three moſt beloved Diſciples, to be Witneſſes of his Agony: and then he appeared to be under the moſt inexpreſſible Grief and Anguiſh of Mind, declaring to them, that his Soul was ſurrounded with Sorrow, and that he was ready to die with it: I beſeech you therefore, my dear Friends (ſays he) to tarry in the Place you are now in, for ſome time; and though I perceive you are inclinable to Sleep, yet I would have you a while keep yourſelves waking. And going from them a few Paces, he, in the humbleſt Poſture of Devotion, fell proſtrate upon the Earth, praying, among other things, in particular, That he might be excuſed from the terrible Puniſhment which he was to undergo, if there were any Poſſibility of it: For O my eternal Father (ſays he) all things are poſſible to thee which are not, for juſt Reaſons, decreed by thee to be otherwiſe; therefore I pray thee, if there can be any way found to remove this bitter Cup from me, let me not drink it; but if thy Will, which is grounded upon the juſteſt Reaſons, has reſolved it muſt go down with me, I ſubmit to thy Pleaſure. IX. After this, coming back to his three Diſciples, whom he had left at a ſmall diſtance from him, he found them aſleep notwithſtanding his late Injunction to the contrary; wherefore he addreſſing himſelf to *Peter*, who had lately made ſuch Proteſtations of his Fidelity and Obedience, What, Can ſuch a faithful Diſciple as *Simon* ſleep contrary to his Maſter's expreſs Command? Methinks one Hour's want of Sleep were but a poor Requital of all the Pains I have laid out upon you. However, I will take occaſion, upon this Neglect of yours, to leave with you theſe Obſervations, which may do you and others Service when I am gone from you: Firſt, Watchfulneſs and Prayer are the beſt Security againſt the Devil's Temptations: Secondly, Good Reſolutions are oftentimes honeſtly taken up; but, through the Frailty of human Nature, are but careleſly proſecuted. With that he retired the ſecond time, and prayed the ſame Prayer again. Upon his Return, he found them aſleep likewiſe a ſecond time, for they were very drowſy, and could not keep their Eyes open; but perceiving their Maſter by them again, they were perfectly aſhamed of themſelves, and under that Confuſion could not tell what to ſay to him. And after having prayed a third time, he returned to them as before, and ſpoke to them in theſe Words: For all the Service which you can do me now by your watching, you may ſleep on as long as you pleaſe; I ſhould not now have any more need of your watching, though you had performed it with more Exactneſs than you have done: The time of my Suffering is come; and, what you have always been loth to believe, the Meſſias is to be delivered into the Hands of unbelieving Heathens, to be put to Death by their Authority. The Wretch which betrays me, with his Confederates, is juſt upon us: Come, riſe up, let us courageouſly meet them; and let us not cowardly ſtay here till they come up to us, as if we were afraid of the Death which they deſign to inflict upon us. X. It was not very long after his having ſpoken theſe Words, but into the Garden comes *Judas*, with a numerous Rabble after him, ſome Soldiers of the Garriſon armed with Swords, but more of the Town-Mob. with Staves; all which had been gotten together by the Sanhedrim. Then the Soldiers, who were the more powerful part of this Company, and which the Jews moſtly depended upon, not knowing Jeſus, as having never been at his Sermons; *Judas* agreed upon a Sign to give them, how to diſtinguiſh Jeſus by; for (ſays he) the Perſon whom I ſalute is the Man whom you are to take into Cuſtody. Thus being come into the Garden, he goes directly up to our Saviour, and cried Maſter, Maſter, and then kiſſed him.

maſter, and kiſſed him. And they laid their hands on him, and took him. XI. And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high Prieſt, and cut off his ear. And Jeſus anſwered, and ſaid unto them, Are ye come out as againſt a thief, with ſwords and with ſtaves, to take me? I was dayly with you in the temple, teaching, and ye took me not: but the Scriptures muſt be fulfilled. And they all forſook him, and fled. And there followed him a certain young man having a linen cloth caſt about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked. XII. And they led Jeſus away to the high Prieſt, and with him were aſſembled all the chief Prieſts, and the Elders, and the Scribes; and Peter followed him afar off, even into the Palace of the high Prieſt: and he ſat with the ſervants, and warmed himſelf at the fire; and the chief Prieſts, and all the councel ſought for witneſs againſt Jeſus to put him to death, and found none. For many bare falſe witneſs againſt him, but their witneſs agreed not together. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days, I will build another made without hands. But neither ſo did their witneſs agree together. XIII. And the high Prieſt ſtood up in the midſt, and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But he held his peace, and anſwered nothing. Again the high Prieſt asked him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed? And Jeſus ſaid, I am; and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. XIV. Then the high Prieſt rent his clothes, and ſaith, What need we any further witneſſes? ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Prophecy; and the ſervants did ſtrike him with the palms of their hands. XV. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt; and when ſhe ſaw Peter

him. Upon that ſome of the foremoſt of the Company laid their Hands roughly upon him, and took him Priſoner. XI. But there was one Fellow, a Servant to the High Prieſt, who was more forward than the reſt, and was the firſt who laid Hands on our Saviour; which Indignity *Peter*, who ſtood by him, not enduring, drew a Sword, which he had then by his Side, and cut off the Man's Ear; which our Saviour afterwards miraculouſly reſtored, *Luke* 22. 51. Then addreſſing himſelf to the Multitude, he ſaid, Why do you come out againſt me to take me into Cuſtody like a Thief, with Swords and Staves? Why ſhould you be for apprehending me more at this time, than whilſt I preached to you in the Temple Courts, when you had as much Reaſon and as good an Opportunity to do it? But this is in order to bring on my Suffering, which was predicted by the Prophecies of *Iſaiah*, *Daniel*, and other ancient Prophets, and which muſt be accompliſhed now. When our Saviour was made Priſoner, all his Diſciples run away with Precipitation from him, fearing that the Sanhedrim would extend their Cruelty towards them likewiſe. And there being a young Man, who had left his Bed upon the Noiſe of the Tumult, out of curioſity to ſee what was done, having only a Sheet wrapped about him inſtead of his Cloaths; he being nigh the Perſon of our Saviour, the Jews taking him to be one of his Attendants, laid hold on him as one of the Diſciples: but he left the Sheet in their Hands, and fled away naked. XII. Then was our Saviour carried away before the High Prieſt, at whoſe houſe a great number of the Members of the Sanhedrim were aſſembled: But *Peter*, though full of Fear, had ſtill, out of Love to his Maſter, a Hankering to know what Iſſue his Trial would have, followed the Company at a diſtance to the High Prieſt's Palace, and ſat among the Servants in an Ante-room, by the Fire-ſide, warming himſelf, the Chill of the Night not being yet over. The Sanhedrim now were very active in picking up all the Witneſſes they could againſt him, which might convict him of a Capital Crime; but all that they could ſay would not amount to it. And though ſome ill Perſons offered falſly to depoſe ſomething more conſiderable againſt him, yet there were ſuch Inconſiſtencies in their Evidence, that they durſt not truſt the Merits of the Cauſe upon their Depoſitions. At laſt they got ſome naughty People, who perverted the Words of a former Sermon of his, which he uſed in an allegorical Senſe, concerning his deſtroying the Temple and rebuilding it in three Days; and gave it in Evidence, as if he had ſome ill Deſign of burning, or otherwiſe deſtroying, that noble Structure. But, even in theſe Depoſitions, there were Inconſiſtencies likewiſe. XIII. The High Prieſt being vexed, that all the Evidence given in againſt him amounted to ſo little, roſe up from his Chair in a Paſſion, and ſpoke to Jeſus in theſe Words; What! do you anſwer nothing in your own behalf? Do you make no Reply to theſe Accuſations? But our Saviour did not think fit to give any Anſwer to this likewiſe, as knowing the Objections to be frivolous, and not worthy of Refutation. The High Prieſt had now but one way left to convict him; and that was an Oath of Adjuration, by which he was obliged to anſwer, upon Oath, to what Queſtions the chief Magiſtrate ſhould think fit to propoſe to him. The High Prieſt reſolved to entrap him by this Method; and therefore asked him, Whether he were the Meſſias, and the Son of God, as it was ſaid he gave out to be? Our Saviour anſwered, That he was that Perſon: and, as contemptible as they look'd upon him now to be, they ſhould hereafter ſee him come in a triumphal manner to judge the World, and to be placed with the greateſt degree of Honour at the right-hand of God. XIV. Upon this the High Prieſt rent his Cloaths, according to the Cuſtom of the Aſiaticks, when they heard any thing which they had a great Abhorrence to. We need not now (ſays he) examine any more Witneſſes againſt him; for we our ſelves have heard him ſpeak Blaſphemy, which is a capital Crime by our Law. Wherefore I deſire You that are Members of this high Aſſembly to deliver your Opinions, Whether you think him guilty of this Crime or no? And they unanimouſly gave their Votes in the Affirmative; whereby he was adjudged worthy of Death, and was to be delivered over to the Roman Preſident, to affirm their Sentence if he thought it fit. Then the Rabble, who were gathered together upon that Occaſion, ſeeing he was condemned, began to make Sport with him, as they uſed to do with other condemned Perſons; ſometimes ſpitting upon him, at other times hoodwinking him, and then ſtriking him over the Face, bidding him exerciſe his Prophetick Gifts in telling who it was that ſtruck him: The Servants of the Members of the Sanhedrim, who attended upon their Maſters there, made Sport with him likewiſe, in giving him Boxes over his Ears. XV. Whilſt the Trial was carried on in a Chamber above Stairs, in the High Prieſt's Palace, *Peter* ſtaid in a Room below, where one of the Servant-Maids of the Family looking upon him, as he was warming himſelf by the Fire, ſhe ſaid,

ter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth. But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch, and the cock crew. And a maid ſaw him again, and began to ſay to them that ſtood by, This is one of them. And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art one of them; for thou art a Galilean, and thy ſpeech agreeth thereto. But he began to curſe and to ſwear, ſaying, I know not this man of whom ye ſpeak. And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

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# Tueſday before *EASTER.*

## *For the EPISTLE.* Isai. I. 5.

I. THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting. II. For the Lord God will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? Let us ſtand together; who is mine adverſary? let him come near to me. Behold, the Lord God will help me; who is he that ſhall condemn me? Lo, they all ſhall wax old as a garment: the moth ſhall eat them up. III. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God. IV. Behold, all ye that kindle a fire, that compaſs your ſelves about with ſparks; walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

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If I am not very much miſtaken, I have ſeen you with this Jeſus of *Nazareth*. But you are miſtaken, (replies he,) for I never ſaw the Man in my Life; and I can't imagine what ground you have for what you ſay. And going out of the Room into the Portico, he heard the Cock crow. The Maid ſeeing him a ſecond time, told ſome of the Company, pointing to *Peter*, that he was one of Jeſus's Attendants; but he denied it again. Not long after, one of the Company who were about the Fire ſpoke to *Peter* thus; For all you deny yourſelf to belong to Jeſus, moſt certainly you do; for you are a Galilean as well as he, and the broad Language, which they ſpeak in that place, is ſo very diſcernible in you, that you cannot hide it. This home Purſuit of him, put him upon curſing the Man for making ſuch invidious Conjectures, as if every North-Country Jew muſt be a Diſciple of Jeſus, and withal ſwearing, that he did not know Jeſus ſo much as by ſight. Then the Cock crew the ſecond time. The Sound of which, together with our Saviour's looking down from the open Chamber where the Court was kept, upon him below in the Piazza, *Luke* 22. 61. made *Peter* remember what our Saviour had that Night foretold concerning him, That he ſhould deny him thrice before the Cock-crowing at Break of Day. The Reflexion upon which, and his own Perfidiouſneſs, notwithſtanding his former Reſolutions, made him go aſide and bewail his Fault, begging Pardon of God for it with a Flood of Tears.

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## *PARAPHRASE on the EPISTLE.* Iſai. I. 5.

I. *The great God of Heaven and Earth commanded me attentively to hearken to theſe Words, which were ſpoken to me in a Viſion, in the Name of the Meſſias; and I willingly paid Obedience to his Order, hearkening with due attention thereunto.* I the Meſſias, who ſhall at the preſcribed time come into the World, ſhall live a Life under great Trouble and Perſecution, and at laſt expire under cruel Torments: but this I ſhall undergo with great Readineſs and Reſignation to the divine Pleaſure, as alſo the vile Shame and reproachful Uſage which the Malice of my Enemies ſhall ſubject me to. II. But ſince God ſhall take me into his Almighty Protection, I ſhall defy the Power and Malice of Men and Devils; I ſhall diſcover no more Marks of Fear in my Countenance, than if I had a Face of Marble or Flint. For the divine Nature, which ſhall be united to me, ſhall make me ſo courageous, as to deſpiſe the little Power of all my Oppoſers; as it were challenging them to make an Experiment of my Power, if they dare. For, by the Aſſiſtance of my divine Power, I ſhall ariſe from the Grave after a ſhort ſtate of Separation, and then for ever deſpiſe the weak Malice of thoſe who thought, by condemning me, to have deſtroyed me. But, poor Wretches, as they are! what a Folly is it in them to contend with their Saviour, and to think to cope with his mighty Power? Whilſt they think to lay me under the Power of Death, I ſhall quickly riſe again to reign in a bliſsful Eternity; whilſt they ſhall rot and periſh in their Graves, deſtroyed and eaten up by Worms, and many of them tormented in another World by that Worm which never dieth. III. But, if there be a good and conſcientious People among the Jewiſh Nation at that time, as there ſhall be ſome, let them continue to put their Truſt in God when he ſhall ſhower down his Vengeance upon theſe my Enemies, and he ſhall find out proper Methods for their Deliverance. IV. And now, O you my wicked Adverſaries, that are for kindling a Fire about you whereby you think to warm your ſelves, and to annoy all others; ſince you are ſo much for Fire, your wicked Practices will bring it ſo about, that hereafter you are like to have enough of it. And this is all that you are like to expect from me; you ſhall lie down in Sorrow in the Grave, and ſhall awake to a miſerable Eternity.

PARAPHRASE

## *Tueſday before* EASTER.

### *The* GOSPEL. S. Mark XV. 1.

I. AND ſtraightway in the morning, the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and bound Jeſus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he anſwering, ſaid unto him, Thou ſayeſt it. And the chief prieſts accuſed him of many things: but he anſwered nothing. And Pilate asked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſs againſt thee. But Jeſus yet anſwered nothing: ſo that Pilate marvelled. II. Now at that feaſt he releaſed to them one priſoner, whomſoever they deſired. And there was one named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. And the multitude crying aloud, began to deſire him to do as he had ever done unto them. But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews? (For he knew that the chief prieſts had delivered him for envy.) But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them. III. And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do unto him whom ye call the king of the Jews? and they cried out again, Crucifie him. Then Pilate ſaid unto them, Why, what evil hath he done? and they cried out the more exceedingly, Crucifie him. And ſo Pilate, willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged him, to be crucified. IV. And the ſouldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head. And began to ſalute him, Hail king of the Jews. And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees, worſhipped him. And when they had mocked him, they took off the purple from

*PARAPHRASE on the* GOSPEL. S. Mark XV. 1.

I. Our Saviour being condemned by the Eccleſiaſtical Court of the Jews, or the Sanhedrim, who in a full Council gave Sentence againſt him as guilty of Blaſphemy againſt *Moſes*'s Law, ſeveral Members of their Body were deputed to carry him away bound, and to impeach him before *Pilate* the Roman Governour; they, after their Subjection to the Roman Government, not having Power to put any one to death. To *Pilate* therefore they with great Eagerneſs drag him, giving in that Accuſation which to *Pilate* might ſeem moſt invidious, ſaying, that they had brought a Man before him, that had ſet up a Claim to the Kingdom of *Judea*. *Pilate* looking upon the Criminal, and ſeeing nothing in his Mien and Aſpect that could beſpeak him to be guilty of any ſuch ambitious Project, asked him with an Air of Contempt, What! art thou the King of the Jews, which they talk of? Jeſus made Anſwer, Yes, I am; meaning it of that ſpiritual Kingdom which he had ſet up. The Members of the Sanhedrim then proceeded to give in Charge againſt him many frivolous Accuſations, which they had before picked up Witneſſes to atteſt in their Court. Then *Pilate* asked the Priſoner, what he had to ſay in Anſwer to the Charge which they had given in againſt him? To which our Saviour gave no Anſwer, partly as deſpiſing the Frivolouſneſs of the Accuſations, and partly as not willing to ſhew any deſire of eſcaping Death. Which occaſioned no ſmall degree of Wonder in *Pilate*, to ſee a Perſon ſeemingly of ſo ignoble an Extraction, to ſhew ſuch a generous Contempt of Death, and of the Malice of his Enemies. II. Now it was uſual for the Governours of *Judea*, to gratify the Jews at the great Feaſt of their Paſſover, with the Pardon of one of their Countrymen who was in Priſon for ſome Capital Offence. Now it happened at that time, there was in Priſon one *Barabbas*, who had been taken up for being in a Riot, and for committing Murder in the Fray. It being now near the Paſſover, the Rabble, which crowded about *Pilate*'s Houſe whilſt our Saviour was under Trial, cried out, that they hoped the Governour would not forget his former Uſage, of granting a Pardon to ſuch one Criminal as they ſhould pitch upon. This gave *Pilate* an Opportunity of reflecting, That as 'twas plain the Sanhedrim had accuſed Jeſus more out of Malice againſt his Perſon, than that they had proved him guilty of any Capital Crime, ſo probably his Favour with the People might incline them to petition for his Releaſe; and therefore propoſed to the People, whether they would not deſire a Pardon for the Perſon whom they called the King of the Jews, rather than for any other? This put the Members of the Sanhedrim into no little a degree of Perplexity, knowing the favourable Diſpoſition of the Generality of the People towards him. Therefore they caſt about to find ſome other popular Perſon to ſet up againſt him, to divert them from that choice; and the moſt proper Perſon they could find out for this purpoſe was *Barabbas*, whoſe Condition was generally pitied, he being to ſuffer for Rebellion, to which the Jews were at all times enough diſpoſed. Therefore they uſe all poſſible Arts by crying up the Merits of *Barabbas* for ſuffering in the common Cauſe of Liberty, to engage the Rabble Jews to petition for *Barabbas*'s Releaſe, and that Jeſus ſhould undergo the Puniſhment deſigned for him; which they accordingly did. III. *Pilate* hearing this, asked them, What they would have him do with Jeſus, who was called the King of the Jews? They anſwered, That the Crucifixion which was deſigned upon *Barabbas* ſhould be inflicted upon him. *Pilate* ſaid, That after diligent Examination, he could not find that he had committed any Crime that was capital. The Rabble, enraged at this Oppoſition to their Requeſts, and back'd by the Members of the Sanhedrim there preſent, cried out in a tumultuous manner, *Crucifie him*. *Pilate* finding it to little purpoſe to aſſuage the Malice of our Saviour's Adverſaries; and the Tumult of the People which now began to be conſiderable, any other way than by complying with their Deſires; he ordered him to be crucified, beginning with the laſhing of his Body, which in that cruel Death was preparative to the nailing upon the Croſs. IV. And then orders him to be delivered to a certain Soldier of the Guards, to ſee Execution done upon him: and they calling in all the reſt of the Troop to take a ſhare with them in the cruel Mirth which they deſigned to make in the Sufferings of this innocent Perſon, who was now fallen into the vulgar Diſrepute, they carried him into the Common-Hall, making Sport with him there, dreſſing him up in a Royal Robe of Purple, to deride him for pretending to be a King; making him a Diadem or Crown of Thorns, and binding it cloſe to his Temples; giving a mock Salutation, *Long live Jeſus, King of Judea*. Sometimes they would ſnatch the Reed, which they had put into his Hand in an aukward Imitation of a Sceptre, ſtriking him with it, denoting that though he pretended to be a King, he muſt undergo the Puniſhment of a Slave; giving him Adoration, which was paid to the Eaſtern Princes, and at the ſame time ſpitting upon him, to teſtify their Contempt.

from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon, a Cyrenian, who paſſed by, coming out of the country, the father of Alexander, and Rufus, to bear his croſs. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink, wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take. And it was the third hour, and they crucified him. And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS. And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which ſaith, And he was numbred with the tranſgreſſors. And they that paſſed by, railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thy ſelf, and come down from the croſs. Likewiſe alſo the chief prieſts mocking, ſaid among themſelves, with the ſcribes, He ſaved others, himſelf he cannot ſave. Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him, reviled him. And when the ſixth hour was come, there was darkneſs over the whole land, until the ninth hour. And at the ninth hour Jeſus cried with a loud voice, ſaying, *Eloi, Eloi, lama ſabachthani?* which is, being interpreted, My God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias. And one ran, and filled a ſpunge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down. And Jeſus cried with a loud voice, and gave up the ghoſt. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which ſtood over-againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

tempt. And being tired with making this barbarous Sport with him, they put his own Cloaths upon him again, and led him to the place of Crucifixion; preſſing one *Simon* a *Cyrenian*, who accidentally paſſed that way coming to *Jeruſalem*, at that great Solemnity, (who was the Father of *Alexander* and *Rufus*, Men of conſiderable Note,) to carry the Croſs for Chriſt, he being thought not to have Strength enough left after his Scourging to carry it himſelf. The Place whither they led him was called *Golgotha*, or the Skull-ground, becauſe there were to be ſeen the Bones of ſeveral executed Malefactors, ſcattered about. Then they offered him to drink a medicated Wine, uſual to be given to Perſons crucified, thereby to ſtupify them, that they might bear their Pains the better; but this he refuſed. He being nailed to the Croſs, the Cloaths which he was ſtripp'd of, belonged of courſe to the Soldiers who attended at the Execution, which they divided among them as conveniently as they could; but having a Coat which was artificially made without any Seam, they caſt a Lot for that, who ſhould have it entire, beſides his other ſhare. It is to be remark'd that it was Nine-a-clock in the Morning when he was faſtened to the Croſs. The Superſcription which was faſtened over his Head was, THE KING OF THE JEWS. It muſt be remember'd, that two Perſons condemned for Robbery were crucified with him, one on each ſide of him: which occaſioned a Completion of that Prophecy of *Iſaiah*, Chap. 53. *And he was numbred with the Tranſgreſſors.* Some Perſons who paſſed by the Croſs, made Reflexions upon him, ſhaking their Heads in a ſcornful manner, and calling out to him, O you that could rebuild the Temple in three Days, can't you free your Body from being held by two or three Nails! Some of the Members of the Sanhedrim, who came thither to gratify their Malice in ſeeing him die, made their Reflexions likewiſe upon him. Here is a Man (ſay they) that pretended to ſave all the World, and yet he can't ſave his own Life. Let this King of Iſrael (as he calls himſelf) after many pretended Miracles, do one at laſt, which is, to come down from the Croſs; and then our Body will believe in him, as well as the illiterate People, who have hitherto run after him. And one of the two Thieves who was crucified with him, entertained him with the ſame contumelious Language. From Twelve to Three-a-clock in the Afternoon, there was ſuch a dark Cloud all over the Country of *Judea*, that hardly any Ray of the Sun could penetrate it, which occaſioned a Darkneſs which had never been known in the Day-time. At Three-a-clock Jeſus ſpoke with a very ſtrong Voice, a Part of the 22d Pſalm in Syriack, *Eloi, Eloi, lama ſabachthani?* which ſome Perſons not enough attending to, thought he had called the Prophet *Elias* to his Aſſiſtance, whom the Jews expected about that time to come into the World. One of the By-ſtanders, out of compaſſion to him, ſeeing him in his great Agonies, dipped a Sponge in Vinegar, or the Veſſel of medicated Wine which ſtood by the Croſs, which he faſtened to a Stick, and put it up to his Mouth to ſuck, and ſaid, We ſhall now quickly ſee, whether his Addreſs to *Elias* be prevalent or no. Then our Saviour ſpeaking his laſt Words with a very ſtrong Voice, died. Upon which the Veil of the Temple was rent by an inviſible hand. Then the Captain who attended the Execution, obſerving how ſtrongly he ſpoke juſt before he died, being likely yet to live a great while longer, he ſeeming thereby to have a power to die when he pleaſed; and comparing this with the other Prodigies which attended his Death, ſaid, Certainly this Perſon is that Son of God which he gave out to be.

## *Wedneſday before EASTER.

### *The EPISTLE.* Heb. IX. 16.

I. WHere a teſtament is, there muſt alſo of neceſſity be the death of the teſtator: for a teſtament is of force after men are dead; otherwiſe it is of no ſtrength at all whilſt the teſtator liveth. II. Whereupon, neither the firſt teſtament was dedicated without bloud: For when Moſes had ſpoken every precept to all the people, according to the law, he took the bloud of calves, and of goats, with water and ſcarlet wooll, and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the bloud of the teſtament, which God hath enjoined unto you. Moreover, he ſprinkled with bloud both the tabernacle, and all the veſſels of the miniſtry. And almoſt all things are by the law purged with bloud; and without ſhedding of bloud is no remiſſion. III. It was therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe. For Chriſt is not entred into the holy places made with hands, which are the figures of the true, but into heaven it ſelf, now to appear in the preſence of God for us; nor yet that he ſhould offer himſelf often, as the high prieſt entreth into the holy place every year with bloud of others: for then muſt he often have ſuffered ſince the foundation of the world; but now once in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf. IV. And as it is appointed unto men once to die, but after this the judgment: ſo Chriſt was once offered to bear the ſins of many; and unto them that look for him, ſhall he appear the ſecond time without ſin unto ſalvation.

*The*

*VARIOUS READINGS.*

* At Evenſong, the firſt Leſſ. *Lamentations* I. unto the end.

1 B. *Ed.* 6.

*PARAPHRASE on the EPISTLE.* Heb. IX. 16.

I. Now ſince God's Manifeſtations of his Will to Mankind are commonly termed Covenants or *Teſtaments*, both which in Greek are called by the ſame Name; from the nature of a *Teſtament* or Will, this may be urged. The Goſpel being as it were the Will or *Teſtament* of our bleſſed Lord, which he bequeathed to the World, he was willing that this ſhould be like human Teſtaments; not to have any Force but only when the Teſtator is dead: ſo that, as the Heir receives the Benefit of the Inheritance bequeathed to him at the Death of him that bequeathed it, ſo do we receive the Inheritance of eternal Life through the Death of Chriſt. II. Now it has pleaſed God to obſerve a like Method in eſtabliſhing the Old Teſtament or Covenant, which he would not allow to have any Force without the Death or Blood of ſomething or other which was ſlain in Sacrifice. For we read in the Book of *Exodus*, Chap. xxiv, that *when Moſes took the Book of the Covenant and read it in the audience of all the People, he likewiſe took the Blood and ſprinkled it on the People, and ſaid, Behold the blood of the Covenant which the Lord hath made with you concerning all theſe words*; making uſe, for the inſtrument of ſprinkling, of Hyſſop and Scarlet-Wool, *Lev.* 14. 51. Beſides this, *The Altar of the Tabernacle was ſprinkled ſeven times, and all his Veſſels, both the Laver and the Foot, to ſanctifie them*, Lev. 8. 11. And ſo likewiſe, *Moſes took of the Blood which was upon the Altar, and ſprinkled it upon Aaron, and his Sons, and their Garments*, Lev. 8. 30. In a word, moſt Purifications under the Moſaical Law, were by Effuſion of the Blood of ſome Animal; it being the only Atonement which God would accept of to pardon Man's Sin. III. Now ſince the Moſaical Conſtitution, which was but a rude Delineation of the more divine and heavenly Diſpenſation of the Goſpel, required Expiations to be made by the Sacrifice of Animals; moſt certainly the Atonement which is made under this ſo much more excellent and heavenly a Religion, muſt be made by a Sacrifice of much greater value. For Chriſt, our High Prieſt, does not, like the Jewiſh one, make his Entry in behalf of the People into the Sanctuary of a groſs earthly Temple built by Men, as that of the Jews, which was only a typical Repreſentation of Heaven, the true and laſting Temple, where God is for ever worſhipped; but is entered into Heaven itſelf to appear as a Mediator before the Throne of God's Majeſty, as the High Prieſt before the Ark: nor yet making this Sacrifice of himſelf over and over again, as the Jewiſh High Prieſt offered the Expiatory Sacrifice once a Year; for if this was requiſite, Chriſt muſt ſeveral times have died ſince the World began, once in an Age at leaſt, to expiate for the Sins of every Generation of Men: But contrariwiſe, his ſuffering once for the Sins of the World, in the latter Ages of it, has made a full Satisfaction for the Sins of all pious Believers, both before and after his Coming. IV. Now ſeeing it is ordained by a divine Decree, ſince the Fall of Mankind, that they ſhould all be ſubject to Mortality, and after their Death be judged for what they have done in their Lives: In the ſame manner it is decreed, that Chriſt, by his offering up himſelf a Sacrifice for the Sins of the World, ſhould repair the Loſs ſuſtained by this Depravation; that at his ſecond coming to judge the World (which ſhall be as much without Sin as his former Appearance, his Juſtice then being as remarkable as his Innocence before) he ſhall render unſpeakable Rewards to all his pious Servants.



☞ *Becauſe*

## *Wedneſday before* EASTER.

### *The* GOSPEL. S. Luke XXII. 1.

I. NOW the feaſt of unleavened bread drew nigh, which is called the paſſover. And the chief Prieſts, and Scribes ſought how they might kill him; for they feared the people. Then entred Satan into Judas ſurnamed Iſcariot, being of the number of the twelve. And he went his way, and communed with the chief Prieſts, and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promiſed, and ſought opportunity to betray him unto them, in the abſence of the multitude. II. Then came the day of unleavened bread, when the paſſover muſt be killed. And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat. And they ſaid unto him, Where wilt thou that we prepare? And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you, bearing a pitcher of water, follow him into the houſe where he entreth in. And ye ſhall ſay unto the good-man of the houſe, The maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he ſhall ſhew you a large upper room furniſhed; there make ready. And they went, and found as he had ſaid unto them: and they made ready the paſſover. And when the hour was come, he ſat down, and the twelve Apoſtles with him. And he ſaid unto them, with deſire I have deſired to eat this paſſover with you before I ſuffer. For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and ſaid, Take this, and divide it among your ſelves. For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body, which is given for you, this do in remembrance of me. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my bloud, which is ſhed for you. III. But behold, the hand of him that betrayeth me, is with me on the table. And truly the ſon of man goeth as it was determined; but wo unto that man, by whom he is betrayed. And they began to enquire among themſelves, which of them it was that ſhould do this thing. And there was alſo ſtrife among them, which of

☞ *Becauſe I would not tire the Reader and Myſelf with Paraphraſing the Hiſtory of our Saviour's Paſſion over and over again, I have added the Paraphraſe of the Excellent Dr.* Hammond; *only taking the Liberty to add ſome Particulars, which are by him omitted, to make the Relation continued.*

### *PARAPHRASE on the* GOSPEL. S. Luke XXII. 1. *Out of Dr.* Hammond.

I. Now the Feaſt of unleavened Bread drew nigh, which conſiſts of ſeven Days, and a Day of Preparation to them, wherein no leavened Bread is uſed; and that is the Feaſt of the Paſſover, *Mark* 14. And the Sanhedrim of the Jews were deſirous to find out ſome ſafe way of apprehending him, and putting him to Death, *Mark* 14. 1. for they durſt not do it with any great Noiſe, for fear of the People. And *Judas*, one of his twelve conſtant Attendants, being a covetous Perſon, and in diſcharge of his Office (of keeping the Bag for relieving the Poor,) deceitful and thieving, *John* 12. 6, and to that Sin of Sacrilege adding that of Hypocriſy, in pretending great Care of the Poor, *John* 12. 5, whom he thus robb'd, and upon Chriſt's admoniſhing him mildly of it, *Matth.* 26. 10. *Mark* 14. 6. *John* 12. 7. yet, it ſeems, not reforming, but incenſed againſt his Maſter, the Devil or his own covetous Heart by the Devil's Suggeſtion, the Devil was permitted by God to have this Power over him to enter into him, *John* 13. 2. and doing ſo, he incited him to make a Bargain with the Rulers of the Sanhedrim, and their Miniſters or Officers, to deliver up Jeſus unto them, (as after Chriſt's talking with him, and telling him diſtinctly of it, and the Sin and Danger attending it, *Mark* 14. 21, and his not yet relenting, 'tis again ſaid, that with the Sop the Devil entered into him, *John* 13. 27. hurrying him to the ſpeedy Execution of it.) And they gladly embraced the Treaty, and ſtruck a Bargain with him, that he ſhould have thirty Shekels to deliver him up without much Noiſe, *Matt.* 26. 4, 15. And though this were as low and vile a Sum as could be, the Price of a Slave, *Exod.* 21. 32. (See *Zach.* 11. 13.) yet *Judas* thanked them heartily for the Offer, being very covetous, and ſo very glad of the Opportunity of getting Money; and from thenceforth he watched a fit Seaſon wherein to do it, without any noiſe or ſtir about it. See *Matth.* 26. 4. *Mar.* 14. 1. II. The Paſchal Day was now come, wherein they eat no Leaven in their Bread, and in which the Lamb was to be killed and eaten. And he ordered *Peter* and *John* to make Preparation for eating the Paſſover, *i. e.* to get ready the unleavened Bread and bitter Herbs, the Memorial of the Deliverance out of *Ægypt*; telling them, That when they were come to *Jeruſalem*, they ſhould ſee a Man bearing a Pitcher of Water, whom they ſhould follow into the Houſe whither he went, and there they asking for the Maſter of the Family, he ſhould ſhew them a Chamber fit for their Purpoſe, and in this place they ſhould get all things ready for performing the ſacred Rite. All this was done accordingly. And when the time of the Evening came which was uſual to eat the Paſſover at, he told them how earneſt a Deſire he had to celebrate this Feaſt with his Diſciples; for he muſt celebrate no more Paſſovers with them. And taking the Cup of Wine into his hand, he gave Thanks, and delivered it to the reſt to drink, ſaying, I ſhall not any more drink with you in this Feſtival manner; I ſhall celebrate no more Paſchal Commemorations before my Departure out of this World; our next Feſtivity muſt be kept in Heaven. And taking a Loaf of Bread into his hands, he brake it, giving every one of them a piece, ſaying, This is my Body which is given for you, do you to others as I have now done to you, Take, bleſs, break, and give the Bread to all that join with you in theſe holy Services; and when you do ſo, do it in Commemoration of me. In like manner, after they had done eating, he took the Cup of Charity, uſual among the Jews, and ſaid, This Cup is at this time to you the ſealing of a new Covenant in my Blood, which ſhall ſhortly be ſhed for you, as this is poured out. III. But I muſt inform you, that the Perſon who ſhall betray me, is eating with us at this Table: For I the Son of Man ſhall be put to death, as God has decreed it ſhould be, *Acts* 2. 23. *Acts* 4. 28. but wo to him that has any hand in that Execution. This put them upon Enquiry, who that Perſon ſhould be. Then came on a Diſcourſe (which had been ſtarted before his departing from *Jericho*, *Mat.* 20. 25, 29. nay before he came thither, *Mark* 10. 42, 46. occaſioned by the Requeſt of *Zebedee*'s Wife for her two Sons) being a Contention among

of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them, and they that exerciſe authority upon them, are called benefactours. But ye ſhall not be ſo; but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? But I am among you, as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael. IV. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. And he ſaid unto him, Lord, I am ready to go with thee both into priſon and to death. And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me. V. And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing. Then ſaid he unto them, But now, he that hath a purſe, let him take it, and likewiſe his ſcrip: and he that hath no ſword, let him ſell his garment, and buy one. For I ſay unto you, that this that is written, muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: for the things concerning me have an end. And they ſaid, Lord, behold, here are two ſwords. And he ſaid unto them, It is enough. VI. And he came out, and went, as he was wont, to the mount of Olives, and his diſciples alſo followed him. And when he was at the place, he ſaid unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a ſtones caſt, and kneeled down, and prayed, ſaying, Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done. And there appeared an angel unto him from heaven, ſtrengthning him. And being in an agony, he prayed more earneſtly; and his ſweat was as it were great drops of bloud falling down to the ground. And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow, and ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation. VII. And while he yet ſpake,

among the Diſciples, which of them ſhould be looked on as the worthieſt, and ſo to be preferred before the reſt. But our Saviour ſilenced this Diſpute by ſaying, that they muſt not be like the Heathens, whoſe Princes, whom they ſtile their Benefactors, exerciſe Authority over them. But among you it muſt be otherwiſe: The Ruler muſt be as the private Man, or the Servant of all others, over whom he is placed. For judge you, which is the greateſt Perſon, He that ſitteth at the Table, or he that waiteth? Imitate rather my Example, who am as one that attendeth and waiteth on you, and provideth Neceſſaries for you; and not as one that receiveth ſuch Obſervances or Advantages from you, as I might expect to do. Ye have followed me as Diſciples, *Mat.* 19. 28. and been hitherto conſtant to me, in the Afflictions and Perſecutions that have befallen me: And, as a Reward for your Fidelity, I beſtow upon you a Kingdom, as God my Father has beſtowed upon me; that you may be next unto me, and have at my Departure the Power of governing the Church. IV. Then Chriſt addreſſed himſelf particularly to *Peter*, ſaying, As for you, *Simon*, I tell you, that either by ſome Sin committed by thee, giving Satan ſome ſuch Right of Claim, (poſſibly ſomewhat done criminouſly by him in contention of the Diſciples mentioned *ver.* 24. the Indignation of the ten againſt the two, *Mat.* 20. 24.) or elſe ſuggeſting ſomething againſt thy Sincerity as againſt *Job*'s, *Job* 1. 9. Satan hath accuſed you before God, and required that he may have the ſhaking of you, and liberty to do his worſt to drive you from the Faith of Chriſt. This is granted to him, and your Danger thereupon is great; but I have prayed for thee, that thou be not conquer'd by him and his Terrors, ſo far as utterly to forſake the Faith: And for any Sins that in this Combat thou proveſt guilty of, let this Uſe be made of them, when by Repentance thou art recovered out of them; that thou be the more carefui to confirm and ſtrengthen others, that they fall not in like manner. *Peter* avouching his Fidelity, and his Readineſs to ſuffer the greateſt Extremities for Chriſt's ſake; our Lord told him, that before the ſecond Crowing of the Cock this Night, he ſhould thrice deny that he bore any relation to him. V. Formerly I ſent you without any Proviſion, and yet ye wanted nothing; but now ſome Diſtreſſes ye are like to meet with, in like manner as ye will firſt ſee them fall ſharply upon me: Diſtreſſes enough to make a Man ſell his Coat to buy a Sword. For now, according to the Prophecy, *Iſai.* 53. 12. paſt on the Meſſias, I muſt be put to death as a Malefactor; for all that is foretold of me ſhall now ſuddenly be accompliſhed. But they thinking that, according to the literal ſound of his Words, he had really called for a Sword, whereas he only expreſſed to them by that Figure the Diſtreſſes that were now approaching them, told him they had two Swords among them; but he gave them, by a ſhort Reply, to underſtand, that he did not really mean, that they ſhould go and provide themſelves Swords, but only that great Dangers were now approaching them. VI. Then, according to his wont, he went out to the Mount of *Olives* to pray, accompanied with his Diſciples. And being there, he bid them pray, that the Afflictions and Temptations now approaching, do not overcome them: himſelf praying, O that thou wouldeſt, O Father! or, I pray thee, O Father, remove this bitter Cup from me: yet if it be thy Pleaſure, whatſoever thou ſeeſt beſt to be done, I moſt heartily embrace it, before that for which I now pray. Thereupon an Angel was ſent from Heaven, to repreſent ſuch Conſiderations to him of the Advantages and Benefits of his Death chearfully. And afterwards being in ſuch a commotion of Mind, which ſignifies an apprehenſion of extreme Danger, without any trembling at it, or endeavour to avoid or eſcape it, he prayed more vehemently, and fell proſtrate upon his Face, *Mark* 14. 35, ſaying the ſame Words, and more to the ſame Purpoſe, and he ſweat (as Men in Agonies are wont) great glutinous Drops † like thoſe of Blood when it drops on the Ground. His Prayer ended, he came to his three Diſciples *Peter*, *James*, and *John*, Matth. 26. 37. and found them faſt aſleep, this Sleep being an Effect of great Heavineſs, and Diſpiritedneſs, which their Sorrow had produced. Then he asked them, how they could ſleep at that time of his Danger? bidding them addreſs themſelves to God in Prayer, that they might not be tempted to fall from their Duty. VII. Then appeared

† *This is but a fanciful Explication: It were better to interpret it as the Ancients do of true Drops of Blood.*

ſpake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus to kiſs him. But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs? When they who were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? And one of them ſmote the ſervant of the high Prieſt, and cut off his right ear. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him. Then Jeſus ſaid unto the chief Prieſts, and captains of the temple, and the Elders who were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves? When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs. VIII. Then took they him, and led him, and brought him into the high Prieſts houſe, and Peter followed afar off. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them. But a certain maid beheld him, as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him. And he denied him, ſaying, Woman, I know him not. And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not. And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him; for he is a Galilean. And Peter ſaid, Man, I know not what thou ſayeſt. And immediately while he yet ſpake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And Peter went out and wept bitterly. IX. And the men that held Jeſus mocked him, and ſmote him. And when they had blind-folded him, they ſtruck him on the face, and asked him, ſaying, Propheſie, who is it that ſmote thee? And many other things blaſphemouſly ſpake they againſt him. And as ſoon as it was day, the elders of the people, and the chief Prieſts, and the Scribes came together, and led him into their councel, ſaying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not believe. And if I alſo ask you, you will not anſwer me, nor let me go. Hereafter ſhall the ſon of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we our ſelves have heard of his own mouth.

appeared a great number of People, under the Direction of *Judas*, who made up towards him to ſalute him. But our Lord directing himſelf to *Judas*, ſaid, Is a Kiſs the Token, by which thou haſt promiſed to deliver me up to them? *Mark* 14. 44. When the Diſciples ſaw what was coming on, they offered to have fought for his Reſcue. And St. *Peter*, in the heat of Zeal, without Chriſt's Permiſſion, and againſt the Precepts which he had always taught them, drew a Sword, and cut off the right-ear of *Malchus*, a Servant of the High Prieſt. But Jeſus reproving *Peter* for ſo doing, *Matt.* 26. 52. ſpake to thoſe that came to apprehend him, to let him alone but ſo long as to reſtore the Man his Ear; and upon a touch he was cured. Then addreſſing himſelf to the Members of the Sanhedrim who were there, and the Officers that commanded the Guards who were placed about the Temple, to repreſs all Riots and Tumults in the great Aſſemblies which met in that place, as alſo to the Jewiſh Elders then preſent, Do you apprehend me as you are wont to do a Thief, with Swords and Staves? Why did not you do the ſame to me when I preached in the Temple, when there was as fair an Opportunity for it? But this is the time wherein the Devil and You are permitted to work your Wills upon me. VIII. After this they led him to the Houſe of *Caiaphas* the High Prieſt of that Year, where the Sanhedrim were aſſembled. It being then the Chill of the Night, a Fire was kindled in the midſt of the Hall, which ſeveral of the Company ſat round, whereof *Peter* was one, where a Maid looking earneſtly upon him, ſaid, that this was one of Jeſus's Accomplices: But *Peter* ſaid he did not know that Perſon. Not long after, another Maiden, *Matt.* 26. 71. *Mark* 14. 69. ſeeing him, ſaid, Thou art even one of them: But *Peter* denied, and ſaid, Woman, I am not. And ſome others that ſtood by, *Matt.* 26. 73. *Mark* 14. 17. affirmed confidently, that he was certainly one of his Company; for, ſaid they, his Speech diſcovers him to be a Galilean: But he ſaid, with addition of Oaths and Imprecations, I am not what thou affirmeſt me to be. Then our Saviour turning about looked on *Peter*, which occaſioned him to remember what he had ſaid concerning the Cock crowing; upon which he went away from the Company into a private Place, and bitterly lamented himſelf. IX. Whilſt *Peter* was in the Hall of the High Prieſt, *Matt.* 26. 58, & 69. (before the latter part of the precedent Story of St. *Peter*,) the Soldiers that were ſet to guard Jeſus, *Matt.* 26. 67. ſpit on his Face: And others blindfolding him, ſtruck him over the Face, ſaying, Tell us who it was that ſtruck thee, and then we ſhall know, if thou art able to know and declare Secrets. And many other the like contumelious Words and Actions they uſed towards him. As ſoon as it was day the Sanhedrim met, and called for him to be brought before them, and asked him, If he were the Meſſias? He anſwered, My ſaying ſo will not make you believe it the more: And if I ſhall demonſtrate to you, by never ſo convincing Arguments, that I am that Perſon, you will neither ſatisfy nor anſwer my Proofs, nor yet yield to the Force of them, and releaſe me out of your hands. Within a * while ſhall I, the Meſſias, be exalted to the right-hand of my Father; and then you ſhall ſee me execute Judgment and Vengeance upon you. From hence they concluded, that he made himſelf the Son of God; and asked him, Whether he were ſo or no? He anſwered, That he was. This they concluded to be a blaſphemous Speech, and ſo that he was guilty of Death by his own Confeſſion, in taking upon him to be the Meſſias.

* *This Dr.* Hammond, *according to his way, explains of the Deſtruction of* Jeruſalem; *but it is better to be explained of Chriſt's final Judgment.*

Thurſday

## (k) Thurſday * before *EASTER.*

### *The* EPISTLE. 1 Cor. XI. 17.

I. IN this that I declare unto you, I praiſe you not; that you come together not for the better, but for the worſe. For firſt of all, when ye come together in the Church, I hear that there be diviſions among you, and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved, may be made manifeſt among you. II. When ye come together therefore into one place, this is not

*VARIOUS READINGS.*

* At Mattens, the firſt Leſſon *Lamentations* 2. unto the end. 1 B. *Edw.* 6.

*NOTE.*

(k) This Day was formerly a ſolemn time for reſtoring of Penitents, and giving them Abſolution from their Penance. This appears out of an Epiſtle of Pope *Innocentius*, as 'tis quoted by *Ivo.* part. 15. cap. 40. and by *Burchardus* lib. 18. cap. 18. *De panitentibus autem qui, ſive ex gravioribus commiſſis, ſive levioribus panitentiam gerunt, ſi nulla intervenit ægritudo, quintâ feriâ ante Paſcha eis remittendum, Romanæ Eccleſiæ conſuetudo demonſtrat.* *Concerning Penitents, who are under Penance, either for greater or for leſſer Crimes, unleſs Sickneſs hinders, according to the Cuſtom of the Roman Church, they muſt receive Abſolution upon Thurſday in Paſſion-Week.* S. *Jerom*, in his 30th Epiſtle to *Oceanus*, deſcribing the publick Penance of *Fabiola*, writes: That ſhe, in the open ſight of all the Roman City, was cloathed with Sackcloth, and the Day before the Paſſion ſtood in the Rank of the Penitents, at a Church in the Lateran, the Biſhops, Presbyters, and all the People weeping; ſhe hanging down her Head, being in a ſqualid Habit, was admitted again to the Communion before the whole Congregation. The like is affirmed by the Council of *Chalon*: *In Cœna Domini* (i. e. *Maundy Thurſday*) *Pœnitentes ad percipienda Corporis & Sanguinis Dominici ſacramenta ſe reconciliant.* *The Penitents are admitted to the Euchariſt, and reconciled.* *Conc. Cabillon. c.* 47. The Manner of which Reconciliation is deſcribed in the *Capitulars*, *lib.* 7. *cap.* 143. *Omnes publicè pœnitentes, feriâ quintâ ante Paſcha, quæ eſt Cœna Domini, ad civitatem, in cinere & cilicio in præſentiam Epiſcopi proſtrato vultu conveniant, & ibi ab Epiſcopo Canonicè & ordinabiliter, ſicut in ſacramentario, & in Ordine Romano continetur, reconcilientur atque dijudicentur, conſolenturque, & prædicentur, quid deinceps agere, quidve vitare debeant, inſtruantur; atque inſuper, divinis preceibus, per manûs impoſitionem, ab Epiſcopo ſanentur.* *Upon Thurſday, the Day before the Paſſion, which is called* Cœna Domini, *let all that are under publick Penance come into the City cloathed in Sackcloth and Aſhes, and proſtrate themſelves before the Biſhop, and there let them canonically, and according to order, as is preſcribed in the* Sacramentary *and the* Ordo Romanus, *be reconciled, examined, and comforted, and preached to, and alſo inſtructed how they ought to behave themſelves for the future; and at laſt let them be reſtored by the Biſhop, with ſacred Prayer and Impoſition of Hands.* Upon this Day the Catechumens were to give a publick Account of their Faith, which they had learn'd from the Catechiſt: For ſo ſay the *Capitulars*: *Baptizandos oportet fidei ſymbolum diſcere, & feriâ quintâ Septimanæ Majoris Epiſcopo, vel Presbyteris reddere.* *Thoſe who are to be baptized, ought to learn the Creed; and upon Thurſday of the Great Week, ſhould repeat it to the Biſhop or the Presbyters.* Capit. l. 7. c. 189.

In ſome Churches, particularly thoſe of *France* and *Africa*, the ſolemn Waſhing of the Catechumens before Baptiſm was performed upon this Day, and not upon *Palm-Sunday*, as in other Places. Of this St. *Auſtin* ſpeaks in his 118th Epiſtle, *ad Januarium*: *Si quæris cur etiam Lavandi mos ortus ſit, nihil mihi de hac re cogitanti probabilius occurrit, niſi quia baptizandorum corpora per obſervationem Quadrageſimæ ſordidata, cum offenſione ſenſûs ad fontem tractarentur, niſi aliquâ die lavarentur. Iſtam autem potius ad hoc electam, quo Cœna Dominica anniverſariè celebratur.* *If you enquire from whence the Cuſtom of Waſhing at this time took its riſe? having conſidered this matter, there does not occur to me any more probable Reaſon, than that the Bodies of the Perſons to be baptized being grown dirty by the Obſervation of* Lent, *they would be offenſive to thoſe who brought them to the Font, unleſs they were waſhed ſome Days before.* *And we chooſe the Anniverſary-Day of our Lord's Supper to do this upon, rather than any other.* This Waſhing of the Catechumen before Baptiſm, occaſioned ſome of the common People to confound it with Baptiſm itſelf; and when they had their Heads waſhed on *Maundy Thurſday*, they cared not to come again for Baptiſm at *Eaſter*; which ill Practice occaſioned the *Capitilavium*, or Cuſtom of Waſhing of the Head, to be laid aſide by the Council of *Mentz*, A. D. 813.

There was another ancient Cuſtom which was obſerved upon this Day; and that was, to receive the Sacrament after Supper, in Imitation of our Saviour's Practice. For the third Council of *Carthage* allows of this Practice when it enjoins, *Ut ſacramenta Altaris non niſi jejunis hominibus celebrentur, excepto uno die anniverſario quo Cœna Domini celebratur.* *Conc. Carthag. III. Can.* 29. The Greek Copy of this Canon, as we find it in the *Codex Canonum Eccleſiæ Africanæ*, reads it thus: Ὥστε ἅγια τὰ δυπασηεια, εἰ μὴ ἀπο νησικῶν ἀνθρώπων, μὴ ὁπτελεῖσ· ἐξηρημώνης μιᾶς ἐτησίας ἡμέρας, ἐν ᾗ τὸ κυειακὸν δεῖπνον ὁπτελεῖται. *The holy things of the Altar are not to be partaken of, but only by thoſe Perſons who are faſting, unleſs upon the Anniverſary-day of the Lord's Supper.* *Cod. Can. Eccl. Afric. Can.* 41. But the Exception made by this Canon was repealed by the 29th Canon of the Synod *in Trullo*. Ὁ τῶ ἐν Καρθαγώνη κανὼν, ὥστε τὰ τῆ ἁγια δυσιασηεια εἰ μὴ ἀπὸ νησικῶν ἀνθρώπων μὴ ὁπτελεῖσθαι, ἐξηρημώνης μιᾶς ἐτησίας ἡμέρας, ἐν ᾗ κυειακὸν δεῖπνον ὁπτελεῖται. ἴσως τινὲς παρὰ τὰς χρείας τοῦ τόπους παραφάσεις τῆ ἐκκλησία λυσιτελεῖς, τῶν θείων ἐκείνων πατέρων ἐν τῆ τοιαύτη χρησαμένων οἰκονομία. Μηδενὸς ἓν ἀνάγκη & καταλιπειν τὸ ἀκριβέσερον, ὁρίζομεν ἀποστολικαῖς & παλαιαῖς ἐπόσιν παραδόσεσι, μὴ δεῖν ἐν τῆ τεσσαρακοσῆ τῆ ὑσεραίᾳ ἑβδομάδι τὸ πέμπτον λύειν, & ὅλον τὸ τεσσαρακοσὸν ἀτιμάζειν. *The Canon of* Carthage *ſets forth, that the things of the holy Altar ſhould not be partaken of, but only by thoſe who are faſting, excepting only one Anniverſary-day when the Lord's Supper is commemorated.* *Perhaps, by reaſon of ſome Circumſtances, ſuch a Diſpenſation might once be thought neceſſary for the Church by thoſe Fathers.* *But nothing perſuading us to leave the Exactneſs of the Rule, we, following the Traditions of the Apoſtles and our Fathers, do decree, That the Faſt muſt not be broken on* Thurſday *in the laſt Week of* Lent, *and ſo a Diſhonour be brought upon the whole Forty-Days.* The Tradition of the Apoſtles and their Forefathers, which they refer to, is a Canon of the Council of *Laodicea* to the ſame purpoſe, and almoſt in the ſame words. Οὐ δεῖ ἐν τεσσαρακοσῆ τῆ ὑσέρᾳ ἑβδομάδι τὸ πέμπτον λύειν, & ὅλον τεσσαρακοσὸν ἀτιμάζειν. People ought not to diſſolve their Faſt on the fifth Day of the laſt Week of *Lent*, and thereby diſhonour the whole *Lent.* *Counc. Laod. Can.* 50. But notwithſtanding this, S. *Auſtin* defends the Practice of the *African* Church, though in his Opinion he prefers the common Uſage; but leaves it as a thing indifferent. *Quapropter neminem cogimus ante Dominicam illam Cœnam prandere, ſed nulli etiam contradicere audemus.* *Hoc tamen non arbitror inſtitutum, niſi quia plures & propè omnes in pleriſque locis eo die lavare conſueverant.* *Et quia nonnulli etiam jejunium cuſtodiunt, mane offertur propter prandentes, quia jejunia ſimul & lavacra tolerare non poſſunt, ad veſperam verò propter jejunantes.* *Wherefore we compel no one to dine before the Lord's Supper,* (*viz.* on Maundy Thurſday,) *and yet we dare not oppoſe thoſe who do.* *I think this Cuſtom was inſtituted upon account that it was a Cuſtom in moſt places, upon this day, to waſh.* *And becauſe ſome keep the Faſt, there was a Sacrament appointed in the Morning, for the ſake of them that would dine; and a Sacrament in the Evening for the ſake of them who would faſt.* Aug. ad Jan. Ep. 118.

*PARAPHRASE on the EPISTLE.* 1 Cor. XI. 17.

I. There is one thing, which I am now coming to ſpeak of, which is ſo far from deſerving Commendation in you, that it merits my ſevereſt Cenſure; *viz.* That you do ſo manage your Religious Aſſemblies, as to occaſion thereby, that you are not the better Men (as you ought to be) for coming to them, but much the worſe. For I am informed, that when you meet together in your ſacred Aſſemblies, there are many unhappy Conteſts and Quarrels among you: This I not only hear, but I have too juſt Grounds, I fear, to believe. Now this is no more than might be expected; God, for wiſe Reaſons, permitting not only Diviſions, but even Hereſies to prevail in his Church; that the Faith and Love of other good Perſons, which remain unſhaken under the Temptations of ſuch ill Examples, may appear the more eminent, and may receive the greater Reward. II. Now, in one particular, the Behaviour of ſome of you at Church, is to the laſt degree ſcandalous; and, though you may think you duly take the

not to eat the Lords ſupper: For in eating, every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not: III. For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my bloud: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. IV. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and bloud of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the world. V. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

## *The* GOSPEL. S. Luke XXIII. 1.

I. THE whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and

Sacrament, and gratefully commemorate our Lord's Death by a ſpiritual eating his Body, you are much miſtaken, you being very far from doing this as you ought. For your way of eating the Holy Sacrament, and the Meal commonly called the Love-Feaſt, which goes along with it, is for rich People who bring the Entertainment with them to the place of publick Aſſembly; and not to ſet it out for the Furniture of the common Table, (as they ought,) ſo that all the Society, whether rich or poor, may equally partake of it: But for theſe rich Perſons firſt to eat their Fill of the Dainties they bring with them, and to leave what remains to be ſcrambled for by poor People, who come after them; whereby it often comes to paſs, that one who cannot make his part good in ſuch a Tumult, goes away without eating any thing at all, whilſt another catches up Wine enough to be drunk with. What an impious Profanation is this of the Place dedicated to God's Service? If you have a mind to have Feaſts, wherein you would eat and drink to the Full, and have only People of Faſhion to eat with you; your own private Houſes are the propereſt Places for ſuch Entertainments. But this Practice, which obtains among you, brings a Diſreſpect upon the ſacred Place in which you perform your Religious Worſhip; it tends to the Reproach and Upbraiding of poorer Chriſtians, who cannot contribute ſo handſom a ſhare of Proviſions as yourſelves, or are ſometimes with hungry-Bellies forced to look upon you as you are feaſting. What can I ſay to this? Shall I commend you for it, as for ſome things I have formerly done? No ſurely; but rather I muſt highly blame you. III. For I have it from the Relation of the Apoſtles who were Eye-witneſſes, as alſo from the Aſſiſtance of the Holy Spirit which my bleſſed Saviour has afforded me, to go along with me, and ſuperintend my Thoughts in my Preaching and Writing, That in the Evening of that Night wherein *Judas* betrayed him, he took a piece of Bread into his Hands, and after having bleſſed it by a ſhort Prayer, he ſaid to all preſent, *Take and eat This*, for *This is my Body* which ſhall be *broken* (*i. e.* tormented) upon the Croſs *for your* ſakes; therefore I would have you frequently repeat this Action as a Commemoration of your ſuffering Lord. In like manner, when Supper was ended, he took a Cup of Wine into his hands, ſaying, *This is my Blood* by which the *New Teſtament* or Covenant of God with Man, is eſtabliſhed; this you muſt likewiſe keep up as a Rite, commemorative of my Sufferings. For by the eating a Bit of Bread, and by drinking a Cup of Wine after this manner, you ſhall keep up a grateful Memory of your Lord's Death, till his coming to Judgment. IV. Therefore, whatſoever Perſon ſhall behave himſelf unhandſomly in the Adminiſtration of this ſacred Rite, is not only guilty of an Undecency committed at an ordinary Meal, but is guilty of a higher Miſdemeanour in unreverently treating the Body and Blood of our bleſſed Lord, which he has had inſtituted theſe Elements of Bread and Wine to repreſent. Therefore, let every one come with great Sobriety and Seriouſneſs to partake of theſe ſacred Myſteries: for thoſe who irreverently approach this holy Table, or behave themſelves unhandſomly at it, are ſo far from receiving any ſpiritual Benefit thereby, that they provoke God's ſevere Judgments and Condemnation upon them, for not diſtinguiſhing this ſacred Feaſt, in Commemoration of our Lord's Sufferings, from a common Meal. And you may in ſome meaſure be convinced of the Truth of what I ſay, by your own Experience: For ſeveral Members of your Congregations, who have been notoriouſly guilty of this profane Diſreſpect to the holy Sacrament, have been viſited by very ſevere Fits of Sickneſs; and others have been cut off by unexpected Death. But, if we would all of us *judge* ourſelves, by amending theſe and all other Irregular Practices, we ſhould eſcape the Judgment which God paſſes upon us in ſending ſuch Calamities. But, by the way, we muſt likewiſe obſerve, that there is ſome Comfort to be had even from theſe temporal Judgments of God, though they be oftentimes very ſevere; becauſe they are to be underſtood only as Chaſtiſements which God has laid us under, with a gracious Deſign to make us better, as being his Children; and that by taking Warning by them, we may eſcape that eternal Condemnation which the wicked and profane People of the World are liable to. V. Upon theſe Conſiderations, I exhort you, my dear Chriſtian Brethren, when you celebrate the Lord's Supper, and the Feaſt of Love, which goes along with it, that the Rich do not eat before the Poor, and that there be no Catching and Scrambling either for the Meat or the Wine; but that all eat and drink together at one common Table, and that in an orderly manner. If any one's Appetite be ſo keen, that he cannot ſtay till the Diſhes of the Feaſt be regularly diſpoſed, for every one to ſit down and partake thereof; let him eat ſomething before at his own Houſe, to ſtay his Stomach. And by obſerving theſe Methods, you will avoid for the future theſe ſcandalous Practices, which have made your Communions to bring more Miſchief upon you than Good. And whatever elſe is amiſs in your Eccleſiaſtical Polity, I will rectify when I ſhall come among you.

### *PARAPHRASE on the GOSPEL.* S. Luke XXIII. 1.

I. Our Saviour being condemned by the Vote of the major part, though not all the Sanhedrim, *ver.* 51. was led away by them to *Pilate* the Roman Governour, to have their Judgment affirmed by him. And they framed their Accuſation in ſuch

and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a king. And Pilate asked him, ſaying, Art thou the king of the Jews? And he anſwered him and ſaid, Thou ſaieſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. II. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herods Juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts, and ſcribes ſtood and vehemently accuſed him. And Herod with his men of war ſet him at naught, and mocked him, and arayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves. III. And Pilate when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (Who for a certain ſedition made in the city, and for murder was caſt in priſon) Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucifie him, crucifie him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him and let him go. And they were inſtant with loud voices, requiring that he might be crucified: And the voices of them, and of the chief prieſts prevailed. And Pilate gave ſentence, that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. IV. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid,

ſuch like words: We have found this Man drawing away the Nation from the Religion of their Anceſtors, and alſo forbidding to pay *Cæſar*, the Roman Emperour, his Dues; taking upon him to be our long-expected Meſſias, and ſo conſequently our King. *Pilate* therefore put the Queſtion to him, Whether he were a King or no? He anſwered he was. *Pilate* taking him to ſpeak in a metaphorical Senſe, ſaid, he did not find ſufficient Grounds to condemn him for this. This Oppoſition made the Members of the Sanhedrim but the more furious, and to cry out, that he teacheth ſeditious Doctrine, and hath done ſo throughout all *Judea*, firſt beginning in *Galilee*. II. Mention being made of *Galilee*, *Pilate* enquired, whether the Priſoner were a *Galilean*. And diſcerning that his Dwelling and Abode was in *Galilee*, which belonged to *Herod*'s Government; and ſuppoſing *Herod*, by his Knowledge in the Jewiſh Religion, to be fitter for the Cognizance of this Caſe; he remitted the hearing it to *Herod*, who was perſonally at *Jeruſalem* at that time, on occaſion of the Feaſt. He being brought before *Herod*, that Prince was mighty glad to ſee the Perſon he had heard ſo much of, hoping to ſee him do one of thoſe Miracles he had been ſo famous in his Country for working. He likewiſe put many Queſtions to him which he gave no Anſwer to; though the Members of the Sanhedrim continued as fierce in their Accuſation of him as they had done before. Then *Herod*, with the Soldiers of his Guard, made Sport with him, dreſſing him up in a Garment like a Royal Robe, to expoſe him for a Mock-King; and then ſent him back to *Pilate*. This piece of Reſpect ſhewed by *Pilate* to *Herod*, made them Friends, they being before at variance. III. He being brought back to *Pilate*, that Governour convened not only the Sanhedrim, but the People alſo, telling them, that upon a full Examination of the Priſoner, he had not found him guilty in any capital Matter of any thing laid to his Charge. Nor is this (ſays he) my Opinion only; but I ſent him, and referred the hearing of the Buſineſs to *Herod*, ver. 7. who being more acquainted with your Religion than I am, may be deemed a more competent Judge; and after he hath had Cognizance of him, he hath no ways expreſſed his Opinion that his Crimes are capital. His Puniſhment therefore ſhall be, only that of Scourging with Whips; and ſo he ſhall be releaſed. For the Cuſtom had laid a Neceſſity on him, to releaſe one unto them at the Feaſt of the Paſſover. This made them cry out tumultuouſly, that they would not have Jeſus releaſed, but *Barabbas*, who for Murder committed in a Riot lay impriſoned. *Pilate* again made another Eſſay to ſoften the People, being, on opinion of Chriſt's Innocence (and having received a Meſſage from his Wife, *Matt.* 27. 19.) deſirous to ſave his Life, and only to inflict ſome inferiour Puniſhment on him, *v.* 16. But they were peremptory for the putting him to death; and therefore called out that he ſhould be crucified. And ſo *Pilate* paſſed Sentence of Death upon him, in the Manner as they deſired; releaſing to them *Barabbas*. Having put on him a Scarlet Robe, a Crown of Thorns, and a Reed like a Sceptre in his Hand, and ſo made him a Mock-King of the Jews, and then taken all from him again, and uſed him contumelioufly, *Mat.* 27. 29, &c. IV. They led him out to Crucify him; and as they went, they preſſed one *Simon* to carry his Croſs, on which he ſhould be crucified, after him. Now to the place of his Crucifixion there followed a great number of People, and likewiſe Women who bewailed the miſerable Death which he was to undergo. But Jeſus turning about to them, ſaid, O you Women, Inhabitants of *Jeruſalem!* Spare your Tears at this time, and reſerve them to bewail the Calamities which are ready to befal this whole Nation, for this Sin of Rejecting

ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children. For behold, the days are coming, in which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? V. And there were alſo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding, and the rulers alſo with them derided him, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the choſen of God. And the ſouldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the king of the Jews, ſave thy ſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. VI. And one of the malefactors, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf, and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds, but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. And it was about the ſixth hour. VII. And there was a darkneſs over all the earth, until the ninth hour. And the ſun was darkned, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And all his Acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

ing and Crucifying me. For heavy Days are ſhortly coming upon this People; miſerable Straits and Diſtreſſes firſt, and then even utter Deſtruction, expreſſed *Jo.* 2. 19. *Hoſ.* 10. 8. *Apoc.* 6. 16. by calling the Mountains to cover them, and by that other proverbial Phraſe of cutting off the green Tree with the dry, *Ez.* 20. 47. the Righteous and Wicked together, *Ez.* 21. 2, 3. or the Rich and the Poor together, *i. e.* making an utter Deſolation, *ver.* 4. And if my Portion, who am the Son of God, and innocent, be in your Opinion ſo ſad and lamentable, under this Roman Judge and Soldiers, What will become of the profeſſed Enemies of God, who, as a dry Trunk of a Tree, are, as it were, fitted and marked out for the Fire, and ſhall fall into the hands of whole Armies of the *Romans*? Or if, in the Diſtreſs which ſhall come upon you, the Rich and the Noble ſhall be put to ſuch Straits, then, What will the Condition of the Meaner-ſort be? V. Two other Perſons, who were Criminals, were led to Execution with him, and crucified, one on each ſide of him, upon a Hill called *Golgotha* in Syriack, in Greek *Cranion*, in Latin *Calvaria*. Then Jeſus prayed God to forgive them, it being ſome degree of Alleviation of their Sin, that they did not know what Perſon they injured. The Soldiers who attended at the Execution, made a Diviſion of his upper Garments into four parts, and took each of them a part; but his inner Garment, having no Seam in it, they caſt Lots for that, who ſhould have it entire, *John* 19. 24. Then ſeveral of the People who were Spectators, and others being Members of the Sanhedrim who were there, made Reflection upon him, ſaying, This Man undertook to be the Meſſias; and ſurely if he were the Meſſias to deliver the Nation, he would firſt deliver himſelf. The Soldiers likewiſe uſed him contumeliouſly, offering him Vinegar, ſaying, Save thyſelf, Jeſus, King of *Judea*. And there was put up over his Head a Title, containing the Cauſe of this Condemnation, which was written in Greek, Latin, and Hebrew, (the three moſt ordinary Languages, one or other of which there were very few but underſtood) thus, JESUS THE NAZAREN KING OF THE JEWS. VI. Likewiſe one of the crucified Malefactors contumeliouſly reflected on him, ſaying, O King Jeſus! ſave thyſelf and me. But the other reprimanded him, and ſaid, Though theſe other impious Perſons uſed him thus, yet we that are thus puniſhed with him, ought, if he were guilty, to have Compaſſion for him, and not reproach him: And beſides this, we are indeed guilty, but he a moſt innocent Perſon, who came to do Good to this People, and is uſed thus ill by them. Then he begged of our Saviour, that he would have ſome regard to him when he came to his Kingdom. To this our Saviour returned Anſwer; Immediately after thy Death, thou ſhalt go to a place of Bliſs, and there abide with me, a Member of that my Kingdom which thou askeſt for. *Mark* 15. 25. And there was an Eclipſe of the Sun, and a palpable Darkneſs over all the Land of *Judea* until Three Afternoon. The Face of the Sun appeared of a dusky Colour; and the Veil of the Temple, which divides the Body thereof from the Holy of Holies, was by an imperceptible Means rent from the Top to the Bottom. And our Saviour crying very earneſtly and loud theſe words, *Father, into thy hands I commend my ſpirit*; he expired. Now when the Captain who attended at the Execution ſaw theſe wondrous Occurrences, he confeſſed it an Evidence of God's interpoſing his Power, and thence concluded that he was an innocent Perſon. And all the Multitude there preſent had Remorſe at what was done. And thoſe Perſons with whom he did moſt familiarly converſe, and the good Women who came with him out of *Galilee*, ſtood at ſome diſtance, not daring to approach nearer for fear of being brought into Trouble, making a diligent Obſervation of theſe particular Tranſactions.

# GOOD-FRIDAY.

## The COLLECTS.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs, who now liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

ALmighty and everlaſting God, by whoſe ſpirit the whole body of the Church is governed and ſanctified; Receive our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

O Merciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardneſs of heart, and contempt of thy word; and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one Shepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

## The EPISTLE. Heb. X. 1.

I. THE law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of

### *VARIOUS READINGS.*

* At Mattens, the firſt Leſſon *Gen.* 22. unto the end.

Introit.

My God, my God, why haſt thou forſaken me? *Pſal.* 22.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

At Evening, the firſt Leſſ. *Eſai.* 53. unto the end.

1 B. *Edw.* 6.

### *NOTE.*

(1) *Good-Friday.*] This Day was obſerved very anciently in the Church. *Euſebius* ſays, it was celebrated not only in his time, but long before, with Watching and Faſting, and with diligent Hearing and Reading the Scriptures, *Euſeb. Hiſt. Eccl. lib.* 2. *cap.* 17. *Conſtantine* made a Law for a general Vacancy from Labour upon this Day, *Vit. Conſt. lib.* 4. *cap.* 8. And St. *Auſtin* reckons *the Paſſion of our Lord* among thoſe Days which were of Catholick and Univerſal Obſervation. *Aug. in Gal. c.* 4. It was anciently obſerved at the Concluſion of the Faſt, and the Publick Service of this Day, which uſed to be continued very late, that there was a general Abſolution to all the People, pronounced with a very loud Voice by the Prieſt, and no one was to break the Faſt by eating before the Abſolution was given, 4 *Conc. Toled. Can.* 6.

### *PARAPHRASE on the COLLECTS for* Good-Friday.

I. O Almighty God, we beſeech thee to bleſs, with thy eſpecial Grace and Favour, thy Houſhold, *Epheſ.* 2. 19. the Church, for whoſe ſake our Saviour, that he might *purchaſe it with his own Blood*, Acts 20. 28. was contented to be perfidiouſly betrayed, *Luke* 22. 1. and to be delivered into *wicked Hands who crucified and ſlew him*, Acts 2. 23. but who now liveth again, and reigneth with the Father and the holy Ghoſt triumphantly for ever in Heaven. *Amen.*

II. O all-powerful God, by whoſe Spirit the Church is preſerved in Unity, *Epheſ.* 4. 3. and every individual Member thereof is ſanctified, *Rom.* 15. 16. We beſeech thee graciouſly to hear our Prayers, which we offer-up to thy Divine Majeſty for all Eſtates of Men in the Church, for Princes, Subjects, Clergy, Laity, Rich, and Poor, *&c.* that all of them in their ſeveral Callings and Stations may ſerve thee, by being uſeful in their reſpective Ways in their Generations; by living ſober Lives; and by a devout Worſhip of thee. And this we beg for the ſake of Jeſus Chriſt our Saviour. *Amen.*

III. O moſt gracious and merciful God, who haſt made all Men, and art ſo far from hating what thou haſt made, that thou ſo *loveſt the World, as to give thy only begotten Son, that they might have eternal Life*, John 3. 16. who *haſt no pleaſure that the wicked ſhould die, but that he ſhould return from his ways and live*, Ezek. 18. 23. Shew thy Mercy in the Converſion of all Jews, Turks, and Infidels; take from them all Ignorance, in not having heard of, or not underſtanding, thy Word; all Hardneſs of Heart, and Contempt of thy Word, in not attending to, or deſpiſing thy Revelations; and ſo bring home thy *ſtray Sheep*, Luke 15. 4. that they may be ſaved among the *Remnant of Iſraelites, which are according to the Election and Grace*, Rom. 11. 5. and that they may be *one Fold*, under one Shepherd, *John* 10. 7. Jeſus Chriſt our Lord, who, *&c.* *Amen.*

### *PARAPHRASE on the EPISTLE.* Heb. X. 1.

I. The Moſaical Law being only the firſt rude Draught of a Picture, ſhadowed, as it were, by a quick Touch of the Painter's Hand, and not the Picture itſelf, carefully delineated and finiſhed, as the Goſpel is, cannot pretend to the Perfection of this noble Inſtitution: For inſtance, The Expiation-Sacrifice, which is offered-up every Year, is far from doing all that is needful to be done for the ſake of its Votaries; for then what need would there be of its being offered again the next Year? For, if that were a ſufficient Sacrifice for the

of ſins every year. II. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins: Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings, and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. III. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law: Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. IV. And every prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices which can never take away ſins. But this man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his foot-ſtool. For by one offering he hath perfected for ever them that are ſanctified: Whereof the holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin. V. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh: And having an high Prieſt over the houſe of God; let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. VI. Let us hold faſt the profeſſion of our faith without wavering: (for he is faithful that promiſed) And let us conſider one another to provoke unto love, and to good works; not forſaking the aſſembling of our ſelves together, as the manner of ſome is; but exhorting one another: and ſo much the more, as ye ſee the day approaching.

The

Sins of the People, how come the People to have a new Load of Sins upon them the next Year, ſo as to want a new Expiation? Now it is not to be denied, but that, under the Moſaical Law, there is a publick Confeſſion of the Sins of the People made every Year, and a new ſolemn Atonement made for them. II. And, if we duly conſider the nature of things, we cannot think that the Blood of a ſacrific'd Bull or Goat ſhould take away the Guilt of a ſinful Soul, or ſatisfy the Juſtice of God for the Affront and Injury done to his Laws. And this our bleſſed Saviour had in view upon his Incarnation, as the Pſalmiſt ſpeaks in that Prophetical Pſalm of him, Pſal. 40. *Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings and ſacrifices thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the Book it is written of me) to do thy will, O God.* III. Where note, that firſt he ſays, *Sacrifice and burnt-offering thou wouldeſt not*, i. e. thou doeſt not take that Delight in thoſe legal Sacrifices, as in a Life of Goodneſs and Holineſs: then ſays he, *Lo, I come to do thy will, O God*, to eſtabliſh a more excellent Religion, more acceptable and agreeable to the divine Nature. Wherefore our Saviour repeals theſe Ceremonial Ordinances, to make way for the eſtabliſhing a Religion made up of better Precepts: A Religion, in which we have our Sins pardoned by the all-ſufficient Sacrifice of Chriſt's Blood; which being of infinite Value, need not be repeated. IV. As we have argued this Point from the *Annual Sacrifice* of the Expiation, ſo we may likewiſe conclude the ſame from the daily Sacrifice which is to be offered up Morning and Evening, *Numb.* xviii. For the Prieſt ſtands continually at the Altar doing the ſame thing over and over again, ſacrificing one Lamb in the Morning, and another at Night, and ſo the Year round, with little Benefit received thereby to the People; for if they were offered every minute, as they are thrice a day, they could never free them from the Guilt of their Sins: But our Saviour offered up ſuch a Sacrifice of himſelf, as would ſerve once for all, without Repetition, and therefore does not ſtand waiting at the Altar, like the Jewiſh High Prieſt; but having finiſhed his ſacerdotal Office at once, is gone to ſhare the heavenly Glories, and to be next in Honour to God the Father; expecting till all his Adverſaries, the Powers of this World, and the Powers of Darkneſs, and even of Death itſelf, ſhall be ſubdued unto him, 1 *Cor.* 15. 26. Now this great Truth, which I have been proving, is confirmed by the Teſtimony of the Holy Ghoſt, who inſpired the Writers of Holy Scripture; as is plain from *Jer.* xxi. who ſays, *This is the Covenant that I will make with them after thoſe days, ſaith the Lord. I will put my Laws into their hearts, and in their minds will I write them, and their ſins and iniquities I will remember no more.* For if here be a Sacrifice found out which is of ſufficient Value to purchaſe a Pardon for Sins from God by being once offered; there is no need of that Sacrifice being offered up again, much leſs of any other Sacrifice. V. Therefore let me exhort you, my Brethren, that ſince you have a Privilege obtained for you by our Saviour's Merits, to enter with Boldneſs into a more holy Place than the Sanctuary, where only the Prieſt muſt go, even Heaven itſelf; he himſelf having ſhewed us, and conſecrated by his Blood, a way which leads us thither, not by the old *dead* Ordinances of the Law, but by the *lively* Precepts of the Goſpel; whereby we have the Liberty to go, as it were, through the Curtain or Veil into the Sanctuary of Heaven, by virtue of our Saviour's becoming Man, and ſuffering for us, and putting on that Veil upon him of Fleſh to skreen over his Divinity: And having our bleſſed Saviour an High Prieſt, to intercede with God on our behalf in Heaven, let us addreſs our Petitions to God, with a pious Confidence of having them granted, ſince God has pardon'd our Sins through the Blood of Chriſt; which Aſſurance will be better grounded than all the Jewiſh Votaries, who are cleanſed only by legal Sprinklings and Waſhings. VI. Moreover, Let all of us profeſs the Faith of Chriſt with Conſtancy, (for if we perform our Duty, we need not doubt but our Saviour will perform his Promiſes,) and let us take Example from one another, not as ſome do, in cowardly running away from our Religion, and leaving off coming to Church, for fear of Perſecution; but, in ſtriving to out-do one another in Chriſtian Love, and all the other Evangelical and Moral Virtues; and this too with the greater Earneſtneſs, by how much the Day of the Lord draws the nigher, in which he will make the Perſecution of the Jews againſt the Chriſtians ceaſe, by deſtroying their City and Polity.

PARAPHRASE

# GOOD-FRIDAY.

## The GOSPEL. S. JOHN XIX. 1.

1. PIlate therefore took Jeſus, and ſcourged him. And the ſouldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, Hail king of the Jews: And they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. II. And Pilate ſaith unto them, Behold the man. When the chief Prieſts therefore, and officers ſaw him, they cried out, ſaying, Crucifie him, crucifie him. Pilate ſaith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews anſwered him, We have a law, and by our law, he ought to die, becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying, he was the more afraid; and went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer. III. Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not, that I have power to crucifie thee, and have power to releaſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin. And from thence forth Pilate ſought to releaſe him: but the Jews cryed out, ſaying, If thou let this man go, thou art not Ceſars friend: Whoſoever maketh himſelf a king, ſpeaketh againſt Ceſar. IV. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſate down in the judgment-ſeat, in a place that is called the Pavement, but in the Hebrew Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate ſaith unto them, Shall I crucifie your king? The chief prieſts anſwered, We have no king but Ceſar. Then delivered he him there-

### *PARAPHRASE on the GOSPEL.* S. John XIX. 1.

I. *Pilate* finding that he could not work upon the obſtinate Temper of the Jews, in perſuading them to let fall their Reſentments againſt our Saviour, and to let him be diſmiſſed without Puniſhment, tried another way to ſave his Life; and that was, by ſcourging him with Rods, and expoſing him to the Multitude in an aukward Dreſs. Therefore he ordered him to be whipped, and gave the Soldiers Leave to make Sport with him, as a Mock-King; who thereupon made a Wreath of Thorns, in faſhion of a Diadem, which they bound cloſe upon his Head, habiting him in ſuch a Purple Gown as Princes uſed to wear, crying out, *Long live King Jeſus*; but, to ſhew their own Contempt of him, at the ſame time ſtriking him. But whilſt the Soldiers and Rabble were thus impudently deriding him, *Pilate* came out into the Palace-yard among them, and told them, that he had ſuffered them to give him this Uſage, which might ſuffice to ſatisfy their Reſentments; and that now they ought not to proceed to any capital Puniſhment, which he had not in the leaſt deſerved. Then he made Jeſus walk before all the Company, in his aukward Robes. II. Upon this, *Pilate* ſaid, You now ſee what a King he is; you need not be afraid of your being called to account for ſetting up ſuch a King as this Man appears to be. But the Members of the Sanhedrim, and the Officers of the Army, who were there preſent, upon this view of him were ſo far from relenting in their Malice, that they cried out to have him crucified; which made *Pilate* declare, That if they would have him crucified, they muſt do it themſelves, for that he could not find that he was guilty of any Crime, for which he could juſtly condemn him to that Puniſhment. But the Jews replied, that there was no need of his ſticking ſo cloſe to the *Roman* Laws in this caſe, for he might juſtly be condemned by the *Jewiſh* Laws, which he ought to have a principal Regard to in that Country; for the Law (ſay they) of our great Legiſlator *Moſes*, makes it Death for any one to be a falſe Prophet, *Deut.* 18. 20. and therefore this Man does much more deſerve it, who falſly pretends to be the Meſſias, the Son of God. This Clamour of the Jews, who now vouched the Authority of their Laws to back their Malice, put *Pilate* into a greater Perplexity and Concern; and taking the Bench again in the Pretorium, had a mind to interrogate Jeſus concerning ſome further Particulars; queſtioning him concerning his Extraction, having heard the Jews accuſe him for pretending to be the Son of God. But Jeſus gave him no Anſwer to any Queſtion which he put to him upon that Head.

III. How! (ſays *Pilate*) art thou ſo ſillily obſtinate, by refuſing to anſwer my Queſtions as to affront a Perſon in whoſe Power it lies either to crucify thee as thy Adverſaries deſire, or fully to acquit thee. Here our Saviour thought fit to return an Anſwer, which was this: 'Tis true, O noble Governour, that you have this Power, but then you ſhould always conſider, that it is the ſuperior Authority of Almighty God, who veſted you with it; and that you muſt not uſe it arbitrarily, but according to the Rules of Equity and Juſtice, for the Adminiſtration whereof he has raiſed you to this Honour; and if you, for any conſideration of Popularity, or Fear, ſhall wrongfully condemn me, an innocent Perſon, it is a great Crime in you, and for which you muſt expect to give an Account to God: but however, your Guilt in condemning me, will not be ſo great as that of my perfidious Diſciple in betraying me, becauſe he had better opportunity of knowing my Character and Innocence, than you have ever had. This made ſuch Impreſſion upon *Pilate*, that he from thenceforth laboured more earneſtly to acquit him; but all that he could do, ſerved only to exaſperate the Jews the more, who cried out in a very clamorous manner, That to ſave ſuch a Criminal, was to betray the high Truſt which the Emperor had repoſed in him; this being to protect a Traitor who had ſet up a Kingdom in oppoſition to *Cæſar*, and endeavoured, as much as in him lay, to dethrone the Emperour. IV. *Pilate*, upon hearing theſe Words, was in no little Concern, not knowing how a Relation of this kind might work upon the Mind of *Tiberius* the Emperour, a very ſuſpicious Prince, called back Jeſus again, himſelf aſcending the Tribunal, in the Paved Court which the Jews call *Gabbatha*. It was now the Paſchal Preparation to the Day of unleavened Bread, being about Twelve-a-clock at Noon, when *Pilate* expoſed Jeſus again to the View of the Jews, bidding them look upon their King, and ſee if he were a likely Perſon to be a Rival to *Cæſar*, as they, out of their great Reſpect to the Imperial Majeſty, were ſo mightily afraid of: But the Jews, being the more enraged at this, cried out that he ought not to let ſuch a Traitor live, but that he ought to order him to be crucified immediately. What, ſays *Pilate*, when the reſt of the Aſiaticks adore their Princes like Gods, will you Jews have your King to be crucified like a Slave? The Members of the Sanhedrim interpoſed here, and declared that this was too ſevere a Reflexion upon their Country, they being *Cæſar*'s very loyal Subjects, owning no one to be their King but only the Emperour *Tiberius*. *Pilate* finding that it was to no purpoſe to drive the Jews from the point of Malice which they were purſuing, and that he

therefore unto them to be crucified: and they took Jeſus and led him away. V. And he bearing his croſs, went forth into a place called the place of a ſcull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latine. Then ſaid the chief prieſt of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am the king of the Jews. Pilate anſwered, What I have written, I have written. VI. Then the ſouldiers, when they had crucified Jeſus, took his garments, (and made four parts, to every ſouldier a part) and alſo his coat: now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be: that the Scripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſouldiers did. VII. Now there ſtood by the croſs of Jeſus, his mother and his mothers ſiſter, Mary, the wife of Cleophas, and Mary Magdalen. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home. After this, Jeſus knowing that all things were now accompliſhed, that the Scripture might be fulfilled, ſaith, I thirſt. VIII. Now there was ſet a veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth. When Jeſus therefore had received the vineger, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt. The Jews therefore becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and that they might be taken away. IX. Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water. And he that ſaw it bare record, and his record

he might bring himſelf into ſome Danger or Diſgrace with the Emperour by too ſtiffly oppoſing them therein, at laſt gave way, and paſſed Sentence upon Jeſus to be crucified, delivering him into the hands of ſome Soldiers who were to ſee that Execution done upon him, who took him into their Charge, and led him away. V. So Jeſus carrying his Croſs, as was the Cuſtom of crucified Perſons to do, went to *Golgotha*, a place where Criminals were executed; where he was nailed to the Croſs, two Malefactors being crucified at the ſame time, one on each ſide of him. But before he went from the Pretorium, *Pilate* himſelf wrote an Inſcription, which was to be placed over his Head upon the Croſs; and it was this, JESUS OF NAZARETH THE KING OF THE JEWS. This being placed upon the Croſs, when our Lord was faſtened thereunto, and read by ſeveral of the Jews who went to ſee the Execution, ſome of them preſently told it to the High Prieſt, (the place of Execution being near the Town,) and he went to *Pilate*, deſiring him to alter the Inſcription, by changing the Words *King of the Jews* into *one who pretended to be King of the Jews*; thinking that the former was a Reflexion upon their Nation. But *Pilate* would not gratify him therein, telling him that the firſt Title ſhould ſtand, and that he himſelf knew how to word an Inſcription to be placed over a condemned Perſons Head whom he himſelf had tried, better than the High Prieſt could teach him. VI. Now his Cloaths being ſeparated into four parts, they became a Booty to the Soldiers who attended at the Execution: But his upper Garment having no Seam, and conſequently not to be divided without ſpoiling it, they agreed to caſt Lots which of them ſhould have it: Which Action of the Soldiers gave occaſion to a literal fulfilling of that Pſalm which is prophetical of Chriſt, *They part my garments among them, and caſt lots upon my veſture*, Pſal. 22. 17. VII. It is to be obſerved, that whilſt our Saviour was upon the Croſs, his Mother, the bleſſed Virgin, came thither to take her Farewel of him, and to receive his dying Words, being attended by her Siſter the Wife of *Cleofas*, and his beloved Diſciple *John*, and *Mary Magdalen*. Our Saviour looking down from the Croſs, and caſting his Eye upon his bleſſed Mother and that Diſciple, who were gotten up cloſe to the Croſs, ſaid to the bleſſed Virgin; For the future, Mother, this muſt be your Son; and you muſt love him with a like Tenderneſs as you have loved me: And then addreſſing himſelf to *John*, ſaid, This muſt now be your Mother, and you muſt pay her the ſame Duty and Reſpect, and all other filial Duties, as I have done. In obedience to which Command, the forementioned Diſciple took the bleſſed Virgin home to his Houſe, with whom ſhe lived till her Death. Our Saviour perceiving that all the Prophecies which related to him were exactly fulfilled, excepting one particular, ſaid, I am very thirſty. VIII. Now near the Croſs there ſtood a Bottle of Vinegar, or ſour Wine, and one of the Company took a Spunge and dipped it in the Vinegar, and tying it to a Stalk of Hyſop, put it up to his mouth to ſuck it. And when he had taken in a little of it, he ſaid, All matters are now over; and bowing down his Head after the manner of dying Perſons, he gave up his Spirit to God. It being now near Three-a-clock in the Afternoon, the time when the Jews began their Preparation to the following Sabbath, which was of great Eſteem, being the firſt day of the unleavened Bread, the Jews were afraid their Devotion would be polluted by the Execution of Criminals after the Solemnities of their Sabbath began; and therefore got an Order from *Pilate* that they might be diſpatched before that time, by breaking of their Legs, which uſually occaſioned crucified Perſons to die preſently. IX. The Soldiers having received an Order to do this, brake the Legs of each of the Malefactors who were crucified with our Saviour, which they omitted in him, ſince they found he was already dead. But however, that they might be ſure not to leave any Life in him, one of the Soldiers thruſt his Spear into his Heart, and there guſhed out of the Wound Water and Blood, emblematical Repreſentations of the Efficacy of the two Sacraments. Of the Truth of this, I *John*, who wrote this Hiſtory, and was an Eye-witneſs of the ſame, do teſtify, knowing it to be an exact Relation, and have made known the ſame

record is true: and he knoweth that he ſaith true, that ye might believe. For theſe things were done that the Scripture ſhould be fulfilled, A bone of him ſhall not be broken. And again, another Scripture ſaith, They ſhall look on him whom they pierced.

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# * EASTER EVEN.

## The †COLLECT.

GRant, O Lord, that as we are baptized into the death of thy bleſſed Son our Saviour Jeſus Chriſt; ſo by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may paſs to our joyful reſurrection, for his merits, who died, and was buried, and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

## The EPISTLE. 1 Pet. III. 17.

I. IT is better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt; (that he might bring us to God) being put to death in the fleſh, but quickned by the Spirit; By which alſo he went and preached unto the ſpirits in (m) priſon; which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight Souls, were ſaved by water. II. The like figure whereunto, even baptiſm, doth alſo now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt: Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made ſubject unto him.

*The*

ſame to you Chriſtians, for whoſe ſake it is written, that you may have a better Ground of your Belief. And in this you may obſerve a wonderful Correſpondence between the ancient Predictions of the holy Scriptures, and theſe Matters of Fact which we have related; as for inſtance, that of the Pſalmiſt, *He keepeth all his bones, not one of them is broken*, Pſal. 34. 20. and alſo that of the Prophet *Zechary*, *They ſhall look on me whom they have pierced.*

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*VARIOUS READINGS.*

* *At Mattens*, The firſt Leſſon, *Lam.* 4. unto the end.

*At the Communion.*

O Lord God of my Salvation, *&c.* Pſal. 88.
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Edw.* 6.

† This Collect added in the laſt Review.

*NOTE.*

(m) *Priſon.*] At the time of the compiling of the Common-Prayer, the Doctrine of Chriſt's local Deſcent into Hell was the current Doctrine of the Church, and publickly recognized by the Book of Articles ſet forth in the time of *Edward* VI. and that was the Occaſion that this Epiſtle was appointed for *Eaſter-Eve*, the Day when our Saviour was dead, and when they of this Opinion thought he was locally in Hell, and from this place of St. *Peter* ſuppoſed him, to be working the Deliverance of many Souls who were condemned to that place. In Queen *Elizabeth*'s time, when they altered the Article, they had not done amiſs to have changed this Epiſtle, which ſtanding ſtill to be read upon this Day, leads People into a Belief of the former Opinion.

*PARAPHRASE on the COLLECT for* Eaſter-Even.

O Lord, we beſeech thee to grant, that as we are *baptized into our Saviour's death*, Rom. 6. 2. ſo by *mortifying our inordinate Affections*, Col. 3. 5. we may likewiſe be *buried with him*, Rom. 6. 4. ſo that we may paſs through Death, as a Gate to give us entrance to a joyful Reſurrection, through the Merits of him who *died for our Sins, and roſe again for our Juſtification*, Rom. 4. 25. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 Pet. III. 17.

I. It is certainly a much more eligible Condition, if the Wiſdom of the divine Will does think fit to have it ſo, that we ſuffer rather for doing well than for doing ill; for in the former Suppoſition we have a well-grounded Expectation, that God's Bleſſing will plentifully reward our Sufferings; but in the latter we muſt expect that the divine Vengeance will ſecond our temporal Calamities. But to bear us up in the ſuffering for a good Cauſe, we have the moſt illuſtrious Example of our bleſſed Lord before us; who being of the moſt unſpotted Purity and Holineſs himſelf, laid down his Life for us vile Sinners, that he might reconcile us to God's Favour; who, though he died as to his human Nature, yet was raiſed to Life again by the eternal Spirit of his Deity: For by virtue of this he had an Exiſtence long before his Incarnation and his preaching the Goſpel in *Judea*; and by the Efficacy thereof, as he did in the ſeveral reſpective Ages inſpire the Prophets, 1 *Pet.* 1. 11. ſo he did particularly aſſiſt by the Influx of his Spirit the Prophet *Noah*, in his preaching to the *Antediluvians*, when God's Patience waited a hundred and twenty Years for the Repentance of thoſe ſtubborn and diſobedient People, (who for their final Impenitence are now unhappy Spirits, doomed to the Priſon of eternal Darkneſs;) which Preaching, only eight Perſons, being of the Family of that Good-man, had regard to, and were ſaved by that Water which drowned the reſt, it bearing up the Ark under them, and ſo preſerved them from the Deluge. II. Which ancient Matter of Fact doth typically repreſent our Goſpel-Times, the Chriſtian Baptiſm being the Anti-Type thereof; for we are now ſaved by the Water of that Sacrament, as the Family of *Noah* were by the Ark ſwimming upon the Waters, (I don't mean by the Bodies being cleanſed thereby, but by the Souls being purged and the Conſcience cleared from the Guilt of Sin by the Efficacy thereof,) which Freedom from Sin we have the moſt comfortable Aſſurance of from our Saviour's Reſurrection, which has given us Demonſtration of the Truth of his Doctrine; and who for a further Confirmation thereof, hath in a viſible manner, in the Preſence of many unexceptionable Witneſſes, aſcended into Heaven, being advanced to the higheſt degree of Honour there, which in Scripture is expreſſed by Sitting on the right-hand of God, all the ſeveral Orders of the Angelical Natures being ſubjected to his Authority.

# *EASTER DAY.*

*The GOSPEL.* S. Matth. XXVII. 57.

I. WHen even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple. He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered. II. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewen out in the rock; and he rolled a great ſtone to the door of the ſepulchre, and departed. And there was Mary Magdalen, and the other Mary, ſitting over againſt the ſepulchre. III. Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again. IV. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt errour ſhall be worſe than the firſt. Pilate ſaid unto them, Ye have a watch, go your way, make it as ſure as you can. V. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

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# [n] EASTER *DAY.

¶ *At Morning Prayer, inſtead of the Pſalm,* O come let us, *&c. theſe Anthems ſhall be ſung or ſaid.*

I. CHriſt our paſſover is ſacrificed for us: therefore let us keep the feaſt: Not with the old leaven, nor with the leaven of malice and wickedneſs; but with the unleavened bread of ſincerity and truth.

This Verſe was added in the laſt Review.

*PARAPHRASE on the GOSPEL.* S. Matt. XXVII. 57.

I. Some time after Three-a-clock in the Afternoon, when our Saviour was dead upon the Croſs, one *Joſeph*, who was born at *Arimathea*, or *Rama*, the Town where *Samuel* formerly lived, who was a Man of plentiful Circumſtances, and who had for ſome time been an Auditor of our Saviour, applied himſelf to *Pilate*, and obtained the Diſpoſal of his Body for its Interment. Which Petition of his, *Pilate* was pleaſed to conſent to; and accordingly, gave Order that the Body ſhould be delivered to him. II. This pious Perſon having taken the Body into his Poſſeſſion, wound it about with Rolls of clean Linen Cloth, together with Spices and Perfumes, which *Nicodemus* brought, *John* 14. 39. according to the Aſiatick way of Burial, depoſiting it in a new Tomb, which he had built of Stone in a Vault under his Garden, rolling a great Stone over the Mouth of the Vault. *Mary Magdalen*, and the other *Mary* Mother of *James* and *Joſes*, ſitting in a diſconſolate manner near the Grave, paying the laſt kind Marks of their Affection to him, and Honour to his Memory. III. The next Day was the Sabbath which followed the Preparation, or the Sabbath of the Paſchal Week; and then ſeveral of the Prieſts, and other zealous Bigots of the Phariſaical Faction, tho' they could not convene as a Sanhedrim it being the Sabbath, yet they went privately to *Pilate*, telling him, that the late executed Deceiver (by which their Malice meant our Saviour) whilſt he was alive, made his Brags to his Diſciples, that tho' he ſhould loſe his Life, yet within three days time he ſhould riſe to Life again. IV. Therefore we humbly deſire (ſay they) that you would be pleaſed to interpoſe your Authority, that the Stone over the Vault be ſealed down by an authentick Seal, and a competent Guard be ſet over it, that his Diſciples do not come in the dead of the Night and convey away his Body, pretending to the People, whoſe Affections have been formerly diſpoſed towards him, That he is riſen from the dead, according as he predicted; for if this ſhould happen, his Doctrine will thereby grow into better Repute than if we had let him alone, and he had never been crucified. *Pilate* returned them this Anſwer: I will order you a ſufficient Guard, whereby it is in your Power ſo to ſecure the Sepulchre, that no ſuch Fraud as you imagine can poſſibly be committed. V. Upon this, they departed well ſatisfied; placing the Guard, which was allotted them, upon all the Avenues to the Grave, and ſealing down the Stone which was laid over it.

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*VARIOUS READINGS.*

* *The Prieſt.* Shew forth to all Nations the Glory of God.
*Anſwer.* And among all People his wonderful Works.

Chriſt

*Let us Pray.*

O God, who for our Redemption didſt give thine only begotten Son to the Death of the Croſs; and by his glorious Reſurrection haſt delivered us from the Power of the Enemy: Grant us ſo to die daily from Sin, that we may evermore live with him in the joy of his Reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

*Proper Pſalms and Leſſons at Mattens.*

Pſal. 2, 57, 111 — The firſt Leſſon *Exod.* 12. unto the end. The ſecond Leſſon *Rom.* 6. unto the end.

*At the firſt Communion.*

Preſerve me, O God, *&c.* Pſal. 16.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

*At the ſecond Communion.*

Lord, how are they increaſed, *&c.* Pſal. 3.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

*At Evenſong, proper Pſalms and Leſſons.*

Pſal. 113, 114, 118 — The ſecond Leſſon *Acts* 2. unto the end.

1 B. *Edw.* 6.

*NOTE.*

(n) *Eaſter-day.*] This great Feaſt was ſo anciently obſerved by the Church, that none in former times doubted, but that it was eſtabliſhed by Apoſtolical Authority. The *Aſiaticks* alledged the Authority of St. *John*, for their way of keeping it the 14th day of the firſt Moon after the Equinox. The Weſtern Church ſaid, they kept their *Eaſter* after the Example of S. *Peter* and S. *Paul*, not till the Sunday after the Full Moon of the firſt Month. Hence aroſe that great Quarrel about the Celebration of *Eaſter* in the Church, in the time of *Victor*, A. D. 200. which is a manifeſt Argument that this Feſtival was generally obſerved, though not in the ſame manner, long before that Age.

*PARAPHRASE.*

I. Chriſt our Paſchal Lamb is ſacrificed for us, let us therefore keep a Feaſt as well as the Jews; not with the Leaven of the Jewiſh Law, 1 *Cor.* 5. 7. nor with that Leaven of *Malice and Wickedneſs* which our Saviour taxes the Phariſees with, *Matth.* 16. 6. *Mark* 8. 15. but with the unleavened Bread of Sincerity and true Piety, which becomes the excellent Profeſſion of us Chriſtians.

II. Chriſt

II. CHriſt being raiſed from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead unto ſin: but alive unto God through Jeſus Chriſt our Lord.

III. CHriſt is riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death: by man came alſo the reſurrection of the dead. For as in Adam all die: even ſo in Chriſt ſhall all be made alive.

* Glory be to the Father, and to the Son: and to the holy Ghoſt;

*Anſwer.*

As it was in the beginning, is now and ever ſhall be: world without end. *Amen.*

## *The COLLECT.*

ALmighty God, who through thine only begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee, and the holy Ghoſt, ever one God, world without end.

## *For the EPISTLE.* COL. III. 1.

I. IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Chriſt in God. When Chriſt who is our life, ſhall appear, then ſhall ye alſo appear with him in glory.

II. Mortifie therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſometime when ye lived in them.

* This *Gloria Patri* added in the laſt Review.

*The*

II. Chriſt being riſen from the Dead, cannot die now any more, as having conquer'd Death by his Divine Power, and as being gone to Heaven, a Place where Death hath no Dominion. For, foraſmuch as it was requiſite for him to die once to ſatisfie for the Sins of the World, ſo the once dying of ſuch a Perſon was abundantly ſufficient to make Satisfaction for the Sins of all Men. And foraſmuch as now he liveth, he liveth for ever in the eternal Glory of the Godhead. Therefore I would have you improve this Truth for your Edification. Be you likewiſe dead unto Sin, and have no manner of Perception or Reliſh of its Pleaſure: And by living a divine and ſpiritual Life, live unto God, and, as much as may be, partake of the Heavenly Pleaſures even in this World.

III. Chriſt is riſen from the Dead, and, as under the *Levitical* Law, the Crop was ſanctified by the Firſt-fruits offer'd to God, *Lev.* 23. 9. ſo is Chriſt, as it were, the Firſt-fruits of all thoſe, who, having been dead, riſe up to eternal Life. For ſince, by the Man *Adam*, Death came upon all Men; ſo by *Chriſt-made-Man* ſhall all Men riſe again with their Bodies.

### *PARAPHRASE on the COLLECT for* Eaſter-day.

O Almighty God, who by the *Reſurrection of Jeſus Chriſt from the Dead, haſt begotten us to a lively Hope* of our own Immortality, 1 *Pet.* 1. 3. and haſt by that *opened the Door*, John 10. 3. to eternal Life; We humbly beſeech thee, that as by thy *preventing Grace* thou haſt put into our Minds good Reſolutions, ſo by thy *aſſiſting Grace* thou wouldeſt enable us to bring the ſame to Perfection: Which we pray thee to do, for the ſake of Jeſus Chriſt our Lord. *Amen.*

### *PARAPHRASE on the EPISTLE.* Col. III. 1.

I. If therefore you Chriſtians, by entring into the Goſpel-Covenant by Baptiſm, have partaken of a Myſtical and Spiritual Reſurrection, as our Saviour Chriſt has of a real one; you ought not to let your Minds hanker after things of the Earth, as if you were ſtill under Ground, but earneſtly to deſire things not only above Ground, but things in Heaven, all the Glories and all the Means, which contribute towards the Cœleſtial State our Saviour is gone before to take Poſſeſſion of. In a word, you muſt place your Affections on theſe Heavenly Joys, and not on the Vanities of this World: For as to theſe latter, your ſpiritual Reſurrection obliges you to be firſt dead to theſe; ſince the Life which you Chriſtians are to value yourſelves upon, is a Life which is unknown to this World, but is reſerved for us by God in a State of exceeding Glory, where Chriſt already is. And when Chriſt, at his Second Coming, ſhall manifeſt this Glory to all the World, then ſhall you and all good Chriſtians be inſtated in your ſeveral Degrees of Glory likewiſe, for ever enjoying the Viſion of God, the Perfections of your enlighten'd Underſtandings, and the Beauties and Excellencies of your Spiritual Bodies. II. Therefore, ſince your Life does not belong to this World, if you have any Limbs of the Old Man alive in you, take care to kill them as ſpeedily as you can: You muſt not allow yourſelves in the Practice of any one known Sin, eſpecially ſuch groſs ones as Fornication, and all the ſeveral kinds of Uncleanneſs; nay, you muſt root out of your Minds all impure Thoughts and Deſires: Nor muſt you ſpare any degree of the Vice of Covetouſneſs, which is a very great Sin, and a kind of Idolatry; the Perſons who are guilty of it being Worſhippers of their Money as their God. For it is for the Commiſſion of theſe, and ſuch like Sins, that God has eternal Vengeance in ſtore, againſt ſuch wilful Sinners as live and die in them, without Repentance and Amendment: Many of which Sins you indulged yourſelves in whilſt you were under your Heathen State, and before your Converſion to Chriſtianity.

*PARA*

## *MUNDAY in Easter-Week.*

### *The GOSPEL.* S. John XX. 1.

I. THE first day of the week cometh Mary Magdalen early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. II. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down, and looking in, saw the linen clothes lying, yet went he not in. III. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

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## *MUNDAY in Easter-Week.

### *The COLLECT.*

ALmighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost ever one God, world without end. *Amen.*

### *For the EPISTLE.* Acts X. 5.

I. PEter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness,

*PARAPHRASE on the GOSPEL.* Joh. XX. 1.

I. Very early, by Break of Day, upon a *Sunday*-Morning, *Mary Magdalen*, (with other devout Women, *Mar.* 16. 1.) came to the Sepulchre, and having prepared some Aromatick Oils to anoint his Body, to their great Surprize, they see the Stone taken away from the Mouth of the Vault, and our Saviour's Body removed out of it. With that she makes all the haste she can to inform the Disciples thereof; and meeting with *Peter* and *John*, she makes her Complaint to them, That some or other, who were Enemies to our Lord when alive, did carry on their malicious Resentments after his Death, and had taken away his Body out of the Vault, where it was decently deposed; but what they had done with it now, she could not tell. II. Upon this News, these two Disciples make the best of their way to the Grave, running as fast as they could; but *John*, being the younger and the nimbler Man, got there before *Peter*; and stooping down, that he might look into the Vault, he saw the Slips of the Linnen-cloth, which his Body was bound about with; but, however, he did not go down into the Vault, having perhaps some natural Dread upon him to go into the Grave by himself. III. Some little time after this, *Peter* was come up to the Place; but he, being of a mature Age and bolder Temper, went down into the Vault without any Hesitancy, and saw the Linnen-fillets lying in one part thereof, and the Napkin handsomely folded up in another. *John*, now taking Courage by seeing *Peter* go into the Grave before him, went down into it himself; and seeing the Grave-cloaths lie, believed what the Woman had related concerning our Saviour's Body being remov'd. But neither of them were as yet satisfied of the Truth of his Resurrection, not understanding the Sense of those Places of Holy Scripture, which did either predict, or typically prefigure it, *Psal.* 2. and 110. Upon this these two Disciples return'd back to their own Houses.

*VARIOUS READINGS.*

* *At Mattens.*

The Second Lesson. *Mat.* 28. unto the end.

Introit.

My Soul truly waiteth still upon God, *&c. Psal.* 62.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.*

*At Evensong.*

The second Lesson, *Acts* 3. unto the end. 1 B. *Edw.* 6.

*PARAPHRASE on the COLLECT for* Easter-Monday.

O Almighty God, who by the *Resurrection of Jesus Christ from the Dead, hast begotten us to a lively Hope* of our own Immortality, 1 *Pet.* 1. 3. and hast by that *opened the Door*, John 10. 3. to eternal Life; We humbly beseech thee, that as by thy *preventing Grace* thou dost put into our Minds good Resolutions, so by thy *assisting Grace* thou wouldest enable us to bring the same to Perfection. Which we pray thee to do for the sake of Jesus Christ our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Act. X. 24.

I. S. *Peter* being inform'd, by his late Vision, of the Sheet let down from Heaven, and the Clean and Unclean Animals contain'd in it, That it was now lawful to take the Gentile Believers into the Christian Communion; and he being sent for by *Cornelius*, a Religious *Roman*-Captain, who was moved thereunto by the Direction of an Angel, he addresses himself to the devout Officer in such-like Words. I am most undoubtedly assured, by comparing the late Vision, which God Almighty has been pleased to afford me, with the other Occurrences relating to yourself, that God Almighty has not that singular Regard

neſs, is accepted with him. II. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all) That word (I ſay) you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preach'd: How God anointed Jeſus of Nazareth with the holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. III. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem, whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God, even to us, who did eat and drink with him after he aroſe from the dead. IV. And he commanded us to preach unto the people, and to teſtifie that it is he who was ordained of God, to be the judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him ſhall receive remiſſion of ſins.

*The GOSPEL.* S. Luke XXIV. 13.

I. BEhold two of his diſciples went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. And they talked together of all theſe things which had happened. And it came to paſs, that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them. But their eies were holden, that they ſhould not know him. II. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk and are ſad? And the one of them, whoſe name was Cleophas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe daies? And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief prieſts, and our rulers delivered him to be condemned to death, and have crucified him. III. But we truſted that it had been he, who ſhould have redeemed Iſrael: and beſide all this, to day is the third day ſince theſe things were done. Yea, and certain women alſo of our

Regard, which I thought formerly he had to Perſons of the *Jewiſh* Nation, but that he is ready to take into his Favour and Bleſſing all good and pious Men, of what Country ſoever they be. II. As to the preaching the Goſpel, or Reconciliation of God to Mankind, by Jeſus Chriſt (who has ſet up a Spiritual Kingdom to endure for ever, *Dan.* 2. 44.) publiſhed by him throughout all *Judæa*, beginning at *Galilee*, and ſo going on through the reſt of the Provinces, this being not long after *John* preach'd up his Doctrine of Baptiſm. This preaching of the Goſpel by Jeſus Chriſt, I ſay, you cannot but have heard of, how God afforded him the Honour of an Unction, or ſolemn Inauguration into his Prophetick Office, by a viſible Deſcent of the Holy Ghoſt upon him, *Luk.* 3. 22. he having an inherent Power veſted in him of working Miracles to confirm his Doctrine, which he made the moſt excellent Uſe of beſides; not doing terrible Works, which might only affright his Beholders, or others, which might tend to their Prejudice; but kind and beneficial ones, ſuch as curing them of Diſtempers, and driving out evil Spirits, which had poſſeſs'd their Bodies; for the Divine Nature was perſonally united to him. III. Now it has pleaſed God to appoint us Witneſſes and Reporters of the Miracles done, and the Doctrines taught by this great Perſon throughout the Country of the *Jews*, whom they nevertheleſs ungratefully treated, procuring him to be crucified. Him God, by his omnipotent Power, raiſed up the third Day after his Death, ſhewing him to a great Number of Perſons; not indeed to the *Jews*, but to ſome ſelect Witneſſes, whom he was pleaſed to chuſe: I mean us the Apoſtles, and ſome other good Perſons, who familiarly converſed with him at Meals, and at other times, after his Reſurrection. IV. And he gave us ſpecial Command to *preach the Goſpel to all Nations*, Mat. 28. 19. Luk. 24. 27. and to be Witneſſes, That he is the true *Meſſias* appointed by God to be the Judge of all the World, thoſe who ſhall ariſe from their Graves, and thoſe who ſhall be then alive at the Day of Judgment, *Mat.* 25. 31. This is that extraordinary Perſon of whom the inſpired Penmen of the Holy Scripture predict ſo much; That *Meſſiah* who was to come into the World to ſave thoſe that believe on him; not from the *Roman* Power, (as too many boldly preſum'd) but from the Puniſhment of their Sins.

*PARAPHRASE on the GOSPEL.* S. Luke XXIV. 13.

I. It was upon *Sunday*, the very Day when our Saviour roſe from the Dead, that two Perſons, who had been Auditors and Followers of Chriſt before his Crucifixion, (one whereof was named *Cleophas*, Luk. 24. 18. an ancient Man, and Father to four of the Apoſtles) were going from *Jeruſalem* to a Village called *Emmaus*, about ſeven Miles diſtant from *Jeruſalem*. And their diſcourſe being about the Trial and Suffering of Jeſus Chriſt, each of them making their ſeveral Conjectures about him, and about the Credibility of the Relation of the Women, and the two Apoſtles *Peter* and *John*, concerning his being alive again; our Saviour himſelf appearing to them in a Shape different from what they had ſeen him in, as it were a caſual Paſſenger, who had overtaken them upon the Road, and over-hear'd ſome of their Diſcourſe, he walk'd along with them; they not knowing who he was, he, by a miraculous Power, making himſelf to appear differently to their Sight from what he formerly did. II. Our Saviour, now interrupting their Diſcourſe, ſaid, I pray what tragical Story is this you are talking of, which makes you look ſo melancholy? *Cleophas* made Anſwer; Certainly you are the greateſt Stranger in all *Jeruſalem* to the Affairs thereof, not to have been inform'd of thoſe remarkable Matters of Fact, which have happen'd in that City within a few Days. Our Saviour replied, What Matters of Fact do you mean? One of them return'd Anſwer, As to what has happen'd to the famous *Jeſus of Nazareth*, who was a great Prophet, renown'd for the excellent Doctrine which he preached to the People, and the extraordinary Miracles which he did by the Aſſiſtance of the Divine Power; and how the Members of the *Sanhedrim* forced an unjuſt Sentence from *Pilate* upon him, and procured him to be crucified. III. Indeed we had raiſed ourſelves up into no ſmall Hopes, that this had been the Meſſias, who was to have redeem'd the *Jews* from the Yoke of the *Roman* Power, and to have extended their Empire over other Nations; but, alas! we find that we have but too great reaſon to fear we have been miſtaken. This is now the third Day ſince his Condemnation and Crucifixion. But this Morning we were wonderfully ſurpriz'd by a Relation which we had from ſome Women, who went early to the Grave, but

our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. IV. Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. V. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them. And it came to pass, as he sat at meat with them he took bread, and blessed it, and brake it, and gave to them. And their eies were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

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# *TUESDAY in Easter-Week.

## *The COLLECT.*

ALmighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our

found his Body missing, and saw two Angels, who inform'd them, that he was risen from the Dead. Besides, some of our Friends, who were Followers of Jesus, went upon their Relation to the Grave, and found all things exactly to agree as the Women had reported; but they did not see him themselves. What to make of all this we know not. IV. Our Saviour then spake: But have not you been simple Scholars, all the while that you have been tutor'd under this great Prophet, and made little Improvement upon your hearing the Scriptures read to you, and your Master's Expositions upon them, which methinks should have inform'd you a little better in this Matter? For these sacred Books might have sufficiently learn'd you, that the Messias was to suffer what your Master did, and after that to make his Entry into his glorious State, which your Heads are only full of. And, beginning with the Books of *Moses*, he proved from several Particulars therein, *viz.* from the Sacrifice of *Isaac*, from the Erection of the Brazen-Serpent, from the several Expiatory Sacrifices in the *Levitical* Law; That the Messias ought to suffer Death, proving the same likewise from several Passages in the *Psalms*, and from others which occur in *Isaiah*, *Daniel*, and the rest of the Prophets. V. This Discourse he continu'd till they were come to the Village where they design'd to go; when our Saviour taking his Leave of them, as one that had a further Journey to pursue, the two Men whom he had convers'd with, pleas'd with his Discourse, were unwilling to part with him, and therefore desired him to refresh himself with them in the House to which they were going. But our Saviour, complying with the Custom of invited Persons, seem'd to decline the Kindness, as too great a Favour to be shewn to so new an Acquaintance, and desir'd to be excused; but they using very pressing Applications, pleading the Declension of the Sun, and that it would not be very long before Night, he at last consented. Now when they were set down at the Table to eat, our Saviour, contrary to their Expectation, took the place of the Master of the Family upon him, both in saying Grace, and carving the Meat; and then he remov'd that supernatural Veil from his Countenance, suffer'd them to view him in his proper Lineaments, so that then they plainly saw him, and knew him: But soon after this he convey'd himself away, in an unperceptible manner, from them. Then they began to discourse to themselves; Unless we had been very dull in our Apprehensions, we might have discover'd who it was that was talking with us as we came along, and explaining the Scriptures to us; for we might easily have discover'd the same wonderful Conviction which was peculiar to his Discourses; and that our Hearts were touch'd and warm'd, as they used to be, when he spoke. VI. This unexpected Sight of our Saviour being afforded them, they did not stay at *Emmaus* so long as they design'd, but immediately rose from Table, and return'd to *Jerusalem*; where finding the Apostles gather'd together, who were now but eleven after *Judas*'s Treason and Death, out of which Number too *Thomas* was absent, *Joh.* 20. 24. But they were no sooner come into the Room, but they accosted them in a wonderful degree of Joy, O *Cleophas*, do you hear the good News? The Lord is risen now in good reality; we need not suspect that it was only the Fancies of the Women, who (as we guess'd) thought they saw him; for now he has really appear'd to *Simon Peter*. And we have as joyful a piece of News to tell you, reply'd *Cleophas* and his Companion; and then they made report of the pious Discourse they had upon the Road, and how our Saviour discovered himself to them as they were eating at the Table.

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### *VARIOUS READINGS.*

*At Mattens.*

* The Second Lesson, *Luk.* 24. unto, *And behold two of them.*

Introit.

Praise the Lord, ye Servants, *&c.*

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

*At Evensong.*

The Second Lesson, 1 *Cor.* 15. unto the end.

### *PARAPHRASE on the COLLECT for* Easter-Tuesday.

O Almighty God, who by the *Resurrection of Jesus Christ from the Dead, hast begotten us to a lively Hope* of our own Immortality, 1 *Pet.* 1. 3. and hast by that *opened the Door*, John 10. 3. to eternal Life; We humbly beseech thee, that as by thy *preventing Grace* thou hast put into our Minds good Reso-

our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God world without end. *Amen.*

*For the* EPISTLE. Acts XIII. 26.

I. MEN, and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. II. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many daies of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. III. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: IV. Be it known unto you therefore, men, and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: For I work a work in your daies, a work which you shall in no ways believe, though a man declare it unto you.

*The*

Resolutions, so by thy *assisting Grace* thou wouldest enable us to bring the same to Perfection: Which we pray thee to do, for the sake of Jesus Christ our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Acts XIII. 26.

I. St. *Paul* with his Companion *Barnabas* being come to *Antioch*, a Town of *Pisidia*, to preach the Gospel there, and being in one of the *Jewish* Synagogues on a Sabbath-day, after reading the Lessons, it being the custom for some learned Person in the Congregation, to take occasion therefrom to make a pious Discourse for the Edification of the Assembly; St. *Paul* taking hold of this Opportunity, put them in mind of the many Indulgences and Favours God had vouchsafed to the *Jewish* Nation, from *Moses*'s Time to that of *John the Baptist*; but principally of the Terms of Salvation offer'd to Mankind by our blessed Lord. And then he proceeded in these or the like words: O you my Brethren the *Jews*, who are honour'd by a Descent from the famous *Abraham*, and all you other pious Persons, tho' of a Gentile Extraction; you both of you have an equal Title to have this Salvation procured by Jesus Christ, which I have been speaking of, preached unto you. For the Inhabitants of *Jerusalem* and the *Sanhedrim*, not knowing him to be the Messias, nor understanding the Sense of the Prophesies which related to his Sufferings, procured him to be condemn'd to Death; though by that very Act of their's, God, by his wonderful Providence, so brought it about, that they should contribute towards the Fulfilling of those Prophesies. Nay, so eager were they for his Condemnation, That though they could not make out any Accusation against him which was capital by the Laws, yet by Importunity and Clamour, they extorted an unjust Sentence from *Pilate* for his Execution. II. Now when the *Jews*, by this and several other Acts of their Cruelty upon him, had given a Completion to many Prophesies concerning him, he was taken down from the Cross, and his Body laid in a Vault under Ground. After this he was, by the Divine Power, raised from the Dead, and conversed very frequently with several Persons in *Galilee*, Mat. 27. 25. who are Witnesses ready upon all Occasions to attest the Truth of this. And we declare this to you as a Relation which ought to be extraordinary welcome to you, and to all good Men; it being plain, that God has now made good his Promise to our Fore-fathers, to us their Posterity, concerning sending the Messias into the World; his Resurrection from the Dead affording a Demonstration, that he did not without just ground lay claim to that Character. This being predicted in the 2d *Psalm*, which is acknowledged by all to relate to the Messias, *Thou art my Son, this Day have I begotten thee, i. e.* I have given thee a second Life by Resurrection, as I gave thee a former by Generation. III. Nay, it was further predicted concerning him, that his Resurrection should be such, as that he should never die again: For it is written in *Isaiah* 55. 3. *I will make an everlasting Covenant with you, even the sure mercies of David, i. e.* all the gracious Promises I have made to *David* concerning the Messias I will make good. But one very remarkable Prediction concerning the Messias occurs in *Psal.* 16. 10. *Thou shalt not suffer thy Holy One to see Corruption.* Now 'tis plain that this cannot be understood of *David*: For *David*, after having well govern'd the People of his time according to God's Direction, *slept with his Fathers, and was buried in the City of David*, 1 Kings 2. 10. and therefore must needs see Corruption. So that upon the whole it remains, that this Prophecy must be fulfilled in Jesus Christ, who died, and rose again without his Body being corrupted. IV. Therefore you must take notice, my Brethren the *Jews*, and other pious Persons here present, that you cannot expect Forgiveness of your Sins, but only by embracing the Doctrine, and following the Precepts of this excellent Person; for by believing in him, and leading holy Lives according to his Rules for the future, you may have your former Sins, tho' never so great, pardon'd, which the Law of *Moses* did not allow a Purgation from. But however, if you do not embrace this our excellent Religion, have a care of contemptuously undervaluing it, lest that Curse fall upon you which was threatned by *Habakkuk*, one of the Prophets, according as it is translated by the *Septuagint*; *Behold ye Despisers, and wonder, and perish*; *For I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.*

PARA-

## *The First Sunday after* EASTER.

### *The GOSPEL.* S. LUKE XXIV. 36.

I. JEſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. II. And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I my ſelf; handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet. III. And while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat? And they gave him a piece of a broiled Fiſh, and of an honey-comb. And he took it, and did eat before them. And he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes and in the prophets, and in the pſalms concerning me. IV. Then opened he their underſtanding, that they might underſtand the Scriptures, and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day; and that repentance and remiſſion of ſins ſhould be preached in his Name among all nations, beginning at Jeruſalem. And ye are witneſſes of theſe things.

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## * The Firſt Sunday after *EASTER.*

### *The* †*COLLECT.*

ALmighty Father, who haſt given thine only Son to die for our ſins, and to riſe again for our juſtification; Grant us ſo to put away the leaven of malice and wickedneſs, that we may alway ſerve thee in pureneſs of living and truth, through the merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The

*PARAPHRASE on the GOSPEL.* S. Luke XXIV. 36.

I. *Cleophas* and his Companion being come from *Emmaus*, and having join'd the Apoſtles, who were gathered together, not long after our Saviour himſelf came likewiſe to them, and appear'd ſtanding in the midſt of them, without their ſeeing him firſt a-coming. This ſo unuſual a way of his Preſence, eſpecially after his Death, put them under no little degree of Conſternation, they thinking that they had ſeen only his Ghoſt or Apparition, and not him himſelf. II. But our Saviour, out of Tenderneſs to them, was willing to put them out of the Pain their Fright had laid them under, as ſoon as poſſible, and to that end very kindly beſpoke them in this manner: I would not have you frighten yourſelves, my dear Diſciples, by thinking that you ſee a Spectre or Apparition before you; For I appeal to my Hands and my Feet, upon which the Wounds of the Croſs are yet freſh, that it is I your late crucified Maſter. Look cloſe upon me, and view every Lineament of my Face, and Mark of my Body, that you may know it is I; handle and feel the ſolid Matter of my Body, that I am ſubſtantial Fleſh and Bones, as a true Human Body is, and not ſuch a yielding aerial Image as Spectres are. And at theſe Words he ſhew'd them his Hands and his Feet, bored thro' with the Nails which faſten'd him to the Croſs. III. This filled them with ſuch an Extaſy of Joy, to ſee their Maſter alive again, that they became almoſt Unbelievers upon another account; for ſome time not crediting their very Senſes, thinking it muſt be a Dream or a Deluſion, that they ſhould be ſo happy to enjoy their Maſter's Preſence again, after being dead. To take off this degree of Surprize and Amazement, he proceeded to enter into greater Familiarity with them, and to demonſtrate to them that he had a real Body, and not an aereal Vehicle; he asked them what they had to eat? They replied, they had no other Proviſion in that Place but ſome Fiſh and Honey, which he was pleaſed to accept of, and he eat ſome broiled Fiſh and Honey before them all. Then he went on to tell them, That now they might ſee what he had told them formerly, when he continually converſed with them, (tho' then they gave little Credit to it) was really come to paſs, *Mat.* 16. 21. 17. 23. *Luk.* 18. 33. 24. 7. concerning his Paſſion and his Reſurrection; proving That this was predicted to come to paſs in the Word of God by ſeveral Paſſages, which he alledged out of the three general Diviſions of the Old Teſtament made by the *Jews*, the *Law* or Books of *Moſes*; the *Prophets*, who either wrote inſpired Hiſtory, and predicted future Events; and the *Pſalms*, or Poetical Books of Scripture. IV. And he not only recited, explain'd and applied theſe ſeveral Paſſages, but by an extraordinary meaſure of Grace afforded them, he ſo illuminated their Minds, that they had clear Apprehenſions of thoſe Divine Truths which he taught them; ſeeing that from the whole Tenor of the Old-Teſtament it did appear, and that it was agreeable to the Divine Juſtice and Wiſdom, That Chriſt was to ſuffer for the Sins of Mankind; and moreover, That he ſhould riſe again from the Dead in Confirmation of his Doctrine; That *Repentance*, the Condition of the Goſpel, and *Remiſſion of Sins*, (under which is contain'd everlaſting Happineſs) the Reward of it, ſhould be preach'd, not only to the *Jews*, but to all the Gentile World, *Iſ.* 49. 1. *Dan.* 7. 14. *Joel* 2. 32. That they were to begin their Preaching firſt at *Jeruſalem*, it being the City of *David*, whoſe Throne was promiſed to the Meſſias, *Pſal.* 2. 8. *Iſ.* 49. 1. ſome reſpect being likewiſe to be ſhew'd to it, as being the Capital City of God's choſen People; and that then they ſhould carry on their Preaching thro' the reſt of the World. And now (continues he) I conſtitute and appoint you, to be the Witneſſes of the Miracles you have ſeen me do, in Confirmation of my Doctrine; but chiefly of that chiefeſt one of all, my Reſurrection from the Dead, which ſo many of you have ſeen, to the end that your Teſtimony may have Credit with others who have not ſeen it.

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*VARIOUS READINGS.*

* Introit.

Bleſſed is the man that feareth the Lord, *&c. Pſal.* 112.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.* 1 *B. Edw.* VI.

† As upon *Eaſter-day.* O. C. P.

*PARAPHRASE on the COLLECT for the First* Sunday *after* Eaſter.

O Almighty Father, who didſt deliver thy only Son to *die for our Offences, and to be raiſed again for our Juſtification*, Rom. 4. 25. grant that we may *put away the Leaven of Malice and Wickedneſs*, and may continually ſerve thee in *Sincerity and Truth.* And this we deſire thee to grant, for the Merits of our bleſſed Saviour Jeſus Chriſt. *Amen.*

PARA-

## *The First Sunday after* EASTER.

### *The* EPISTLE. 1. S. John V. 4.

I. WHatſoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? II. This is he that came by water and bloud, even Jeſus Chriſt; not by water only, but by water and bloud: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt: and theſe three are one. And there are three that bear witneſs in earth, the ſpirit, and the water, and the bloud: and theſe three agree in one. III. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life.

### *The* GOSPEL. S. John XX. 19.

I. THE ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. II. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my father hath ſent me, even ſo ſend I you. And when he had ſaid this,

### *PARAPHRASE on the EPISTLE.* 1 Joh. V. 4.

I. Every Perſon of every Age or Sex whatſoever, who is a true Child of God, gets the Maſtery over all the Allurements and Temptations of the World; which Victory he is enabled to obtain, by that active Principle of Chriſtian Faith which is in him. If you ask the Queſtion, Who is that happy Perſon that is able to conquer the World? I anſwer, That this is every good Chriſtian, who believes in Jeſus Chriſt as the Saviour of the World, and conſcientiouſly obeys the Precepts of his holy Religion. II. This is that bleſſed Jeſus the Meſſias, that came into the World to make Expiation for the Sins of Mankind, by the two moſt uſual Ways of Expiation; the one by *Water*, which way was in ſome meaſure uſed by the *Jews* in their Sprinklings and Waſhings; and the other by *Blood*, which was uſed by them in their Sacrifices. He did not content himſelf by making uſe of any one of theſe Means ſingly, as *John the Baptiſt* did of Water only; but made uſe both of Water and Blood; Water in the Baptiſmal Rite, which he tranſcribed into his Religion; and his own Blood, which he ſhed for our ſakes upon the Croſs, and has order'd us to commemorate in the Holy Sacrament of the Lord's Supper. Neither did our Saviour expect us to give Credit to this extraordinary Miſſion upon his own bare Word, but was pleaſed to bring with him the Credentials of the Holy Spirit, which by ſuch a number of Miracles atteſted his Doctrines; it being inconſiſtent with the Divine Veracity ſo to have done, if they had not been true. Nay, not only the Holy Spirit has given Teſtimony of the Truth of his Miſſion, and his being the promiſed Meſſias; but all the three Perſons of the Trinity, three Witneſſes from Heaven, have given in their infallible Evidence of the ſame; the *Father*, by his open Acknowledgment of him for his Son by a Voice from Heaven, *Mat.* 3. 17. the *Word*, by his own Aſſeveration, *Joh.* 5. 17. and 10. 24. and frequent Miracles in Confirmation of it; and the *Holy Ghoſt* by his Deſcent in his Baptiſm upon him, *Mat.* 3. 16. and after his Aſcenſion upon his Apoſtles, *Act.* 2. 8. which are three very good Teſtimonies, tho' all theſe Three Perſons are but One God. And, beſides theſe, we have three Witneſſes here upon Earth, which teſtifie the mighty Benefits which we have received by our Saviour Chriſt; the *Spirit* of God, which operates in our Hearts; the *Water* in Baptiſm, which, by the Divine Energy co-operating with it, confers a regenerating Grace; and the Sacramental *Blood* in the *Euchariſt*, which, through the Divine Goodneſs, ſeals the Pardon of our Sins: Now, all theſe three are driving on to one main Point, *viz.* the Salvation of our Souls, which they are in their ſeveral ways ſubſervient to. III. If we do upon good Grounds depend upon the human Teſtimony, of Men of Honeſty and right Underſtanding, moſt certainly we have more reaſon to rely upon the Teſtimony of the moſt holy and infallible God. Now he has given Teſtimony of our Saviour, that he is the Meſſias, by his owning him as his Son by a Voice from Heaven, and by endowing him with a conſtant Power of doing Miracles. And as for all faithful Believers, they have a Witneſs in their own Conſciences, a ſtrong Faith excited in them by the Grace of God, whereby they ſtedfaſtly believe in him, and depend upon him for their Saviour: But he that ſtill disbelieves our Saviour to be the Meſſias, notwithſtanding the Divine Teſtimony on his Behalf, does no leſs than give God Almighty the Lye, who has in ſo publick a manner own'd him to be ſuch. Nay, God has not only recogniz'd his Title to the Meſſiaſhip, but that he has likewiſe a Power to confer eternal Happineſs in another World upon the diſcharging the Conditions of the Goſpel; it being to be obtain'd by no other means but through him. For every faithful and obedient Diſciple of Jeſus Chriſt has a Title to this eternal Happineſs; but as for others who do not believe in him, they have no manner of Pretence to it.

### *PARAPHRASE on the GOSPEL.* S. Joh. XX. 19.

I. It was now *Sunday*-Evening, ſeven Days after the Reſurrection, the Light being cloſed, and the Doors being ſhut, the Diſciples chuſing to meet in that private manner, to avoid the Obſervation of the proſecuting *Jews*; when our Saviour appeared of a ſudden in the midſt of them, they not knowing which way he came, addreſſing them with that uſual way of Salutation among the *Jews*, *Peace be unto you*; and after this took an Opportunity of ſhewing them his Hands and his Side, (in which the Prints of his Wounds were plainly to be ſeen) for their Satisfaction that it was really He, giving them liberty to handle them, that they might not be under any Suſpicion that it was an Apparition. II. It is not eaſie to deſcribe the great degree of Joy the Diſciples were then under, when they ſaw their Maſter again, and were convinced that it was He. Our Saviour after that made uſe of the Salutation-Form again, *Peace be unto you*; and then began to acquaint them, that having finiſh'd his Embaſſage which he was ſent upon by his Father, was returning again to Heaven; but however he ſhould appoint them to be Reſidents here in his ſtead; and that he would take care to furniſh them with as ample Powers, as any he himſelf was entruſted with. And then he breathed on them, telling them, That by this means he conferr'd upon them a conſiderable Share of the Gifts of

this, he breathed on them, and ſaith unto them, Receive ye the holy Ghoſt. Whoſe-ſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye re-tain, they are retained.

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## *The Second Sunday after EASTER.

### *The COLLECT.*

ALmighty God, who haſt given thine only Son to be unto us both a ſacrifice for ſin, and alſo an enſample of godly life; Give us grace that we may al-ways moſt thankfully receive that his ineſtimable benefit, and alſo daily en-deavour our ſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* 1 S. PET. II. 19.

I. THis is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. II. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his Steps: Who did no ſin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly: III. Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſins ſhould live unto righteouſneſs, by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now return'd unto the ſhepherd, and Biſhop of your ſouls.

### *The GOSPEL.* S. JOHN X. 11.

I. JEſus ſaid, I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep

the Holy Ghoſt. For he delegated to them a Power of pronouncing thoſe Perſons Sins forgiven, whom they admitted into Baptiſm, or re-admitted to Gods's Favour, and to Chriſtian Communion after Excommunication, or fal-ling into wilful Sin; and that their Pardon ſo pronounced by them ſhould be ratified by God: But if any Perſons ſhould deſpiſe, or neglect to make uſe of theſe Ordinances, they ſhould remain with their Guilt upon them.

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*VARIOUS READINGS.*

* Introit.

Haſte thee, O God, to deliver me, *&c.* *Pſal.* 70.

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.* 1 B. *Edw.* 6.

*PARAPHRASE on the COLLECT for the Second* Sunday *after* Eaſter.

O Almighty God, who haſt ſent thy only Son into the World to be a Sacrifice and Satisfaction for Sin, by *bearing our Sins in his Body on the Tree,* 1 Pet. 2. 24. and by *ſuffering for us,* Ver. 21. as alſo *to leave us an Example, that we might follow his Steps,* in Meekneſs and Patience, *Ver.* 23. We beſeech thee to give us Grace that we may always preſerve in our Minds the profoundeſt Senſe of ſo unaccountable a Favour, as the Son of God dying for our Sins; and that we may likewiſe with the utmoſt Diligence, endeavour to tread in his Steps, and to imitate that Life of unſpotted Holineſs and Purity, which he has ſet before us. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 S. Pet. II. 19.

I. Ye have no reaſon to think but that ye ſhall ſtand in God Almighty's particular Favour, if you ſuffer the Puniſhment due to Malefactors only, for faithfully diſcharging your Con-ſciences, and doing what God has commanded you to do. But though this ſuffering for Conſcience-ſake be very illuſtri-ous and glorious, eſpecially when it is undergone with Pati-ence; yet if you incur this Puniſhment for any real Crime, and take it never ſo patiently, you have little reaſon to value yourſelves upon that. But to do good and laudable Actions, and not only to receive no Reward for doing them, but moreover to be puniſhed for them, and to undergo the unjuſt Puniſhment with Patience and Cheerfulneſs likewiſe; this is ſuch an Heroick Degree of Piety, as God Almighty will highly eſteem, and in his due time reward. II. For our Chriſtian Profeſſion obliges us to the Doctrine of the Croſs, *Mat.* 16. 24. in which our Maſter Chriſt has ſet us the moſt excellent of Copies; and we cannot be his genuine Scholars, unleſs we go after him in the ſame Tracts which he has ſtruck out for us to follow: For, as the Prophet *Iſaiah* predicted of him, *He had done no violence, neither was any deceit in his mouth,* Iſ. 53. 9. who when he was reviled by the *Jews* as a Demo-niack, a Samaritan, a Blaſphemer, a Deſtroyer of the Law, and an Enemy of *Cæſar,* he did not reproach them with the like unjuſt Imputations; and at his Trial, when it was in his Power to have commanded ſo many Legions of Angels to his Reſcue, he did not ſo much as make uſe of one threatning Word; but left the Juſtice of his Cauſe to his Almighty Father, whom he knew to be a more righteous Judge than *Pilate,* or the *Sanhedrim.* III. 'Twas he who, as *Iſaiah* predicted, *bore the Griefs, and carried the Sorrows,* Iſ. 53. 4. which our Sins had merited, when he offer'd up his Body by ſuffering upon the Croſs for the Sins of all Mankind; deſign-ing, that we being delivered from the Guilt and Puniſhment of our former Sins, might lead Lives of more ſtrict Holineſs for the future: For, as *Iſaiah* likewiſe truly foretels of him, *With his Stripes we are healed,* Iſ. 53. 5. *i. e.* the Puniſhment which was laid upon him has merited your Pardon, which you then received the Benefit of when you embraced Chriſtianity. For then you were (to make uſe of the ſame Prophet's Words, *Iſ.* 53. 6.) *like Sheep that have gone aſtray;* but now you are returned to the Fold of your Spiritual Shepherd, and Over-ſeer of your Souls, *Jeſus Chriſt.*

*PARAPHRASE on the GOSPEL.* S. John X. 11.

I. *Our Saviour perceiving that the* Phariſaical Jews *not only carped at the beneficial Miracles which he did, but had excommuni-cated the blind Man, who atteſted his being cured by him,* Joh. 9. 34 *he*

ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the Sheep. II. I am the good ſhepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have which are not of this fold; them alſo I muſt bring, aud they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

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## * The Third Sunday after EASTER.

### *The COLLECT.*

ALmighty God, who ſheweſt to them that be in errour the light of thy truth; to the intent that they may return into the way of righteouſneſs; Grant unto all them that are admitted into the fellowſhip of Chriſts religion, that they may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

### *The EPISTLE.* 1 S. PET. II. 11.

I. DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. II. Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King, as ſupreme; or unto governours, as unto them that are ſent by him

*he ſpake theſe words to tax their Negligence in promoting the Good of the People, and looking after their Souls, which they pretended to be the beſt Guides of.* By making an exact Compariſon between myſelf and you, I find that I have all the Marks of a good Shepherd, and you of bad ones. A good Shepherd will venture his Life for his Sheep, by fighting with wild Beaſts which come to devour them, as *David* did, 1 *Sam.* 17. 34. But a Hireling, who has no Concern in the Sheep, and does not care what becomes of them, if he has but the Pay which his Maſter contracted with him for, when he ſees a ravenous Beaſt coming to tear them, runs away to ſecure himſelf, and thereby gives that fierce Animal a deſired Opportunity of deſtroying them. And the reaſon why he flies away with ſuch Precipitation is, becauſe he is only a hired Servant, and has not a Property in the Sheep, to make him have a juſt Concern for them. II. Another Mark to ſhew I am a good Shepherd is, That I am well acquainted with my Sheep, knowing them all by their diſtinct Marks, and can tell what Sheep are crept into the Flock which do not belong to me; and my own true Sheep know me likewiſe. And what yet recommends me further, I have not only an Acquaintance with my Sheep, but with God my Heavenly Father; and being hypoſtatically united to his Eſſence, have the ſame intimate Knowledge of his Nature and Will, as he has of mine. Add to this, that further to demonſtrate my Love to my Flock, I am ready to undergo a terrible Death for their ſakes. Nor muſt you think, that all my Flock does conſiſt only of thoſe few Perſons, who have hitherto in this Country of *Judea* believed in me; but hereafter, *when the Partition-wall ſhall be broken down*, Eph. 4. 14. vaſt Numbers of Sheep out of the Gentile World ſhall be added to my Flock, and be under my Rule; not being govern'd, as they are now, by different Shepherds, the Jews by the Doctors of their Law, and the Gentiles by their Philoſophers; but both ſhall ſubmit themſelves to my Precepts, and be under my Dominion.

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*VARIOUS READINGS.*

* Introit.

Unto thee, O God, do we give Thanks, *&c. Pſal.* 75.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* VI.

*PARAPHRASE on the COLLECT for the Third* Sunday *after* Eaſter.

O Almighty God, who didſt propagate the Light of the Goſpel, to the Intent that thou mighteſt reduce to Sobriety of Life, and Purity of Doctrine, thoſe who are miſguided by Pagan Ignorance and Immorality, and by Jewiſh Superſtition: We beſeech thee to grant, that all they who are ſo happy as to be admitted into the Communion of Chriſt's Religion, may avoid doing all thoſe things which their holy Religion condemns, and which would reproach them to their Adverſaries, 1 *Pet* 2. 12. and that they may alſo practiſe all thoſe admirable Duties which the Goſpel recommends. And this we pray for our bleſſed Lord Jeſus Chriſt's ſake. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 S. Pet. II. 11.

I. I beg of you, my dear Fellow-Chriſtians, who being formerly *Jews*, have now embraced the better Religion of Jeſus Chriſt; I beg of you, as Perſons who do not only live as Strangers and Foreigners in the ſeveral Heathen Countries and Cities, but are Foreigners in this World likewiſe, your native Country, being in Heaven; That you would forbear the indulging yourſelves in ſenſual Pleaſures, which are mortal Enemies to your Souls, and hinder them from arriving at that Heavenly Country you are going to; and that your Behaviour among the Gentiles you converſe with, be altogether unblameable; ſo that, whereas ye are generally reviled as ſeditious Perſons, and ſuch who, under the Pretence of Liberty and Religion, are ready upon all Occaſions to ſhake off the Yoke of the Governments you live under; and, beſides this, have a great many other Crimes falſely laid to your Charge, theſe your Adverſaries, ſeeing how remarkable you are for the Piety of your Lives, and the Peaceableneſs of your Behaviour, may be won upon to embrace that Religion which they have hitherto defam'd, whenever God by his gracious Viſitation ſhall be pleaſed to touch their Hearts. II. I would likewiſe adviſe you to pay Obedience not only to your Eccleſiaſtical Superiors, who are Governors *according to the Spirit*, but even to Secular Rulers, who are Governors or Ordinances *according to Man*, 1 Pet. 4. 6. and this for the ſake of our bleſſed Lord, who yielded a willing Subjection to the Government he lived under, by paying Tribute himſelf

him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloak of maliciouſneſs; but as the ſervants of God. III. Honour all men. Love the brotherhood. Fear God. Honour the King.

## *The* GOSPEL. S. JOHN XVI. 16.

I. JEſus ſaid to his diſciples, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me, becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me; and becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while, we cannot tell what he ſaith. II. Now Jeſus knew that they were deſirous to ask him, and ſaid unto them, Do ye enquire among your ſelves, of that I ſaid, A little while, and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me; Verily, verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoyce: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. III. A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come; but aſſoon as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you.

ſelf to it, *Mat.* 17. 27. and adviſing others to it, *Mat.* 22. 21. Now this Obedience is to be paid firſt to the Emperour, as being veſted with the Supreme Authority; and next to him, to the Governours of Provinces, who are put in by his Authority for very wiſe and good Ends, which Providence has to bring about by their means, *viz.* the puniſhing bad Men, and the rewarding good ones. Now, as it is the Will of God to place theſe Rulers in their ſeveral Governments, to fulfil his wiſe Purpoſes; ſo it is likewiſe his Pleaſure, that by the Piety and Circumſpection of your Behaviour, you ſhould not only take off the Reproaches which have been caſt upon our Religion by ſome vain Men, who are altogether ignorant of our Doctrines; but that you ſhould recommend this excellent Inſtitution to others; retaining ſtill your Chriſtian Freedom, but yet not ſo, as if under pretence of that you were exempted from paying Submiſſion to temporal Governments; ſhewing your Freedom chiefly, in that which the Servants of God ought to value themſelves upon, *viz.* a Freedom from that Slavery, which their Vices they were formerly ſubject to, had laid them under. III. Pay all Men thoſe due Regards which their Character requires: Have great Love and Charity for all your Brother-Chriſtians: But however, let not your Subjection to Magiſtrates ſwallow up your Duty to God; for whenever the temporal Power commands any thing contrary to your Duty to God, you muſt fear him rather than Man: And though our preſent Emperour *Nero*, by his unwarrantable Actions, has very much ſunk himſelf in the Eſteem of good Men; yet conſidering him as the Ruler whom God has ſet over you, you muſt for that reaſon honour him.

### *PARAPHRASE on the* GOSPEL. S. John XVI. 16.

I. Some time before our Saviour's ſuffering, he thus expreſſed himſelf to his Diſciples. Although you have me with you at preſent, yet it will not be long before I ſhall leave you, and you will not have the opportunity of ſeeing me as you do now; and it will not be long after this before you ſhall ſee me again; for it is neceſſary that I return to my heavenly Father: In order to which, a ſhort Abſence from you of a few Days, and then a Return to you again before I take my laſt Farewel of you, will be requiſite. This dark way of Expreſſion put the Diſciples into no ſmall Perplexity, to gueſs what might be his Meaning. II. Our Saviour, by his Divine Nature, which enabled him to underſtand their Thoughts, knowing how extraordinary deſirous they were to underſtand this Expreſſion, *It will not be long*, &c. explained himſelf farther, in this manner: I find you are not a little ſurprized to hear me talk of going from you, as if that ſort of Happineſs which you expect from my Preſence, would be abated by my Abſence; but, as glorious Times as you expect under a temporal Kingdom of the Meſſias, which your Heads are ſo full of, I will aſſure you, you ſhall have a time, e're it be long, of ſad Mourning and Lamentation for the Loſs of your dear Maſter, whilſt the profane People of the World ſhall, contrary to your Expectations, have their time of Rejoicing, and triumphing over your Diſappointments: But this your Sorrow ſhall not laſt very long, for a new Scene of Joy and Tranſport to you ſhall ſucceed it. III. You know what terrible Pangs and Throws a Woman in labour is under; nay, what frightful Agonies the very Apprehenſion of her approaching Pains puts her into; and yet, as ſoon as it is over ſhe forgets all this, out of joy that ſhe is ſo happy as to be Mother of a Child. The caſe is the ſame with you: You ſhall be under great Concern and Sorrow, upon my Sufferings and Death; but this will not laſt long, for after this Separation from you, I ſhall be with you again; and then I ſhall lay a Foundation of your being joyful for ever: you ſhall ſee me aſcend up into Heaven to prepare a place for you of eternal Happineſs.

## * The Fourth Sunday after EASTER.

### *The* COLLECT.

O Almighty God, † who alone canſt order the unruly wills and affections of ſinful men, grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe, that ſo among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, where true joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. S. JAM. I. 17.

I. EVery good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. II. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures. III. Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath; for the wrath of man worketh not the righteouſneſs of God. Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your ſouls.

*The*

*VARIOUS READINGS.*

Introit.

* God ſtandeth in the Congregation of Princes, *&c.*
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Edw.* 6.

† Which doeſt make the minds of all faithful Men to be of one Will, grant, *&c.* O. C. P.

*PARAPHRASE on the* COLLECT *for the fourth Sunday after* Eaſter.

O Almighty God, we being taught by thy holy Word, that *every good and perfect Gift cometh down from thee the Father of lights*, *James* 1. 17. and among theſe doſt afford us the Gift of managing our corrupt and carnal Affections, and inordinate Love of this World: We beſeech thee to grant, that we thy faithful People, being diveſted of theſe earthly Inclinations, may heartily love thy Commands, and above all things, deſire thoſe Rewards which thou haſt promiſed to us for our Obedience; and that being unconcerned at all the Accidents of this World, our Hearts may be ſolely fixed upon the Joys of Heaven. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Jam. I. 17.

I. I would have you Chriſtians to underſtand, That Almighty God is ſo far from tempting Men to Sin, which ſome have wickedly aſſerted, as I juſt before took notice of, *ver.* 13. that he inſpires every Man with all thoſe good Graces which he ſtands poſſeſſed of; for every intellectual Perfection, whether natural or ſupernatural, is derived from God the Father and Creator of the Angels, thoſe glorious Lights in the Intellectual World, himſelf being the Fountain of Light, infinitely beyond that of the Sun; who does not, like that Planet, alter its Courſe according to the ſeveral Seaſons of the Year, turning from us and returning to us, thereby affording us a greater or leſſer proportion of Light and Darkneſs; but continues always uniformly the ſame. II. For God Almighty, by ordering the Goſpel to be preached to us, has as it were begotten us a-new: For if the Iſraelites, by being delivered by God from the Egyptian Bondage, be ſaid to be begotten by him, *Deut.* 32. 18. our Deliverance from Sin and Puniſhment, with the Hopes of eternal Life, may better deſerve that Title; eſpecially ſince by calling us to the Goſpel, he has made us a ſort of Firſt-fruits, which being the choiceſt of the Corn, was picked out of the reſt for Sacrifice; and ſo we Chriſtians are choſen out of the reſt of the World, to embrace the Faith of Chriſt. III. Wherefore, my beloved Brethren in the Goſpel, I exhort you to be ready to hear the Goſpel-Truths preached to you, but not to be over-forward to be Preachers of them yourſelves, before you are fitly qualified for that Office, and duly called to it; nor yet to be eaſily provok'd to Anger; for that human Paſſion does ill diſpoſe Men to perform thoſe divine Tasks which our Religion obliges us to. Therefore I adviſe to lay aſide all the Filthineſs of a ſenſual Life and Converſation, and to be humble Scholars of that heavenly Religion, the Goſpel of Chriſt grafted into your Hearts by our preaching, which alone teaches the true way to Salvation.

## *The Fifth Sunday after* EASTER.

### *The* GOSPEL. S. JOHN XVI. 5.

I. JEſus ſaid unto his diſciples, Now I go my way to him that ſent me, and none of you asketh me, Whither goeſt thou? But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. II. Nevertheleſs, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment: Of ſin; becauſe they believe not on me: Of righteouſneſs; becauſe I go to my Father, and ye ſee me no more: Of judgment; becauſe the Prince of this world is judged. III. I have yet many things to ſay unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come. He ſhall glorifie me: for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

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## * The Fifth Sunday after EASTER.

### *The* COLLECT.

O Lord, from whom all good things do come; Grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good,

*PARAPHRASE on the* GOSPEL. S. John XVI. 5.

I. Not long before our Saviour's Paſſion, he thus ſpake to his Diſciples: I am now ſhortly to return to God, whoſe Ambaſſador I have been to Mankind; and yet methinks it is a little ſtrange, that you who are to ſucceed me in this Charge, are not more ſollicitous to enquire, when, and whither, and upon what account I am going. One would be apt to think, that the Conſideration of thoſe great things, which you may reaſonably imagine I am about to do for you, and the honorable Poſt I leave you in, ſhould very much raiſe your Spirits, and fill you with joy; but in ſtead of this, your Hearts are ſunk, and you do nothing but grieve, upon the thoughts of parting with me, though it tend ſo very much for your Advantage. II. But I tell you plainly, that it will be highly for your Intereſt, that I be removed from you; for the Holy Ghoſt, who is the Paraclet or Comforter, and who, by the eternal Decree of the Trinity, is appointed to make a perſonal Deſcent upon you, cannot, without breaking in upon the Orders of Heaven, come to you, unleſs I go from you; but when I am gone, I will immediately take care to ſend him to beſtow thoſe Benefits upon you which are deſigned. Now when he is come down upon you, he ſhall condemn the World in three Actions (or ways of Tryal uſed among the *Jews*) againſt it: Firſt, In an Action of *Sin*, or Offence againſt God and his Worſhip; and herein He ſhall prove, that I am not a falſe Prophet, as is maliciouſly ſuggeſted; but that they are guilty of a moſt grievous Offence in not believing on me, notwithſtanding all the mighty Miracles I have done: Secondly, In an Action of *Righteouſneſs*, or Equity, between Man and Man, when He ſhall make it appear, that I have gain'd everlaſting Happineſs as a Reward of my Merits: And laſtly, The Paraclete ſhall get the better of the World in an Action of *Judgment*, or Criminal Caſe, when its Prince the Devil ſhall be diſpoſſeſs'd of his Kingdom by his Power, thro' the rooting out of Idolatry and other Vices, which he was wont to maintain his Empire by. III. There are ſeveral other things which you ſhould be inform'd of, were you now diſpoſed to receive them, concerning the State and Government of my ſpiritual Kingdom; which as I find you are not very fond to think of, ſo I forbear to learn you any thing further concerning it. But when the Paraclete, who is the true Spirit of God, ſhall have made his Deſcent upon you, he ſhall be a conſtant Guide, inherent in your Breaſts, to keep you from all Error, and to inform you of all Truths, which ſhall be neceſſary for the Diſcharge of your great Truſt. And what he ſhall inform you of ſhall be not any new Matter, which my Father and myſelf have not agreed to, but only that which he is authoriz'd by both of Us to ſpeak; and ſhall moreover make you acquainted with ſeveral remarkable Matters, which ſhall happen to the Church in future times, as the Riſe of Hereſies, the Coming of *Antichriſt*, *&c.* He ſhall contribute to my Reputation and Glory, by making good to you all the Benefits that I promiſe he ſhall confer upon you; and yet theſe Benefits ſhall not be owing to him alone; *for he ſhall take of mine*: this Omniſcience of the Paraclete, by which he ſhall diſcover theſe things to you; (as alſo his very Eſſence) does proceed from me, he deriving this Knowledge from me, and imparting it unto you. Nay, I acquaint you farther, that whatſoever belongs to the Father, even his Divine Eſſence itſelf, belongs to me, and therefore I uſe this Expreſſion, *He ſhall take of mine*, becauſe his Eſſence proceedeth both from the Father and Me.

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*VARIOUS READINGS.*

* Introit.

O how amiable are thy Dwellings, *&c.* *Pſal.* 84.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* 6.

*PARAPHRASE on the COLLECT for the fifth Sunday after* Eaſter.

O Lord, from whoſe Grace all good Thoughts and Actions do proceed; Grant to us thy humble Servants now aſſembled in thy Preſence, that by the Inſpiration of thy holy Spirit, we may obtain ſuch a meaſure of thy Grace, as to be *Doers of thy Word, and not Hearers only*, James 1. 22. and that whatever good things we ſhall here think of, thou wouldeſt enable us by thy gracious Direction to perform the ſame

good, and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt. *Amen.*

## *The* EPISTLE. S. Jam. I. 22.

I. BE ye doers of the word, and not hearers only, deceiving your own ſelves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glaſs. For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. II. But whoſo looketh into the perfect Law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain: III. Pure religion, and undefiled before God and the Father, is this; To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.

## *The* GOSPEL. S. John XVI. 23.

I. VErily, verily I ſay unto you, Whatſoever ye ſhall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my name: Ask, and ye ſhall receive, that your joy may be full. II. Theſe things have I ſpoken unto you in proverbs: the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall ask in my Name: and I ſay not unto you, that I will pray the Father for you; for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. III. His diſciples ſaid unto him; Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all

ſame in the future Actions of our Life. And this we earneſtly pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

### *PARAPHRASE on the EPISTLE.* S. James I. 22.

I. Endeavour to make good by your Practice what you have heard by our Preaching; for if you think that all your Religion muſt conſiſt in hearing the Word, (as too many do) you are miſerably deceived: For one that lays out ſome time in hearing the Goſpel preached, but takes no care afterwards to practiſe thoſe holy Truths he is inform'd of thereby, I may not unfitly compare to a Man who takes a tranſient View of himſelf in a Looking-glaſs, and by reaſon of the Weakneſs of the reflex Image, which does not ſtrike ſo ſtrong upon the Senſory, as when it comes directly from the Object, he cannot retain in his Memory the Idea which the Glaſs had given him of himſelf; but when he is gone from it, he forgets the Features of his Face. II. But he that takes a View of the State of his Soul by looking into the Goſpel (which, as it is a Law of Freedom, and not tied up to ſo many ſlaviſh Ceremonies as the Moſaical, will deal impartially with him) ſhall have the trueſt Repreſentation given of himſelf; and withal, if he does perſevere in the good Reſolutions which he has taken upon him therefrom, and takes care conſcientiouſly to obſerve all thoſe Duties he has learn'd from it, God Almighty, by his Grace, will bleſs and proſper his good Endeavours. But there are ſome Perſons among you who pretend to no little a Share of Religion, and yet they indulge themſelves in the Practice of a very great Fault, which is the giving themſelves too great a Looſe in their Talk, whereby they are guilty not only of Prating, but ſometimes of Lying and Slandering: Now, if ſuch Perſons do not take care to amend that Fault, and bridle their Tongue for the future, they put a Cheat upon themſelves, in thinking that they are good Chriſtians; for in this caſe, the Profeſſion of our excellent Religion will do them no Service nor will render them acceptable to God, to whoſe Diſpleaſure they expoſe themſelves by retaining this Sin. III. If we would have our Religion to be like a pure and clear Jewel, without any the leaſt Flaw in it, to ſhine in the Eyes of God; we muſt be eminent in Acts of Piety and Charity; we muſt do all the good and kind Offices to our Neighbour which lie in our Power, and diligently avoid all thoſe Sins, which worldly Men are wont to allow themſelves in.

### *PARAPHRASE on the EPISTLE.* S. John XVI. 23.

I. You may, my dear Diſciples, be under ſome degree of Diſconſolation, to think that when I ſhall be parted from you, you may not ſo readily obtain what you requeſt, as when I was preſent with you; and yet I verily aſſure you, that tho' you have not me to make your Application to, yet if you addreſs yourſelves to the Father, in my Name, in ſuch a manner as is fitting, and for ſuch things as are proper, he will not fail to grant your Petitions. Hitherto, when you have requeſted any thing, it has either been by your immediate Addreſſes to God, or elſe you have deſired me to pray in your Behalf; but you have not yet addreſs'd yourſelves to God through my Mediation; from hence forward make uſe of this Method in your Prayers; beg every thing *for the ſake of Jeſus Chriſt your Lord*, and God will always be ready to grant what you pray for, eſpecially ſo far forth as relates to your compleating your eternal Happineſs. II. Hitherto I have diſcourſed to you many things concerning my Departure, my Union with the Father, and concerning the Paraclete, *&c.* in figurative Expreſſions, which are not ſo eaſily underſtood by you; but hereafter I ſhall diſcourſe to you in plainer Terms, and open to you more fully the Will of my Father concerning my Kingdom. Then you ſhall put up your Petitions to the Father in my Name, but you muſt not think, that I ſhall then formally make my Addreſſes to him on your Behalf, as I do now; for, as my Circumſtances and Condition will be alter'd, ſo I ſhall have obtain'd by my Merits a Reconciliation of the Father to you; and that he ſhall bear ſuch a Love to you as to hear your Prayers, being inclined thereunto by your Love which you have ſhewn to me, in believing me to be the Meſſias. I have told you frequently enough already, and that with ſufficient Clearneſs, *that I came from the Father*, Joh. 6. 46. Joh. 8. 16. Joh. 12. 28. and now I tell you as plainly, That I am going to him again. III. His Diſciples upon this anſwer'd, We now begin to underſtand you very well what kind of going from us you mean, which we could not have thought of before; your Words ſeem now to have a very plain Meaning, without any Parabolical Repreſentation.

all things, and needeſt not that any man ſhould ask thee; by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

# (a) The *ASCENSION DAY.

tion. There is no need for thoſe Perſons, who do not underſtand you right at firſt, to ask you any Queſtions to be fully appriſed of your Meaning; for we are aſſured by your ſo readily perceiving what part of your Words we ſtick at, and thereupon anſwering our Scruples, without being propoſed to you, That you are acquainted with all our Thoughts before we diſcover them to you. This is a plain Demonſtration that you come from God, by having this Divine Attribute, *Pſal.* 139. 2. *Heb.* 4. 12. inherent in you. To this our Saviour made this Reply, It is very well if you do believe; but I am afraid it is owing to your preſent Proſperity that you do ſo. But there is a time of Adverſity a-coming, nay it is juſt at hand, in which you ſhall all run away from me, *Mat.* 26. 56. and leave me by myſelf; and yet I cannot properly ſay I ſhall be by myſelf, ſince I ſhall have the Father intimately united to me. This I thought fit to forewarn you of, that you might keep your Minds in a State of Tranquillity and Conſtancy, and not altogether deſpond upon my enſuing Sufferings, but keep ſtill in your View the Happineſs of another World. Indeed in this World, you, as well as I, ſhall undergo a great many Afflictions; but I would have you take Courage from my Example, who have perfectly overcome it, and, by my Merits, have worſted the very Prince of it, the Devil; ſo that you have nothing now to do, but to follow the Rules I have preſcribed you, and all your Contention is with an Adverſary who is vanquiſh'd already.

*VARIOUS READINGS.*

* Proper Pſalms and Leſſons at *Mattens.*

*Pſal.* { 8 / 15 / 21 } The Second Leſſon, *Joh.* 14. unto the end.

Introit.

O clap your Hands, *&c. Pſal.* 47.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Proper Pſalms and Leſſons at *Evenſong.*

*Pſal.* { 124 / 68 / 148 } The Second Leſſon, *Eph.* 4. unto the End. 1 B. *Edw.* 6.

† Our Lord to have aſcended. O. C. P.

*NOTE.*

(a) *Aſcenſion-day.*] This Feaſt of the Aſcenſion is not ſo often mention'd in early Writers, as other Feſtivals which relate to our Lord; but the reaſon is, That this ſeemed to be ſwallow'd up in the great Feaſt of the *Penteceſt*, which indeed was but the one Reſurrection-Feaſt continued from *Eaſter* to *Whitſuntide*. See *Tertullian de Idololatria.* But if we will be govern'd by the Teſtimony of St. *Auſtin*, he ſays, That the Obſervation of this Feſtival was grounded upon a Tradition of the Church, derived down from the Apoſtles Times; and that upon this Ground, *Good-Friday*, *Eaſter*, and *Aſcenſion-day*, were celebrated with an Anniverſary Religion. *Aug. Epiſt.* 118.

*Of the Rogation-Days.*

The Rogation-Days being appointed by the Church to be obſerved in this Week, it will not be improper to ſay ſomething more particularly concerning them in this place. For in the Table of *Vigils*, *Faſts*, &c. in the Beginning of our Common-Prayer Book, *The three Rogation-Days, being the* Monday, Tueſday, *and* Wedneſday, *before* Holy-Thurſday, *or the Aſcenſion of our Lord*, are appointed to be kept for Days of Faſting or Abſtinence.

The more ſolemn Method of performing the *Rogations*, by ſtrict Faſting, and reciting the Litanies in way of Perambulation, was firſt uſed by *Mamercus* Biſhop of *Vienna* in *France*, about the Year of Chriſt 570; when, the People were in daily Fear of the Irruption of the *Goths*, and had ſeveral other very ſevere Judgments of God upon them. We have an exact Account given us of this Affair by *Sidonius Apollinaris*, in his Letter to that Biſhop, which begins, *Rumor eſt Gothos in Romanum ſolum caſtra moviſſe. Huic ſemper Irruptioni nos miſeri Averni janua ſumus —— Nos non ambuſtam murorum faciem, aut putrem ſudium cratem, aut propugnacula vigilum trita pectoribus conſidimus opitulatura: ſolo tamen invectarum te authore* ROGATIONUM *palpamur auxilio, quibus inchoandis inſtituendiſque populus Arvernus, etſi non effectu pari, affectu ſanè non impari cœpit initiori. —— Primùm igitur indicis jejunia, interdicis flagitia, ſupplicia prædicis, remedia promittis, exponis omnibus nec pœnam longinquam eſſe, nec veniam; doces denunciata ſolitudinis minas orationum frequentiâ eſſe amoliendas; monet aſſiduitatem furentis incendis, aqua potius oculorum quam fluminum poſſe reſtingui: monet minacem terræ motuum conflictationem fidei ſtabilitate firmandum*, &c. " There is a Report, that the " *Goths* are encamped in the Roman Territories. Now we " the unhappy Inhabitants of *Auvergne*, are the Door to " their Irruption. —— We do not put our Truſt in Paliſadoes, and Fences of rotting Stakes, nor Works grown " ſmooth with the Breaſts of thoſe who defend them: we " are only born in the hope by the Aſſiſtance of thoſe ROGA- " TIONS which were brought in by your Authority, and " which the People of *Auvergne* have begun to ſet up, tho' " not with an equal Effect, yet with a not unequal Affection. " —— You firſt enjoin Faſting, and forbid Sinning; you " foretel Judgments, and preſcribe Remedies againſt them; " you declare to all, that neither the Puniſhment is at a diſtance, nor the Pardon; you teach, that the Threats of the " miſerable Deſolation are to be removed only by frequent " Prayers; you admoniſh, that the raging Fire is to be put " out by the Water of the Eyes, not by that of the Rivers; " that the Earthquake is to be ſettled by the ſtability of " Faith, *&c. Sidon. Apoll. Epiſt. Lib.* 7. *Ep.* 1. *Papæ Mamerco.*

This has given occaſion to ſome to think, that the *Rogations* were entirely invented by *Mamercus*: But it is plain by another Epiſtle of *Sidonius*, that he was only the Reſtorer of them, or rather the Reformer, by rectifying ſome Abuſes which had mixed with them, and making them more hearty and religious. *In urbem (ni fallimur) Rogationum contemplatione revocabere: quarum vobis ſolennitatem primus Mamercus Pater & Pontifex reverendiſſimo exemplo, utiliſſimo experimento, invenit, inſtituit, invexit. Erant quidem plus (quod ſalvâ pace ſit dictum) vagæ, repentes, infrequenteſque, atque (ſic dixeris) oſcitabundæ ſupplicationes: quæ ſæpè interpellantium prandiorum obicibus hebetabantur, maximè aut imbres, aut ſerenitatem deprecaturæ: ad quas (ut nihil amplius dicam) figulo pariter atque hortulano non oportuit convenire. In his autem, quas ſuprabatus ſacerdos & protulit pariter & contulit, jejunatur, oratur, pſallitur, fletur.* " I ſuppoſe you will be called back to Town by the " Remembrance of the *Rogations*, the Solemnity of which " Biſhop *Mamercus* brought into the Church by his moſt " reverend Example, and a moſt profitable Experiment. For " before his time (give me leave to ſay it) the *Rogations* " were meer Strolings and Santerings about, having very few " Perſons in the Proceſſion, and the Supplications were performed without great Devotion; the edge of which was dull- " led by the Intervention of Meals: they only prayed againſt " exceſſive Rains or Droughts; in which (to ſay no worſe) " the Gardener and the Potter would not at the ſame time " join their Prayers. But in theſe *Rogations*, which the fore- " ſaid

# The ASCENSION DAY.

## The COLLECT.

GRant, we beſeech thee, Almighty God, that like as we do believe thy only begotten Son † our Lord Jeſus Chriſt to have aſcended into the Heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. *Amen.*

## *For the* EPISTLE. Acts I. 1.

I. THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the Apoſtles whom he had choſen. II. To whom alſo he ſhewed himſelf alive after his Paſſion, by many infallible Proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God: And being aſſembled together with them, commanded

" ſaid Biſhop has brought in, they faſt, they pray, they ſing, " they weep. *Sidon. Apol. Lib.* 5. *Ep.* 14.

*Alcimus Avitus* reports, That the time when theſe Calamities fell out in *France*, was the time of the Paſchal Solemnity, and therefore an improper Seaſon for Faſting; whereupon the *Rogations* were deferred till ſome time after, *viz.* the Week wherein *Aſcenſion-Day* fell. *Alc. Avit.* 7 *tom. Bibl. Patr. Greg. Tur. lib.* 2. and ſo it has continued ever ſince.

In the Council of *Orleans*, the *Rogations* were eſtabliſhed by an Eccleſiaſtical Law: For by the xxix. Canon of this Council it is thus enjoined. *Rogationes, i. e. Litanias ante Aſcenſionem Domini placuit celebrari, ita ut præmiſſum triduanum jejunium, in Dominicæ Aſcenſionis ſolemnitate ſolvatur. Per quod triduum Servi & Ancillæ ab opere relaxentur, quò magis plebs univerſa conveniat: quo triduo omnes abſtineant, & quadrageſimalibus cibis utantur.* " It " has pleaſed us, that the *Rogations*, that is, the Litanies, ſhall " be celebrated before the *Aſcenſion*; ſo that the three Days " Faſts be finiſhed in Aſcenſion-Week: In which three Days, " all Men and Maid Servants ſhall be diſcharged from Work- " ing, ſo that all the People may have an Opportunity of co- " ming to Publick Worſhip: In all which three Days they " muſt abſtain from Fleſh, and uſe only Lenten Diet." This was in the Year of Chriſt 507.

There has never any Office been made for theſe Days in any of our Service-Books, nor ſo much as a Collect: Which is the more to be wonder'd at, ſince there have been no leſs than four Homilies provided. All that we have preſcribed to this purpoſe is in the 19th of Queen *Elizabeth*'s Injunctions; Provided, That the Curate in their ſaid common Perambulations, uſed heretofore in the days of Rogations, at certain convenient Places, ſhall admoniſh the People to give Thanks to God in the beholding of God's Benefits, for the Increaſe and Abundance of his Fruits upon the Face of the Earth, and with the ſaying of the iij. Pſalm, Benedic, anima mea, &c. At which time alſo the ſame Miniſter ſhall inculcate thoſe or ſuch Sentences, Curſed be he which tranſlateth the Bounds and Dolls of his Neighbour; or ſuch Order of Prayers as ſhall be hereafter appointed. But it ſeems that this Order of Prayers was forgotten to be made, or appointed, not only during that Queen's Reign, but ever ſince.

However, we have four very good Homilies to be read in the Church, with the ordinary Service of the Day; the three firſt to be read on *Munday*, *Tueſday*, and *Wedneſday*; and a fourth to be read that Day whereon the Proceſſion is made.

The *Munday*-Homily, treats of the manifold Wiſdom and Goodneſs of God in the different parts of the Creation, and in his Preſervation of the World; exhorting to a devout Contemplation of them, and a hearty Thankfulneſs for them.

The *Tueſday*-Homily ſhews, That the Goods of the Mind, and thoſe of Fortune (as they are uſually called) do proceed likewiſe from God's gracious Favour; That we are to expect and beg theſe only of him; and, That when he is pleaſed to take them from us, we muſt with Patience ſubmit to him, who is governed by wiſe and juſt Reaſons therein.

The *Wedneſday*-Homily ſets forth in particular the Goodneſs of God, in beſtowing upon us ſpiritual Bleſſings, and ſhews, That we cannot truly repent and turn to God without his preventing Grace; That, if we ripen to a Proficiency in any vertuous Endowments, 'tis by his Aſſiſtance chiefly that we acquire them; That 'tis he that illuminates our Hearts to conceive juſt and worthy Thoughts of him; That Knowledge acquired by Human Learning, or Eccleſiaſtical Antiquity, is not comparable to that which God has reached out to us in his Holy Word; but however, That our own diligent Endeavours muſt not be wanting in this our ſpiritual Warfare; and, That after all, our chief Reliance muſt be upon God, who is our beſt Counſellor and Friend, and will, if we ſincerely love and obey him, do better for us than we can deſire he ſhould.

The Homily for the *Perambulation*, or Proceſſion-Day, exhorts, That the View of the Bounds of the ſeveral Eſtates and Pariſhes ſhould put Men in mind of their Neighbours Properties, and give them an Abhorrence againſt the Invading them; That they ſhould not vindicate their Right againſt every little and unwilful Encroachment, to the breach of Chriſtian Charity; That they ought carefully to take notice of Boundaries, that they may hinder vexatious Suits, and vindicate the Right of the Owner; That they ſhould take notice of, and hinder the Miſchiefs which ariſe from bad Ways; That when the Fruits of the Earth are gathered in, they ſhould be kind to the Poor in handſom Largeſſes, and ſuffer them to glean the ſcattered Corn.

Theſe are all excellent Inſtructions; and tho' they have been long deſpiſed, as the Productions of a ſimple Age, yet they would ſerve very much to the Improvement of this politer one, if they were more frequently (as they ought to be) made uſe of.

## *PARAPHRASE on the* COLLECT *for* Aſcenſion-day.

O Almighty God, we humbly beſeech thee, that as we do verily believe, that our bleſſed Lord Jeſus Chriſt did aſcend up into Heaven, from the Atteſtation of thy holy Word, and the Teſtimony of ſo many Eye-witneſſes which beheld him, *Acts* 1. 10. ſo may we in this Life aſcend thither in our Hearts, by ſetting our Affections on Heavenly things, *Col.* 3. 2. and after the general Reſurrection, may go to live for ever there; with him who reigneth with thee and the Holy Ghoſt, one God, World without end. *Amen.*

## *PARAPHRASE on the EPISTLE.* Act. I. 1.

I. The former Book, that I wrote and dedicated to you *Theophilus*, was my Goſpel, which gave an Account of the Actions and Doctrines of Jeſus Chriſt, from his firſt Appearance to the World to his Aſcenſion into Heaven; he having before that given ſufficient ſpiritual Inſtructions to his Diſciples, whom he had choſen before any other Perſons, as the fitteſt Men for the carrying his mighty Deſign in propagating the Goſpel through the World. II. He demonſtrating to them, That he was alive after his Crucifixion by many inconteſtible Proofs, as his Eating with them, and ſhewing them his Wounds, being ſeen of them a great many times within the Compaſs of the forty Days between his Reſurrection and Aſcenſion; he then tutoring them, and giving them Advice how they ſhould advance God's ſpiritual Kingdom, the Goſpel. And one of theſe times, in which he was preſent with them, he laid his Commands upon them not to depart from *Jeruſalem*, though they might be willing to leave

manded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. III. For John truly baptized with water, but ye ſhall be baptized with the holy Ghoſt not many days hence. When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? and he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power after that the holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. IV. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

## *The* GOSPEL. S. MARK XVI. 14.

I. JEſus appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature. II. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. III. So then after the Lord had ſpoken unto them, he was received up

that Place, as polluted with their Maſter's Blood, and breathing out new Threats againſt them; but that they ſhould ſtay there (ſays he) till ſuch time as I have made good the Promiſe, which I made to you in God the Father's Name, for the ſending the Holy Ghoſt, *Joh.* 14. 26. III. You have a great Regard to the Memory of the *Baptiſt* for the Rite of Baptiſm, which he adminiſtred, and the Graces which were conferred by it; but I will aſſure you, you ſhall ſhortly partake of a Baptiſm far ſuperior to that of *John*'s, you being, as it were, to be baptized by a plentiful Effuſion of the Holy Spirit upon you. At that time it was, that they all joining together in making an Addreſs to him, deſired him that he would be pleaſed to anſwer them a Queſtion, which they had an earneſt deſire to be reſolved in; and that was, Whether they might expect the Great Monarchy of the Jews, which ſeemed to be promiſed *Dan.* 7. 27. ſhortly to ariſe? To which he made them this Anſwer, That, as this was a Queſtion which only their Curioſity led them to have reſolved, and if it were, would not make them wiſer or better; ſo it was none of their Buſineſs to enquire about it: nor would it at all avail them if they knew it; for the Time when this ſhall come to paſs can be known only to God, who diſpoſes of Empires and Governments according to his Wiſdom, and keeps the Time of their Riſes and Falls as a Secret to himſelf. But however, I will inform you of a Matter, which as it relates to yourſelves, ſo it more concerns you to know, than what you propoſed to me; That you ſhall be poſſeſſed of ſeveral miraculous Powers, after the Deſcent of the Holy Ghoſt upon you, which I ſpake to you of before; and theſe ſhall impower you to be authentick Witneſſes of what I have done and taught, not only in *Jeruſalem*, *Judea*, and the neighbouring Countries, but in Nations that lie in the remoteſt Corners of the World. IV. And whilſt he was diſcourſing of theſe and ſome other Matters of ſpiritual Concern to them, they perceived that he was raiſed from the Ground, and gradually mounted upward, till a Cloud which ſeemed to be let down to meet him, covered him round, and ſkreened him from their ſight. And whilſt they were yet looking up into the Air, (to have another View probably of their parting Maſter) there appeared to them two Angels arrayed in White Garments, one of which thus ſpake to them: Why do you ſtand, O *Galileans*, ſtaring up towards Heaven with ſo much Earneſtneſs, as if this Sight was ſuch an one as there never would be the like of it again? But we aſſure you, that this ſame Jeſus Chriſt ſhall, in as triumphal and glorious a manner, come again to judge the World, as you now ſee him leaving it.

### *PARAPHRASE on the* GOSPEL. S. Mark XVI. 14.

I. In one of the times that our Saviour diſcovered himſelf to his Diſciples after his Reſurrection, he appeared to them whilſt they were ſitting at their Meal; rebuking ſome of them who had not yet ſeen him, for their Diſbelief of the Teſtimony of thoſe who had. And then he gave them a Commiſſion and Command, to preach the Goſpel throughout every Country in the World. II. Declaring, that every Perſon who ſhould believe that he was the Saviour of the World, and ſhould practiſe the Precepts of the Goſpel, ſhould have his Sins pardoned, and enjoy eternal Happineſs in another World; and he that ſhould not embrace the Goſpel-Truths when they were fairly propoſed to him, or who ſhould not live up to the Rules thereof after his Belief, ſhould incur everlaſting Condemnation at the future Judgment. Nay, I do farther (ſays he) make known to you, that ſeveral miraculous Gifts ſhall be conferred upon many of you who ſhall believe in me, for the Confirmation of your Religion during the firſt Ages of Chriſtianity, and till the Goſpel be fully ſettled. Whilſt they ſhall pronounce my Name over thoſe who are poſſeſſed with Devils, the Evil Spirits ſhall immediately come out of them, *Acts* 3. 6. They ſhall inſtantaneouſly ſpeak with Tongues, which they never learn'd, *Acts* 2. 4. If Serpents light upon them, they ſhall not bite or envenom them, *Acts* 28. 3. When they are ſent for to the Sick, they ſhall only lay their Hands upon them, and their Diſtempers ſhall be removed, *Acts* 5. 15. and 19. 12. III. Now when our Saviour had inculcated theſe things to them, at ſeveral Meetings during the Forty-days between his Reſurrection and Aſcenſion, he was in the Preſence of his Diſciples, *Acts* 1. 10. *Luke* 24. 51. caught up into Heaven, to partake of the moſt exalted degree of Glory, which is uſually in Scripture expreſſed by the Right-hand of God. Then the Diſciples went out of *Jeruſalem*, from whence the Kingdom of the Meſſias was to begin, *Acts* 1. 4. *Iſaiah* 2. 3. *Luke* 24. 47. and preached the Miracles and Doctrine of Chriſt, not only in *Judea*, but in

up into heaven, and ſat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following.

## * Sunday after ASCENSION-DAY.

### *The COLLECT.*

O God the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee leave us not comfortleſs; but ſend to us thine holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. *Amen.*

### *The EPISTLE.* 1 S. PET. IV. 7.

1. THE end of all things is at hand; be ye therefore ſober, and watch unto Prayer. And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins. II. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. III. If any man ſpeak, let him ſpeak as the oracles of God: If any man miniſter, let him do it, as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. *Amen.*

*The*

in all other Nations whither the Spirit motioned to go; the Lord Jeſus Chriſt, by the Operations of the Spirit which he afforded them, aſſiſting their Endeavours, not only in enabling the Preachers, 1 *Corin.* 3. 9. *Luke* 21. 15. but diſpoſing the Auditors, 1 *Corin.* 3. 6. *Acts* 2. 47. by many very miraculous Works done in Confirmation of the Doctrine which they taught.

*VARIOUS READINGS.*

* Introit.

The Lord is King, *&c.* Pſal. 93.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* VI.

*PARAPHRASE on the COLLECT for the Sunday after* Aſcenſion-Day.

O God, the King of Glory, *Pſal.* 4. 9. who didſt lift up thy Son our Saviour Jeſus Chriſt, in a moſt triumphant manner from Earth to Heaven, to enjoy the Honours of thy Kingdom there; We beſeech thee not to leave us comfortleſs, *John* 14. 18. but in thy due time to exalt us to the ſame ſtate of Happineſs where he is gone to prepare a place for us, *John* 14. 3. who liveth and reigneth, *&c.* *Amen.*

*PARAPHRASE on the EPISTLE.* 1 S. Pet. IV. 7.

I. The final Deſtruction of the World approacheth; and that which very much ſhall reſemble it, the dreadful Overthrow of the City of *Jeruſalem*, is very near; therefore it obliges you to live Lives of exact Temperance and Sobriety, and to exerciſe yourſelves in continual Acts of Devotion. Neither let it ſuffice you to be devout without doing good Works; therefore let your Charity to your poor Chriſtian Brethren be hot and fervent, not conſiſting only in cold and lifeleſs Wiſhes of their Relief, but in readily ſupplying their Wants; for, as an Encouragement to this Vertue of Charity, God Almighty has been pleaſed to annex an extraordinary Reward, inſomuch that whoſoever is eminent therein, God will have ſuch a Regard to his charitable Actions, that he will be more readily diſpoſed to afford Pardon to his Sins, and will, for the ſake of theſe, as it were cover them over, and keep them from being ſeen. II. Nor let it content you, eſpecially you of the more plentiful Circumſtances, to be charitable to the very pooreſt of all, but you muſt keep hoſpitable Tables likewiſe, to entertain thoſe of ſlenderer Circumſtances at, who yet are not fallen to ſo abject a Poverty as to take Alms; and this with all Chearfulneſs and Readineſs, not being forced to it by Cuſtom or the Example of others, and afterwards grudging at the Expence when it is over. Let every one, according to the Extent of the Circumſtances which God has bleſſed him with, diſtribute to others who want; not keeping their good things only for their own Uſe, as if they were the perfect Proprietors thereof, but, like the Stewards of God, diſpenſing out the reſpective Talents which God has committed to their Charge. III. If any one ſpeak publickly in the Congregation, let him not vent any extempore Effuſions which may come into his Head, but only that which he is certain is inſpired by God, or what is agreeable to ſome former Revelation. When any one undertakes the Deacon's Office in adminiſtring to the Poor, let him do it with Readineſs and Alacrity, as God requires, and this by his Grace, when asked for, he never fails to grant; that God may be honoured in having all Parts of his Holy Religion, which he has revealed to us by Jeſus Chriſt, duly adminiſtred: To whom be all Honour aſcribed, and his Empire in the Hearts of all Men be enlarged. *Amen.*

*PARAPHRASE*

## *Sunday after* ASCENSION DAY.

### *The GOSPEL.* S. JOHN XV. 26. *and part of Chap.* XVI.

I. WHen the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. II. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea the time cometh, that whoſoever killeth you will think that he doth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me; but theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

*PARAPHRASE on the GOSPEL.* S. John XV. 26. *&c.*

I. When the Holy Ghoſt, whom I before mentioned *John* XIV. 26. and ſtiled, as I do now, the Paraclete or Comforter, ſhall have made his ſolemn Deſcent upon you, he that is the infallible Spirit, that ſhall *teach you all things and bring all things to your remembrance*, that Spirit whom I ſhall ſend, and who proceedeth or goeth out from the eternal Father; He, by endowing you with miraculous Powers, as moſt certain Credentials of your Miſſion, ſhall inconteſtibly witneſs the Truth of my Religion. And you likewiſe ſhall join your Evidence to atteſt the ſame Truth, as being Men of Honeſty and Credit, and declaring Matters that you were Eye-witneſſes of. II. But I warn you before-hand, not to be diſcouraged if all things do not fall out anſwerable to your Expectations: For it will happen to you, as to many other good Men, to be very ill treated for your Piety; and the bigotted Jews ſhall not only lay you under an Excommunication, but many of them ſhall think that they pay God Almighty very acceptable Service, when they imbrue their hands in your Blood. But this ill Treatment ſhall not be owing to any Demerit of yours, but only to their blind Superſtition, and wrong Notions of the Deity, as thinking God to be pleaſed more with the pompous Rites of the Jewiſh Religion, than with that ſpiritual Religion which you ſhall be Teachers of: And becauſe they will not ſufficiently conſider the Proofs that I have given, that I am the Meſſias and Son of God; Theſe Hints I have thought fit to give you before I leave you, that afterwards, when I am gone from you, and they ſhall happen punctually as I have foretold, they may be a farther ſtrengthening of your Faith by the exact Completion of my Predictions; and that you, being beforehand warned of your Sufferings, may be prepared with the greater Conſtancy to bear them.

## *WHITSUNDAY.*

# [b] WHITSUNDAY.**

## The COLLECT.

GOd, who † as at this time didſt teach the hearts of thy faithful people by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. *Amen.*

## *For the Epiſtle.* ACTS II. 1.

I. WHen the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. II. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: And they were all filled with the holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. III. And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites. and dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia, Phrygia, and Pamphilia, in Egypt, and in the parts of Libya, about

### *VARIOUS READINGS.*

** Proper Pſalms and Leſſons at Mattens.

Pſal. { 48, 67, 145 } The Second Leſſon *Acts* 10. *Then Peter opened his mouth*, unto the end.

Introit.

Rejoice in the Lord, O ye Righteous, *&c.*
Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Proper Pſalms and Leſſons at Evenſong.

Pſal. { 104, 145 } The Second Leſſon, *Acts* 19. *It fortuned when Apollo went to Corinth*, unto *After theſe things.*

1 B. *Ed.* VI.

† as upon this day haſt taught. O. C. P.

### *NOTE.*

(*b*) *Whitſunday*] The Name of this Sunday, in the old Latin Church, was *Dominica in albis*, and from thence called in Engliſh *Whitſunday*. The reaſon of the Name is, becauſe this day being a remarkable time for Baptiſm, the Catechumens, who were then baptized, (as thoſe likewiſe who were baptized before at *Eaſter*) appeared in the Church in their white Garments, which were put on at their Baptiſm. The Greeks for the ſame reaſon call it *Bright-Sunday*, becauſe of the number of white ſhining Garments which were then wore, *Cyril. Catech.* Some contend that this Feſtival was as old as the Apoſtles time; and that it was to the Chriſtian, and not the Jewiſh Pentecoſt, which St. *Paul* haſtened, *Acts* 20 Certainly it was inſtituted in *Tertullian*'s time, who ſays, they (the Chriſtians) *kept a Feaſt from Eaſter to Pentecoſt*, De coron. Mil. § IV. St. *Chryſoſtom* mentions it as a Feaſt in his time, when he ſays, *Our firſt Feaſt is Chriſt's Nativity, our ſecond the Reſurrection, our third the Pentecoſt.* Hom. 88. Tom. 5.

### *PARAPHRASE on the Collect for Whitſunday.*

O Lord, who didſt formerly at the Feaſt of Pentecoſt, *Acts* 2. 1. in a miraculous manner illuminate the Minds of the Apoſtles and firſt Chriſtians, by the deſcent of the Holy Ghoſt upon them, we beſeech thee afford us ſuch Influences of the ſame Spirit, as may *guide us into all Truth*, *John* 16. 13. neceſſary for our Salvation; and to give us the *Joy of the Holy Ghoſt*, Rom. 14. 17. that we may always rejoice in his holy Comfort, thro' the Merits of Jeſus Chriſt our Saviour, *&c.* *Amen.*

### *PARAPHRASE on the EPISTLE.* Acts II. 1.

I. When the fifty days, to be numbered from the Paſſover, were compleated, and the Feaſt of Weeks, *Deut.* 16. 10. was celebrated, that Feaſt falling that year on a Sunday; the Apoſtles were gather'd together to perform their religious Worſhip, in a Room which they had provided at *Jeruſalem* for that purpoſe. When all of a ſudden, they heard a great Sound in the Air, ſomething like the Noiſe of a ſtrong Blaſt of Wind, which brake into the Room where they were aſſembled. II. After this, there appeared in the Room ſeveral Lights or Flames of Fire, moving thro' the Air, which being broader towards the bottom, but towards the upper part dividing themſelves into two parts, which gradually leſſening, and at laſt terminating in a Point, reſembled, as it were, ſo many cloven Tongues. Theſe, after ſome time hovering in the Air, at laſt reſted one upon every one of the Apoſtles. This no ſooner was done, but immediately they perceived the Impulſe of the Holy-Ghoſt upon them, and they began to ſpeak readily in ſuch Languages which they had never learnt, and to utter ſuch things, and in ſuch a manner, as the Holy Spirit, which they were actuated by, gave them direction. III. Now there were abiding at *Jeruſalem* ſeveral foreign Jews, and Proſelytes of different Nations, who came to pay their Worſhip in this City, at theſe two great Feaſts of the year; who, among others, hearing the report of this wonderful Occurrence, came to the Place where the Apoſtles were, to be fully ſatisfied of the truth thereof. And finding the Relation to be juſt, they were under the greateſt degree of Surprize, to hear theſe illiterate Men ſpeaking ſo readily in ſo many different Languages. Are not (ſay they) theſe Men *Galileans*, who ſpeak even their own Country Language but after an unpolite and barbarous manner? therefore, how wonderfully ſtrange is it, that they ſhould ſpeak all the different Languages of our ſeveral Countries, as fluently as we that were born in them? For ſome of us come as far North as *Parthia*, others from among the *Medes*, and from the Province of *Elymais* in *Perſia*: Some of us live in *Meſopotamia*, and others in *Judæa*, who ſpeak a different Language from the *Galileans*: Some come from *Pontus*, and the moſt Northern part of *Aſia Minor*; ſome from *Cappadocia*, *Phrygia*, and *Pamphilia*, remote Provinces of the ſame, who all ſpeak either different Dialects of the *Greek*, or elſe

about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

## *The* GOSPEL. S. JOHN XIV. 15.

I. JEſus ſaid unto his diſciples, If ye love me keep my commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and ſhall be in you. II. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him. III. Judas ſaith unto him, (not Iſcariot) Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world? Jeſus anſwered, and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine; but the Fathers which ſent me. IV. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. V. Ye have

ſeveral Tongues: Some of us come from *Ægypt*, and from *Libya Cyrenaica* which lies beyond it: Some come from *Rome*, both natural born Jews, and Proſelytes; ſome come from the Iſland *Crete*, and others from *Arabia*, being all different in Language or Dialect; and yet we find theſe Men ſpeaking with readineſs to us in our own natural Language, and declaring to us moſt wonderful Actions, perform'd by the Divine Power, *viz.* the Miracles and Reſurrection of Jeſus Chriſt.

## *PARAPHRASE on the* GOSPEL. S. Joh. XIV. 15.

I. Our Bleſſed Lord continuing his Diſcourſe to his Diſciples, not long before his Paſſion, ſpake to them in ſuch like Words: You know, my dear Friends, that I being ſhortly to part from you, the Love which you bear to me will, perhaps, involve you in a great degree of Sorrow; But you will demonſtrate a greater ſhare of Affection towards me, in diligently obſerving the Commands which I have left with you, particularly that of Charity and mutual Love. And as to the matter of your Grief, I will ſhortly ſend the Holy Ghoſt, who ſhall be your Comforter in my ſtead, and ſhall not only continue with you for a ſhort time, as I have done, but ſhall make a continual Reſidence with you, by conſtantly inſpiring your Minds, whilſt you continue upon Earth, and by conveying ſpiritual Gifts to your Succeſſors in the Miniſtry. This is the true infallible Spirit of God, whom carnal and ſenſual Men, as long as they continue in that Condition, are not capable of receiving, or having any Notion of his Workings: But God has been pleaſed to give you a Senſe and Taſte of the admirable Effects of the bleſſed Spirit, by the many Miracles I have done before you; and ye ſhall ſhortly have a more perfect knowledge of his Divine Power, when he ſhall make his perſonal Deſcent upon you, and, by endowing you with continued Inſpirations, ſhall as it were dwell with you, and make you his Temples. II. But I will not leave you in the uncomfortable Condition of Children without a Parent; I will ſhortly come to you again, and ſettle matters ſo on your behalf, as may be to your intire Satisfaction. Indeed it is but a little while before I ſhall die and leave this World, no more to be ſeen by the Prophane Children of it; only I ſhall for ſome time be ſeen by, and converſe with you: For as I ſhall riſe again from the Dead, and ſhall be ſhortly afterwards exalted to a ſtate of everlaſting Happineſs; ſo ſhall I take care to advance you likewiſe to the ſame bliſsful ſtate of Immortal Life. For when you ſhall ſee me alive again after Death, it will be a demonſtrative Proof of the Religion which I have revealed unto you; and you ſhall be fully convinced by my Reſurrection and Aſcenſion into Heaven, That God the Father is united with me, and does co-operate with me; That you and all true Believers are made Members of the Body whereof I am Head; and That I am united to you, and all the other Members, who make up my myſtical Body the Church. For I muſt tell you, that not only you my immediate Diſciples, ſhall be rewarded in my Kingdom, for your Love ſhewn to me; but I ſhall ſet a value upon all faithful Perſons whatſoever, who ſhall obſerve the Rules of my Religion; for this I ſhall eſteem the greateſt degree of Love ſhewn to me, and will reward it with an Illumination of the Goſpel-Truths in this World, and with the Viſion of God in the next. III. Upon this, *Judas* (not the *Iſcariot* who was the Traytor, but) *Thaddæus*, the Brother of *James*, being full of the Notion of a Temporal Meſſias, made anſwer, That they could not bring their Minds to underſtand, how he could ſuſtain that glorious Character of the Meſſias who was to govern the World, and yet not be known to it, contenting himſelf only to be known to ſome poor obſcure Diſciples. Our Saviour replied to this Queſtion, That it was no great wonder he ſhould not manifeſt himſelf to the whole World, ſince God the Father made his Revelations, to thoſe Perſons who honoured him with the true Worſhip, not vouchſafing the ſame Favour to prophane Idolaters; and that in the ſame manner God the Father, and he himſelf, would bleſs ſome ſingular good Perſons with the Light and Benefit of the Goſpel; and that they would, as it were, dwell in them, by affording them plentiful Effuſions of the Holy Spirit. But indeed, ſays he, there is no reaſon that I ſhould afford this Favour to thoſe who diſclaim my Religion, which truly is not ſo much my Religion as my Father's, who ſent me to propagate it. IV. Theſe Words of Conſolation I have thought proper to leave with you, before I go from you, as I ſhortly ſhall. But you ſhall receive far greater Comforts, when the Comforter himſelf, who is the Holy Ghoſt, ſhall have deſcended from Heaven upon you: This Bleſſed Spirit, which ſhall continually reſt upon you, ſhall not only raiſe your dejected Minds, and excite your Hopes; but likewiſe ſhall inſpire into your Minds the Knowledg of all Truths, which are needful to be revealed to you, and ſhall re-call to your Memory thoſe holy Doctrines which I have been inſtructing you in, all the time of my Preaching. And now I muſt take my formal leave of you, in the common valedictory Phraſe, *Peace, Peace*, Farewel, Farewel: But I expreſs my ſelf ſomething more emphatically herein than uſual: I wiſh you Peace, I bequeath you Peace, and I hope nothing on your part will be an Obſtacle to it. And now I am going from you, I would not have you caſt down your ſelves with too great a degree of Sorrow, for the Loſs of Me your dear Maſter; neither fear, becauſe I ſhall leave you alone by your ſelves. V. But you would do well to recollect what I have frequently inculcated to you, that my Abſence from you will not be long; for a few days after my Death, you ſhall ſee me

have heard how I ſaid unto you, I go away and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

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## ** Munday in Whitſun Week.

### *The* COLLECT.

GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. *Amen.*

### *For the* EPISTLE. Acts X. 34.

THen Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the Children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all): That word, I ſay, you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the holy Ghoſt and with Power, who went about doing good, and healing all that were oppreſſed of the Devil: for God was with him. II. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the judge of quick and dead. III. To him give all the pro-

me riſen again. If you bore that true Love to me which you ought, you would extraordinarily rejoice at the Happineſs I am to partake of.

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### *VARIOUS READINGS.*

** Introit.
O be joyful in the Lord all ye Lands, *&c. Pſal.* 100.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 *B. Ed.* VI.

### *PARAPHRASE on the* COLLECT.

O God, who didſt formerly at the Feaſt of Pentecoſt, *Acts* 2. 1. in a miraculous manner illuminate the Minds of the Apoſtles and firſt Chriſtians, by the deſcent of the Holy Ghoſt upon them, we beſeech thee to afford us ſuch Influences of the ſame Spirit, as may *guide us into all Truth*, John 16. 13. neceſſary for our Salvation, and to give us the *Joy of the Holy Ghoſt*, Rom. 14 17. that we may always rejoice in his holy Comfort, thro' the Merits of Jeſus Chriſt our Saviour, *&c. Amen.*

### *PARAPHRASE on the EPISTLE.* Acts X. 34.

I. S. *Peter being inſtructed, concerning the Lawfulneſs of preaching the Goſpel to the Gentiles, by his late Viſion; he expreſs'd himſelf in theſe Words:* I am now ſufficiently ſatisfied, that God almighty does not bear a particular favour to one Perſon more than another, without regard had to the good Qualifications he may be endued with. But let a Man be of what Nation he will, if he ſerves God devoutly, and lives a ſober and religious Life, he is in favour with God, and ſhall not fail to partake of his Grace and Bleſſing. You cannot be perfect Strangers to the Doctrine which was a conſiderable time preached in *Judea* by Jeſus Chriſt, our true Meſſias and King; a Doctrine which was propagated through all parts of this Country, not long after the time wherein *John* preached and baptized: How that Almighty God gave teſtimony to the Miſſion of Jeſus Chriſt, by appointing the Holy Ghoſt viſibly to deſcend upon him, and veſting him with a power of doing moſt ſtupendous Miracles, which were withal of the moſt beneficial nature, curing Diſeaſes, and freeing Men from the poſſeſſion of evil Spirits, the Divine Power being continually preſent with him. II. Now we his Diſciples are conſtituted by God, authentick Witneſſes of the miraculous Actions which he perform'd in the Country of *Judea*, and in *Jeruſalem* the capital City thereof; tho theſe ungrateful Perſons, before whom, and for whoſe good he perform'd theſe great and beneficial Actions, put him to death by the moſt painful and ignominious Puniſhment of Crucifixion. But notwithſtanding this, he was by the energy of the Divine Power raiſed up to Life again, three days after his Crucifixion, and he ſhewed himſelf alive again to many Perſons: Not indeed to all the Jewiſh Multitude, but to ſeveral ſelect Perſons, whom God had appointed before for this great Work, when we were in an extraordinary manner called to be his Diſciples; receiving the moſt evident Demonſtration of the Truth of his Reſurrection, we not only many times converſing with him, but even eating and drinking with him after his Reſurrection; receiving Commiſſion from him to preach the Goſpel which he revealed, and to declare to the World, that he is the Meſſiah, and that he at the general Reſurrection is to be the Judge of all Perſons who are dead, and of thoſe who ſhall be alive at his Coming. III. Nor does the Truth of this great Affair depend only upon our Evidence; but the ancient Prophets likewiſe teſtify, That this extraordinary Perſon is the Meſſias that was to come into the World, his Character anſwering to their Deſcriptions of him; and That thoſe Perſons who believe on him, and embrace and practiſe his

prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of Sins. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them who heard the word. And they of the circumiſion who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the Gift of the holy Ghoſt. For they heard them ſpeak with tongues, and magnify God. IV. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

*The GOSPEL.* S. John III. 16.

I. GOd ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. II. He that believeth on him, is not condemned: but he that believeth not is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the World, and Men loved darkneſs rather than light, becauſe their deeds were evil. III. For every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth truth cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

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## ** Tueſday in Whitſun Week.

*The COLLECT.*

GOd who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy

his Doctrine, ſhou'd have their Sins forgiven them, and be Partakers of thoſe Glories in another World which he has promiſed. Before S. *Peter* had made an end of this Speech, the Holy Ghoſt deſcended upon thoſe that were Hearers of him, affording them the miraculous Power of ſpeaking ſtrange Languages which they had never learnt, tho' many of them were Gentiles. This occaſion'd no ſmall degree of Surprize to the believing Jews, who were preſent with S. *Peter*; not in the leaſt expecting that ſo great a ſhare of the Divine Favour, ſhould be conferr'd on thoſe who were never bleſſed with any thing of the like Revelation before. But there was no denying the truth of this now, ſince they plainly ſaw, that they were veſted with the Gift of Tongues, as well as thoſe Believers who were Jews; for they heard them praiſe God for this miraculous Favour vouchſafed, in the different Languages wherewith they were inſpired. IV. Upon this, S. *Peter* renewed his Diſcourſe, after ſome pauſing to obſerve the miraculous Occurrence, and ſaid, What reaſon is there, that theſe Gentile Converts ſhould not be baptized, ſince God Almighty has conferred upon them the miraculous Gifts of the Holy Ghoſt, which is ſomething greater than Baptiſm, and who, as to that particular, ſtand upon a level with us, as being veſted with the ſame Powers which are the Credentials of our Miſſion. With that he gave order that they ſhould be baptized in the Name of Jeſus Chriſt, by the initiatory Rite of his Religion. After this, *Cornelius*, and the Company who were with him, deſired S. *Peter* to continue in that Houſe as a Gueſt, ſome few days; with which Requeſt the Apoſtle complied.

*PARAPHRASE on the GOSPEL.* S. John III. 16.

I. Almighty God has demonſtrated ſo great an Affection to Mankind, that he has ſent his own eternal Son to take upon him our Nature, to the end that every one who believeth that he is ſent by God, and practiſes his Commands, ſhall eſcape the Miſeries of eternal Death, and alſo partake of the Glories of a bleſſed Immortality. For God has been ſo good and gracious, not to ſend his Son into the World to take Vengeance upon Men, for their Diſobedience to, and Contempt of, his Laws, as they had but too juſt reaſon to fear; but to perſuade them to take proper Courſes to avoid their everlaſting Ruin, and to lay hold on the Terms of everlaſting Salvation, which are reached out to them by the Goſpel which he preaches. II. For he that believeth on me the Son of God, and diligently obſerveth my Precepts, ſhall avoid the everlaſting Condemnation which wicked Unbelievers muſt ſuffer: But thoſe who do not believe on me, when I have revealed my ſelf to them, are as much out of a ſtate of Salvation, as if they were already damned; becauſe they have rejected the ſole Means of their Salvation, which could be obtained only by the Manifeſtation of me the only Son of God. For indeed this will be an unpardonable Aggravation of their Guilt, that having ſuch clear Demonſtrations of the truth of my Divine Miſſion, they wou'd obſtinately ſhut their Eyes againſt the Light of ſo manifeſt a Truth; ſhewing an oppoſition and hatred to my Doctrine, for no other reaſon than becauſe it reproved their ill Actions, which they were reſolved not to amend. III. For Men's Vices naturally diſpoſe them to hate that Doctrine which is oppoſite to their beloved Sins; for if they ſhould embrace a Religion, which is contrary to the Vices that they are bent to proſecute, their Practice would give the Lie to their Profeſſion, and bring them under ſuch a Reproach as they could not endure. But on the contrary, a Perſon who is already good and pious, or one who is reſolved to forſake his Sins, and to enter upon a better courſe of Life, is of a teachable Temper, and ready to embrace the Truth when it is fairly laid before him; he is not afraid of having his Actions judged by that Rule, which he is willing to ſquare them by; and is content to let all the World ſee that both his Belief and Practice are agreeable to that Law, which God hath preſcribed him.

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*VARIOUS READINGS.*

** Introit.

My Song ſhall be of Mercy, *&c.* Pſal. 101.
Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 *B. Ed.* 6.

*PARAPHRASE on the COLLECT.*

O God, who didſt formerly at the Feaſt of Pentecoſt, *Acts* 2. 1. in a miraculous manner illuminate the Minds of the Apoſtles

ly comfort, through the merits of Chriſt Jeſu our Saviour, who liveth, and reigneth with thee in the unity of the ſame Spirit, one God world without end. *Amen.*

### *For the EPISTLE.* Acts VIII. 14.

I. WHen the Apoſtles who were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghoſt. II. (For as yet he was fallen upon none of them, onely they were baptized in the name of the Lord Jeſus) Then laid they their hands on them, and they received the holy Ghoſt.

### *The GOSPEL.* S. John X. 1.

I. VErily, verily I ſay unto you, He that entreth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a Thief and a Robber. But he that entreth in by the door, is the ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice, and he calleth his ſheep by name, and leadeth them out. II. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice. And a ſtranger will they not follow; but will flee from him, for they know not the voice of ſtrangers. This Parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. III. Then ſaid Jeſus unto them again; Verily, verily I ſay unto you, I am the door of the ſheep. All that ever came before me are thieves and Robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly.

ſtles and firſt Chriſtians, by the deſcent of the Holy Ghoſt upon them; we beſeech thee to afford us ſuch Influences of the ſame Spirit, as may *guide us into all Truth*, John 16. 13. neceſſary for our Salvation, and to give us the *Joy of the Holy Ghoſt*, Rom. 14. 14. that we may always rejoice in his holy Comfort, thro' the Merits of Jeſus Chriſt our Saviour. *Amen.*

### *PARAPHRASE on the EPISTLE.* Acts VIII. 14.

I. The Apoſtles who ſtill reſided at Jeruſalem, hearing that there was a conſiderable advance of Chriſtianity made in *Samaria*, they diſpatched *Peter* and *John*, two of their own Order, to take a Journey into that Country, to confirm them in their new-received Faith. Who, when they were come thither, put up their earneſt Prayers to God, that they might receive the Gift of the Holy Ghoſt, as well as other Chriſtians before at *Jeruſalem* had done. III. For as yet they had not partaken of that extraordinary Grace, they only having been baptized in the Name of our Bleſſed Lord by *Philip* the Deacon, who was not veſted with a Power to confer that ſupernatural Gift. And upon their laying their Hands upon the New-Converts, they received the Graces of the Holy Spirit, all of them in ſuch a competent degree, as enabled them with Readineſs and Courage to profeſs and perform the Precepts of their Religion, and ſome of them being thereby veſted with ſuch miraculous Powers as qualify'd them to propagate the Goſpel among others.

### *PARAPHRASE on the GOSPEL.* S. John X. 1.

I. *Our Saviour having ſufficiently irritated the Phariſees, by having cured the Blind Man, who vouched the Reality of his Cure to their very Faces; upon this he upbraided them with their obſtinate Incredulity, whilſt they, on the other ſide, perſiſted to accuſe him of being a Seducer, and as pretending only to do Miracles by ſome Slight, or Artifice, which they were not appriſed of; therefore he directed his Diſcourſe to them after this manner:* I am confident (ſays he) that you never ſee the Shepherd of a Flock go into his Fold, or Yard where he keeps his Sheep, any other Way than by the Door which leads into it; if you ſee a Man climbing over the Walls to get in, you may reaſonably ſuppoſe that that Perſon is one who comes to ſteal the Sheep, and not to feed them. The true Shepherd goes directly to the Door of the Fold, and knocks to come in; and his Servant, aſſoon as he hears him, opens the Door for him, and lets him in: The Sheep are eaſie, whilſt he is among them, looking over them, and counting them, and leading them out to Water or Paſture. II. And in the Morning, when he leads them out of the Fold which they are kept in during the Night, the Sheep very readily follow him; which is more than they will do to a Stranger, whoſe Voice they are unacquainted with; for when they hear ſuch an one's Voice calling them together, in ſtead of following, they in a great fright run away from him. Our Saviour, ſpeaking to the Phariſees in this Parabolical manner, they ſaid, That they were not ſufficiently appriſed of the Drift of his Diſcourſe; and that he muſt ſpeak plainer to them, if he would have them underſtand his Meaning. III. Our Saviour proceeded to ſay, That ſince they would have him declare himſelf more fully upon this Head, he would illuſtrate the former Parable by another; That he was not only the Shepherd of the Fold, but the Door of it likewiſe, by which every Sheep that would be in a ſafe Condition muſt enter. There have indeed been ſeveral Perſons who have laid claim, to this Character of the Meſſias which I ſuſtain, ſuch as *Theudas*, and *Judas Gaulonites*, but they were not the true Shepherds of *Iſrael*, nor did the generality of the People hearken to their Call, as they either have done, or ſhall do, to mine; and as to thoſe few that follow'd them, they were ſo far from feeding and ſecuring them, as good Shepherds ought to do, that by an Inſurrection which they engaged them in, expoſed them to have their Throats cut. And ſince I have reſembled myſelf to a Door, I muſt tell you further, That every one who expects Eternal Happineſs, muſt make his Entry into it through this Door, and embrace the Religion which I preach: The Sheep which paſs through this Door ſhall have Paſture to their hearts deſire, for my Religion entitles my Followers to Rewards which are unſpeakable. Thieves come only to deſtroy the Flock, and Seducers have an aim only in making an Advantage upon thoſe whom they miſlead by their falſe Doctrines; but as I receive no Advantage by the Doctrine I preach, ſo I am ſo far from deſtroying the Lives of my Followers, that my Buſineſs is, to ſecure them a Life in another World, and that an Immortal one too.

# [c] TRINITY *SUNDAY.

## The COLLECT.

ALmighty, and everlaſting God, who haſt given unto us thy ſervants grace by the confeſſion of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majeſty to worſhip the Unity; We beſeech thee, that † thou wouldſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt, and reigneſt one God world without end. *Amen.*

## For the EPISTLE. Rev. IV. 1.

I. AFter this I looked, and behold a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit; and behold, a throne was ſet in heaven, and one ſat on the throne, and he that ſat, was, to look upon, like a jaſper, and a ſardine ſtone: and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold. II. And out of the throne proceeded lightnings, and thundrings, and voices. And there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God. And before the throne there was a ſea of glaſs like unto cryſtal: and in the midſt of the throne, and round about the throne were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt

### *VARIOUS READINGS.*

* The firſt Leſſon, *Gen.* 18. unto the end.
The ſecond Leſſon, *Mat.* 3. unto the end.

Introit.
God be merciful unto us, and bleſs us, *&c.* Pſal. 67.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† That through the ſtedfaſtneſs of this faith, we may evermore be defended from all adverſity. O. C. P.

### *NOTE.*

(c) *Trinity Sunday.*] This Feſtival is not of ſo ancient a Date as the reſt of the great Feaſts of the Year. Its Original, at the higheſt, cannot be ſet beyond the Year 800 after Chriſt. But however, ſince the Inſtitution thereof was Pious, our Reformers have very juſtly thought fit to retain it. For to have omitted ſo remarkable a Feſtival, would have occaſioned great Scandal, and drawn Reproach from their Adverſaries of the Church of of *Rome*, who, no doubt, had ſuch an Handle been given them, would have reproached them of *Arianiſm*.

### *PARAPHRASE on the COLLECT for Trin. Sund.*

O All-powerful and Eternal God, who by thy divine Grace afforded to us, haſt impower'd us to avoid all Heretical Opinions, and to profeſs the Catholick Faith, in acknowledging the one Eſſence of the Deity in three Perſons; We beſeech thee to preſerve us *ſtedfaſt in this faith*, 1 Pet. 5. 9. and that thou wouldeſt defend us from all Spiritual and Temporal Calamities which may befal us: And this we earneſtly beg of thee, O thou that liveſt and reigneſt, One God, notwithſtanding the Diverſity of Perſons in thy Eſſence, to all Eternity. *Amen.*

### *PARAPHRASE on the EPISTLE.* Rev. IV. 1.

I. Not long after this, I had another Viſion, and methoughts I was in Heaven, where there was a Door opened into a more retired and principal part thereof, out of which I heard a very ſtrong Voice like the Sound of a Trumpet, which directing itſelf unto me, bid me come up to the Place from whence the Voice came, and there ſhould be declared unto me many very remarkable Events relating to the future Eſtate of the Church. Upon this, I was rapt up in a greater Ecſtaſy of the Spirit, and there was repreſented to me an Appearance of the Great God, ſitting as it were upon a Throne, ſhining and ſparkling all about him like a radiant Gem, darting forth various Colours like the Jaſper, and red and fiery like the Sardine-Stone. The Throne whereon he ſat was encircled by an Arch ſomething like a Rainbow, or one made of Emerald. Round about the Imperial Throne were ſeveral other leſſer Chairs of State, whereon were placed four and twenty Perſons of Senatorial Gravity, arrayed in Robes of White, and having Golden-Crowns upon their Heads. II. From this Throne proceeded Lightning and Thunder, and a mighty Noiſe, repreſenting the fearful Juſtice of God. Before the Throne, hung down ſeven burning-Lamps, repreſenting the ſeven principal Angels, who frequently appeared in a lucid Figure. There was likewiſe before the Throne a great Sea or Baſin of Glaſs, like that in the Temple, 1 *King.* 7. 23. 2 *Chron.* 4. 2. but however, not like that made of opaque Metal, as that Brazen one was, but of pellucid Cryſtal, to denote the Clearneſs of the Chriſtian Revelation. In the middle, between the Elders Seats and the Throne, ſtood in a Circle four Animals of a very ſtrange make, having Eyes in all Parts of their Body; to denote the vigilant Providence of God, and the extraordinary Carefulneſs of thoſe Angelical Miniſters, whom he is pleaſed to employ for their Benefit. One of theſe Animals had the Reſemblance of a Lion; to repreſent the Power and Terror of the Divine Juſtice: Another reſembled an Ox, or Calf, which is a Beaſt ſlow in going; to denote the Divine Mercy, or ſlowneſs to puniſh: Another was like a Man, who is a ſociable Creature; to repreſent the Goodneſs and Kindneſs of God: And the laſt was like an Eagle, a clear-ſighted Creature; to ſhew forth how perſpicacious God is to obſerve all our Actions. Theſe Animals had each of them ſix Wings, which wrapped them round, for the haſtning their flight upon the Meſſages whereon they were ſent, having Eyes all about them, to denote their Vigilancy for Mens Good; and their Employ is continually to ſing Hymns to God, crying out, "Holy, "three times repeated, (and addreſſed to each Perſon of the Ever- "bleſſed Trinity;) O thou Almighty God, who from all Eternity "were,

beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. III. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.

## *The GOSPEL.* S. JOHN III. 1.

I. THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: For no man can do theſe miracles that thou doeſt, except God be with him. II. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? III. Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit is Spirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The Wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth; ſo is every one that is born of the Spirit. Nicodemus anſwered and ſaid unto him; How can theſe things be? IV. Jeſus anſwered and ſaid unto him, Art thou a Maſter of Iſrael, and knoweſt not theſe things? Verily, verily I ſay unto thee, We ſpeak that we do know, and teſtifie that we have ſeen, and ye receive not our witneſs. If I have told you earthly

" wer't, who now art, and ſhalt to all Eternity continue. III. And at the ſame time that theſe Animals pay their Adorations to the Deity, who was repreſented as a Perſon ſitting on this Majeſtick Throne, the Elders riſe up from their Seats, and proſtrate themſelves in the moſt ſubmiſſive degree of Adoration, before the Throne, caſting down their Crowns, and worſhiping the Eternal God, in a Doxology to this effect: " All Glory, Honour and " Power are deſervedly aſcribed to thee, O Lord; for thou art the " Origine of all Beings, which did not flow from thee, as from a " Neceſſary Cauſe; but thou, to communicate thy Goodneſs, " didſt of thy Free-will and Good-pleaſure raiſe them up out of " nothing.

### *PARAPHRASE on the GOSPEL.* S. John III. 1.

I. There was a certain Perſon, called, in Syriack, *Nicdimmon*, which being tranſlated into a Greek Name of the like ſound, is rendred *Nicodemus*; a Man of the Sect of the *Phariſees*, an Order of Men among the Jews, who pretended to a ſtricter Piety, and to a nicer Obſervation of all the Punctilio's of the *Moſaical* Written Law, and Oral Traditions among them, than other Men; being alſo a Member of the *Sanhedrim*, or *Jewiſh* Eccleſiaſtical Synod. This Perſon, to avoid a Reflexion on himſelf, upon being taken notice of by his Brethren the *Phariſees*, for converſing with our Saviour, whom they had conceiv'd a great Diſguſt againſt, came privately to him by night to ask him ſome Queſtions, which he had a mind to be reſolv'd of by him, particularly concerning the Kingdom of God, which he had heard that in his Sermons he had preached up. And having thus gained an opportunity of privately ſeeing him, he acccoſts him in this manner: Sir, (ſays he) I am fully convinced, by the many Miracles which I have heard inconteſtably proved to be done by you, that you are a great Prophet, whoſe Miſſion, God by his Omnipotent Authority, does countenance; now I deſire to know the Methods of purchaſing a Share in this Kingdom of God, which you ſpeak of. II. Our Saviour only return'd him this ſhort Anſwer; No Man can pretend to any Title of entring into this Kingdom, unleſs he be born again. *Nicodemus* not underſtanding the meaning of this figurative Expreſſion, replied in a ſomewhat ſcornful manner; I, whoſe Age entitles me to be one of the Fathers of the *Sanhedrim*, am a little too old to think of being born as a Child is: How ſhould theſe full-grown Limbs ever be able to enter into a Mother's Belly to be born again? III. Our Saviour then told him, That he took his Words in too groſs a meaning; That he ought to underſtand this of the Spiritual Regeneration of Baptiſm, which conſiſted not only of a bare Waſhing by Water, the Outward Sign thereof, but likewiſe of an Inward Inviſible Grace of God's Holy Spirit attending it: Now this Spiritual Waſhing, or Holy Rite of Baptiſm, duly adminiſtred, is the proper Method of Entring into this Kingdom of God, which you are enquiring about: This is what I call, Being born again; but that muſt be taken in a Spiritual way. For every thing produces ſomething of its own Kind, and like itſelf: Animals, and all Corporeal and Vital Subſtances, produce Corporeal Subſtances like themſelves; therefore you may expect, that what is produced by the Holy Spirit, muſt be likewiſe of a Spiritual Nature; but you muſt not think, that that which is born of the Spirit, muſt anſwer in all Points to Carnal Births. And now I have thus explained my Meaning, you have no reaſon to think that there is ſuch Abſurdity in my Words, in ſaying, That no Man could pretend to any Title of Entring into the Kingdom of Heaven, unleſs he were born again This Spiritual Birth, that goes along with the Outward Waſhing of Baptiſm, I find you are backward to underſtand and credit, for no other reaſon, but becauſe you do not ſee it with your Eyes: But yet there are ſeveral other Exiſtences and Effects of Nature, which you do not ſee, and yet you cannot disbelieve. As for Inſtance, the Wind, that blows ſometimes from this, and ſometimes from another Quarter; this, though we cannot ſee, yet we know to be there. In like manner is the Spiritual Birth; we can feel the Effects of it, tho' we cannot ſee the Workings thereof, nor by what Methods it proceeds. *Nicodemus* replied, That he could not have any juſt Notion of theſe Matters. IV. How! (ſays our Saviour) Are you a famous *Jewiſh* Doctor, bred up in the Theological Schools, and have not learn'd yet, what is taught by the Prophets, particularly concerning the creating a New Heart for Men, in the Times of the Meſſias? *Ezek.* 36. 25. It is no Argument againſt this Operation of the Spirit in Mens Hearts, becauſe you do not underſtand it; but I, who underſtand God's great Deſigns which he has to bring about by this, know it to be true, and do aſſure you of the Truth thereof; notwithſtanding you, and many of your Country-men the *Jews*, will not credit what I ſay upon this Head: But ſince ye are ſo difficult to believe what I tell you, concerning the ordinary and external Parts of Religion, ſuch as Baptiſm is; how will your Faith be ſhock'd, to tell you of the ſublime and myſterious Parts of the Goſpel? Theſe things are to be learnt only from one who has converſed in Heaven, as I have, having now a Being

earthly things, and ye believe not; how ſhall ye believe if I tell you of heavenly things? And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs: even ſo muſt the Son of man be lifted up; that whoſoever believeth in him, ſhould not periſh, but have eternal life.

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## * The firſt Sunday after TRINITY.

### *The* COLLECT.

† O God, the ſtrength of all them that put their truſt in thee, mercifully accept our prayers; and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may pleaſe thee, both in will and deed, through Jeſus Chriſt our Lord. *Amen.*

### *For the* EPISTLE. 1 S. JOHN IV.

I. BEloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. II. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen and do teſtifie, that the Father ſent the Son to be the Saviour of the world.

Being there, tho' in this ſtate of my Abaſement I appear here. However, ſomething of the Myſterious Parts of the Religion which I preach, I will declare to you, *viz.* concerning the Redemption by the *Meſſias*, who ſhall be lift up on a Croſs, as *Moſes* ſet up the Brazen-Serpent, and with a like ſalutary Effect; to cure Men of the Sting of Sin, as the Brazen-Serpent was a a Remedy for the Bite of the Serpents; and as thoſe were formerly healed, that looked on the Brazen-Serpent, theſe ſhall receive a far greater Benefit; *viz.* they ſhall eſcape Eternal Death, and partake of Everlaſting Happineſs, by believing in the *Meſſias*, and obſerving his Precepts.

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*VARIOUS READINGS.*

* Introit.

Bleſſed are thoſe thar are undefiled in the way, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† God, the ſtrength, *&c.* O. C. P.

*PARAPHRASE on the* COLLECT *for 1ſt Sund. after Trin.*

O God, who art *a Buckler to all that truſt in thee*, 2 King. 18. 20. mercifully receive our Prayers which we, in this Congreation aſſembled, put up to thee: And becauſe through the Frailty of our Human Nature, we are not able to do any good without thy Divine Aſſiſtance, we beſeech thee to grant us ſuch a plentiful meaſure of thy Grace, as may enable us to pleaſe thee by an uniform Obedience to all thy Commands; not only by abſtaining from all ill Actions, and doing all the good we can, but by avoiding all unlawful Thoughts and Deſires. And this we ask, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 S. John iv.

I. My dear Brethren, I cannot too often recommend to you, the great Chriſtian Duty of Charity, and mutual Love; for this is a ſingular Grace which God inſpires into good Mens Hearts, which whoſoever is endowed with, it is a certain ſign that he is a true Child of God, and one that knows God as he ought to do, having then a true ſenſe of Religion upon his Mind. For let Men talk what they will, of knowing God, and being acquainted with him; if they bear not a hearty Charity to their Neighbour, they do not know him: For God Almighty's principal Attribute, which he is chiefly diſcover'd by, is Love. And of this he has given us the cleareſt Demonſtration, having ſent his own Eternal Son out of his Boſom into this World, to die for the Sins of us Men, that thereby he might procure for us a Life of endleſs Happineſs. Here is an unparallell'd Degree of Love! that God, not being moved by any previous Love of ours to him, which is wont to engage Affection, he ſhould love us of his own free Goodneſs; nay, when we had highly diſoblig'd him by our Sins, that he ſhould cauſe his own Son to die for us, that we might eſcape the Puniſhment which we had deſerved. II. Now, my dear Brethren, I will draw one very juſt Concluſion from this Conſideration, which is this, That, ſince God has ſhewed ſo great a degree of Love to us, when we were Enemies to him, we ought moſt certainly to love our Chriſtian Brethren. Love is chiefly engaged by mutual View and Converſe: Now whereas God is inviſible, our Affections cannot be wrought up to ſo high a degree of Love as his Excellence deſerves; therefore our Love which is due to him, ought to be ſhewn towards our Brethren. And if we love our Brethren, tho' God be inviſible, he then will be preſent to us; and our Charity will be rendred the moſt conſummate, becauſe thereby we imitate and copy out the Divine Love. Now in this Particular, we the Apoſtles have very good reaſon to think that we are intimately united to God, and in favour with him, when we are conſcious that we are Maſters of that moſt admirable Chriſtian Vertue of Charity, which is ſo eminent a Grace and Gift of God's Holy Spirit. We have been Eye-Witneſſes of our Lord's Converſing here upon Earth, being infallibly aſſured that he was ſent by God, to be the Saviour of the World; and do not ſtick at any Danger or Difficulty, in declaring this to all Perſons. Nay, as for any other Perſon that ſhall believe in Jeſus Chriſt, and diligently obſerve his Commands, God Almighty ſhall dwell in him likewiſe, and ſhall take him into his Grace and Favour. We who have had the honour of Converſing ſo long with our Saviour upon Earth, have had frequent Opportunities of reflecting upon, and experiencing, the great Love God bears to Mankind, in Redeeming

world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. III. Herein is our love made perfect, that we may have boldneſs in the day of judgment; becauſe as he is, ſo are we in this world. There is no fear in love, but perfect love caſteth out fear; becauſe fear hath torment: He that feareth, is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from him, that he who loveth God, love his brother alſo.

## *The GOSPEL.* S. LUKE XVI. 19.

I. THere was a certain rich man, who was clothed in purple, and fine linen, and fared ſumptuouſly every day. And there was a certain begger named Lazarus, who was laid at his gate full of ſores; and deſiring to be fed with the crumbs, which fell from the rich mans table: moreover the dogs came and licked his ſores. II. And it came to paſs that the begger died, and was carried by the angels into Abraham's boſom: the rich man alſo died and was buried. And in hell he lift up his eies being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. III. But Abraham ſaid, Son, remember, that thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed: ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. IV. Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my fathers houſe: For

deeming them by his Son. Now, as I obſerved before, God Almighty's chief Attribute, nay, his very Eſſence, is Love; and he that is eminent for this divine Grace, is cloſely united to God. III. Now the moſt conſummate Degree of Chriſtian Charity, is, a fearleſs Reſolution to Preach the Goſpel, for the Good of Mens Souls, notwithſtanding the Danger of being call'd before Tribunals for it, when we imitate the Divine Goodneſs, and follow the Example of our Great Maſter Chriſt, whilſt he was upon Earth. Such a true genuine Charity as I here ſpeak of, is incompatible with Fear; for Fear vaniſhes, whenever Charity is wrought up to this height. For whereſoever there is any degree of Fear, there is Pain and Anxiety; which the heroick degree of Chriſtian Love, that emboldens Men to run through all Dangers, for the ſake of Propagating the Goſpel, knows nothing of: For if any one is afraid of Suffering for Religion, he is not arriv'd to th Perfection of Chriſtian Love. Now it is a great Inducement for us to endure any Perſecutions for God's ſake, who has diſcover'd ſo great a degree of Love to us, as to ſuffer his Son to die for us; and to chuſe us, out of the reſt of the World, to be his Inſtruments in the Propagation of the Goſpel. He that pretends to be a Lover of God, and yet is void of Chriſtian Charity, gives the Lye to himſelf, his Practice being contrary to his Profeſſion; the Love of our Neighbour, being a part of our Duty and Love to God, he having ſo ſtrictly commanded this Duty: Beſides, it is not reaſonable to think, that a Man can love an Inviſible Being, who is not ſubject to any of his Senſes, which are wont to be the greateſt Attractives of Love, and can bear a Hatred to his fellow-Creature, whom he every Day ſees, and knows him to be the Work of that God whom he pretends to love. In a word, If our Love to God be ſincere, we muſt take care not to diſobey him; becauſe Men readily fulfil the Commands of thoſe whom they love: Now God has commanded us, Not only to love Him, but our Brother likewiſe.

### *PARAPHRASE on the GOSPEL.* S. Luke XVI. 19.

I. *Our Bleſſed Lord, willing to ſhew his Diſciples, that the Poſſeſſion of great Riches, did not contribute to Mens final Happineſs, and that the beſt Uſe which could be made of them, was Liberality to the Poor; he illuſtrated the Truth of theſe Aphoriſms, by the following Parable, or Apologue.* There were two Perſons, whoſe Fortunes in this World had placed them in Conditions of Life vaſtly different from each other. One lived with all the Delicacy which a ſtudied Luxury could afford. And the other, whoſe Name was *Lazarus*, was depreſſed to the loweſt degree of Poverty, forced to ſuſtain himſelf by Food which he begg'd from Door to Door, carrying about him likewiſe a diſeaſed Body full of Ulcers. This Perſon was wont to lie along at the foreſaid Rich-Man's Door, begging a few Scraps which remain'd, after he and his Servants had plentifully eaten, and which ſometimes were unmercifully denied him, and ſuffered to be rather eaten by the Dogs, than by the Poor-Man; who nevertheleſs were often-times more charitable to him, than his Fellow-Creatures within that great Houſe; for tho' he was ſuffered hungry to go away without Relief, yet they, by licking his Sores, gave him ſome Eaſe. II. Now it happened, that both theſe Perſons ſhortly after died: The Poor-Man, *Lazarus*, was conveyed by Angels to that Region of Happineſs where good Mens Souls enjoy the more eſpecial Preſence of God, with *Abraham*, and all the good old Patriarchs, expecting hereafter a joyful Reſurrection of their Bodies: The Rich-Man's Body being pompouſly interred, his Soul was hurried away to a Place of Miſery and Torment. From this Place, he had a Sight afforded him of the heavenly Happineſs, where he diſcovered his Progenitor *Abraham*, ſurrounded with inexpreſſible Glory, and the late poor *Lazarus*, whom he was wont ſo to deſpiſe, next in Honour and Happineſs to him in that glorious Place. Therefore he made this Addreſs to *Abraham*; I beſeech you, O my great Fore-Father, to be touched with a tender Compaſſion of me your Off-ſpring, who am doomed to this intolerable State, and to ſend *Lazarus*, whom I obſerve to be near you, upon ſo charitable an Office, as to procure me a little Water, to afford me a ſhort Eaſe, in allaying my Thirſt, and in cooling the Heat which I feel in thoſe Flames, which I am condemned to continue in. III. *Abraham* returned this Anſwer: Your Requeſt, O my Son, is but in vain; for this is the time of the ballancing, and ſetting even of God's Providential Diſpenſations: You, in your Life-time, have, tho' very undeſervedly, had your Share of the Good-Things of the World, rolling in an Affluence of Delights and Pleaſures; whilſt *Lazarus*, though a Good-Man, was deſtitute of the Neceſſaries of Life; and now indeed the Scene is altered, he is in a State of Bliſs, and you of Miſery: Beſides, there is a vaſt Abyſs between the Seat of the Bleſſed, where we are, and the Place of the Damned, that you are in; and this cuts off all Intercourſe between us and you. IV. But however, Father, replied the Rich-Man, if you cannot come near us, I am ſatisfy'd, that you can hold, if you pleaſe, a

For I have five brethren; that he may teſtifie unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead.

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## * The ſecond Sunday after TRINITY.

### *The* COLLECT.

† O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. 1 S. JOHN III. 13.

I. MArvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren: He that loveth not his brother, abideth in death. Whoſoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. II. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren. But whoſo hath this worlds good, and ſeeth his brother hath need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of

Communication with the Inhabitants of the Earth, and therefore I requeſt of you one charitable Favour, and that is, to ſend *Lazarus* to the Houſe which belongs to our Family, and to warn my five Brethren, who live in a very diſſolute Courſe, to amend their Lives, that they may avoid thoſe intolerable Torments which I ſuffer, and which otherwiſe will be their Doom. *Abraham* made Anſwer, That the beſt way to ſecure their Salvation, was, to obey the Rules and Precepts laid down in the Writings of *Moſes* and the Prophets. Yes, (replies the Rich-man,) I confeſs they have theſe Rules of Life before them, but they are not ſo thoroughly-affected by them as they ought, the Ordinarineſs of the Means wearing off the Regard which is due to them; but if they had ſuch an extraordinary Monitor ſent them, as a dead Man riſing from his Grave, this would ſcare them into Repentance, whether they would or no. But to make an end of all, (ſays *Abraham*,) I muſt tell you plainly, That thoſe Men who have brought their Minds to ſuch a Hardneſs, as to ſtand Proof againſt the Admonitions and Warnings of the Holy Scriptures, would lend as deaf an Ear to all that ſhould be ſaid by a Meſſenger diſpatch'd from the Dead, who could ſay no other things than what they have done.

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### *VARIOUS READINGS.*

* Introit.

Wherewith ſhall a young man cleanſe his way? *&c.* Pſal. 19.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

¶ *The ſecond ſunday after Trinitie.*

*The Collect.*

† Lord make vs to have a perpetuall feare and loue of thy holy Name, for thou neuer faileſt to helpe and governe them, whom thou doeſt bring vp in thy ſtedfaſt loue: grant this, &c. *O. C. P.*

*PARAPHRASE on the COLLECT for the 2d Sund. after Trin.*

O God, who never faileſt to aſſiſt thoſe by thy good Providence, who being educated in thy true Religion, do conſcientiouſly fear and love thee; We beſeech thee to preſerve us thy Servants by the ſame merciful Providence, and give us grace to have always thy fear before our Eyes, and thy love in our Harts: And this we pray, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* S. John III. 13.

I. It ought not to be any great matter of Surprize to you, that you are hated and ill-uſed by the Men of this World. It ought to be rather a great Comfort to us, that we have better Expectations in another World; having good hopes that we ſhall eſcape Eternal Death, which is the Doom of wicked Perſons, and that we ſhall enjoy Eternal Happineſs in Heaven; it being a very good Token, that we are God's Children, upon whom theſe Bleſſings are entailed, becauſe we have Hearts full of Charity to our Brother. For he who has not this Grace, and does not do all the good Offices, which it lies in his power to do, for his Brother, has no Right to Eternal Life, but is ſtill under the Power of Eternal Death. But what ſhall we ſay of that Man, who is ſo far from loving his Brother, and doing him good-Offices, that he hates him, and does him all the Miſchief which he can? Why, I ſay, ſuch an one is a Murderer, and, tho' he does not commit the Crime in Act, yet he does it in Will; wiſhing his Neighbour's Death, tho' he does not care himſelf to compaſs it. Now 'tis certain, that Murderers ſhall not be admitted into Eternal Life, by the Law of Jeſus Chriſt, when they are not to be ſuffered to continue in this Life, even by the Law of *Moſes*. II. We are ſufficiently ſatisfied of the great Love of God the Son, our Bleſſed Saviour, to us, in his laying down his Life for our ſakes. Therefore the only ſuitable Return that we can make to him, for ſo unparallell'd a degree of Love, is, to ſhew our Love to our Brethren, and to venture our Lives, whenever Occaſion requires, for their Good. But however, if any Perſon be bleſſed with a plentiful Income, and ſhall obſerve his Brother to want the neceſſary Conveniencies of Life, and nevertheleſs refuſe to aſſiſt him in thoſe Extremities, how can ſuch an one be ſaid to have that Love and Charity which God requires? I beſeech you, my dear Children in Chriſt, do not let it content you, to talk only of Charity, without exerting any thing thereof in your Actions; but to the utmoſt of your power, let your Deeds teſtifie, what with your Mouths you profeſs. For the doing ſuch charitable Actions, is a very good ſign that we belong

of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. III. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we ask, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

## *The GOSPEL.* S. LUKE XIV. 16.

I. A Certain man made a great ſupper, and bade many, and ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe: II. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it; I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his Lord theſe things. III. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord it is done as thou haſt commanded, and yet there is room. III. And the Lord ſaid unto the ſervant, Go out into the high-ways, and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my Supper.

long to God, and are his Children, and will be the moſt aſſured Means to make our Conſciences eaſie to us. Now if our Conſciences flie in our Faces, for having neglected our Duty, and for ſeeing our Brother in Diſtreſs, without relieving him; moſt certainly ſuch Uncharitableneſs will not eſcape the Notice of God, who, to be ſure, is as clear-ſighted as ever our Conſciences can be. III. But if our Conſciences acquit us, and, upon diligent Obſervation, we do not find that we are guilty of any known Sin, we have good reaſon to think that we are in God's Favour. And when we put up our Prayers to God, we may reaſonably expect that he will have regard to them, *Mat.* 7. 7. *Luke* 11. 9. *John* 14. 14. if they be offered up in that manner he has directed, *Jam.* 1. 7. and with thoſe Conditions that he has promiſed, *Jam.* 4. 3. For 'tis but reaſonable to think, that if we keep God's Commandments, do whatſoever is acceptable to him, he will provide us of whatſoever is beſt and fitteſt for us. Now God has given us moſt eſpecially in Command, To believe in our Lord Jeſus Chriſt, one of whoſe principal and laſt Precepts was, *To love one another*, John 13. 34, 35. & 15. 12. Therefore a diligent obſerving of the Divine Precepts, eſpecially that Injunction of our Bleſſed Lord, To love one another, will create an Intimacy between God and us, and will invite his Grace, in an extraordinary manner, to reſide in us: And whenever we find this excellent Spirit of Charity to have taken Poſſeſſion of our Souls, we may be ſatisfied, that we have a conſiderable Share of it.

### *PARAPHRASE on the GOSPEL.* Luke XIV. 16.

*Our Saviour ſpoke this Parable, to let the Jews underſtand, that the Benefits of the Goſpel ſhould be offered to the Gentiles, which many of that Nation had ungraciouſly deſpiſed.* I. A certain Perſon of Diſtinction prepared a great Entertainment for ſeveral of his Neighbours and Acquaintance, inviting many of them thereunto. And finding none of them come, when the Proviſions were ready to be ſerved in, he ſent about a Servant to the reſpective Dwellings of the deſigned Gueſts, acquainting them, that the Proviſions were ready to be ſet upon the Table, and that he deſired their Company with all poſſible ſpeed. But they all of them, in ſtead of coming, fell to making Excuſes. II. One pretended, That having lately bought a Farm, he was juſt then a-going out to ſee in what Condition it lay; and for this reaſon, he hoped his Abſence would be excuſed. Another ſaid, That he had lately bought ſeveral Yoke of Oxen, and he was now going to try how well they could draw the Plough; and this, he hoped, would be a good Excuſe for his not coming: Another, being lately married, and the Solemnity of the Nuptial Entertainments not being yet over, he hoped he might be allowed to attend thoſe, rather than one which he was invited to abroad. And they all ſent back the like Anſwers. III. This great Indignity offered to the Maſter of the Family, which he took with no little Reſentment, occaſion'd him to ſend out into the Streets of the Town, and to deſire all Poor People, that could be met with, to come to partake of the Entertainment. IV. But when theſe were come, and there were not enough of them to fill the Tables, the Maſter of the Family order'd his Servants to go out again, and to ſee what Beggars they could find under the Hedges, and in the High-ways, and to uſe all poſſible Importunity with them to accept of his Entertainment; for I am reſolved to have Gueſts enough to fill every Room in my Houſe, that all the Proviſions which I have prepared may be ſpent. And whatever comes of it, thoſe ungrateful Perſons, who have ſo ſlighted my Kindneſs, ſhall have no ſhare in my Treat; for nothing ſhall be left for them to eat, if any of them ſhould drop in afterwards.

The

## * The third Sunday after TRINITY.

### *The COLLECT.*

O Lord, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given a hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* 1 S. PET. V. 5.

I. ALL of you be ſubject to one another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. II. Be ſober, be vigilant, becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen.

### *The GOSPEL.* S. LUKE XV. 1.

I. THen drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, II. What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And

*VARIOUS READINGS.*

* Introit.
O do well unto thy ſervant, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

*PARAPHRASE on the COLLECT for 3d Sund. after Trin.*

O Lord, we beſeech thee mercifully to hear the Prayers of thy faithful People here aſſembled; and whereas thou by thy Grace haſt afforded us thoſe religious Diſpoſitions, of joining in the Publick Devotions of the Church, we beſeech thee to grant thoſe Petitions we now put up to thee, and particularly that thou would'ſt vouchſafe, by thy omnipotent Power, to deliver us from our Afflictions and Misfortunes, whether Spiritual or Temporal, which may be hard upon any of us; or if thou do'ſt not think fit to remove them, to give us Comfort under them: And this we beg, for Jeſus Chriſt his ſake. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 S. Pet. V. 5.

I. I adviſe you all, To ſubmit yourſelves readily to the Commands of your Superiors, in the ſeveral Relations you ſtand, of Sons to Parents, Servants to Maſters, Laity to Paſtors, Subjects to Princes; ſhew an humble Deportment to all thoſe of an equal Rank with yourſelves; and let this be as habitual and cuſtomary to you, and let it ſit as cloſe to you, as the Cloaths upon your Bodies. For as for proud, haughty People, who diſobey their Governors, and behave themſelves contemptuouſly towards their Equals and Inferiors, God himſelf ſets himſelf againſt them, by diſappointing their ambitious Deſigns, and caſting them out of his Favour; but for the humble Man, he he affords him his Grace, continues him in his Favour, and works his Advantage without his ſeeking. Therefore I adviſe, with Humility, and Reſignation to God's good Pleaſure, that you put yourſelves under his Conduct, to be diſpoſed of by him, as his irreſiſtible Providence ſhall think fit, that he, when he thinks fit, may raiſe you up to an higher Condition: Entertain no anxious and inordinate Care for the Things of this World; but, after having done our Duty with Diligence in our ordinary Calling, leave the Succeſs of Affairs to God's good Providence, who will take better care of us, than we can of ourſelves. II. Next, I would adviſe, To be ſober and vertuous in your Behaviour, and to watch with carefulneſs that you do not fall into any Sin, eſpecially thoſe which by your Nature you are moſt prone to: For you muſt conſider, that you have a very ſubtil Adverſary, the Devil, to deal with, who runs about the World like a hungry Lion, ſeeking for his Prey, and endeavouring to enſnare good Men into Sin, by laying Temptations before them, and by raiſing Perſecutions againſt them, to make them fall away from Chriſtianity. Now you muſt do all you can, to oppoſe the Deſigns of this wicked and crafty Spirit, by keeping ſteady to the Chriſtian Faith, notwithſtanding the ſevere Perſecutions which are raiſed againſt it: For, tho' you may ſuffer a great deal for the ſake of your Religion, you have but the common Fate of the reſt of your Brethren the Chriſtians, as long as they continue in this World. But God, who is the Author and Giver of every good thing, and who will not fail to provide a Recompence for all his faithful Servants, whom he has been pleaſed to call to Eternal Life, by the Profeſſion of the Chriſtian Religion, after your ſhort Suffering in this World, and toplace you in an unalterable State of Happineſs and Perfection in a better. To him be aſcribed all Praiſe and everlaſting Dominion. *Amen.*

*PARAPHRASE on the GOSPEL.* S. Luke XV. 1.

I. Several Tax-gatherers, and other Perſons, who had been formerly noted for looſe and irreligious Lives, coming to hear our Saviour's Sermons, occaſion'd the Reflection of the Phariſees, and Doctors of the Jewiſh Law, upon him, as if he was wanting to his Character, in aſſociating with Perſons of ſo ſtained a Reputation. Therefore our Saviour, partly to vindicate himſelf, and partly to ſet them right in their Notions as to this Particular, delivered this Parable: II. Does not every one look upon it as a juſtifiable and prudent Action of a Perſon, who being poſſeſſed of a Flock of an hundred Sheep, and one of them ſhall chance to go aſtray, if he leaves the ninety nine, which remain feeding in the Paſture, and goes in queſt of that which is miſſing, omitting

And when he hath found it, he laieth it on his ſhoulders, rejoycing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance. III. Either what woman, having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

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## * The fourth Sunday after TRINITY.

### *The COLLECT.*

O God, the protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Encreaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſt's ſake our Lord. *Amen.*

### *The EPISTLE.* ROM. VIII. 18.

I. I Reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. II. For the creature was made ſubject to vanity, not willingly, but (*a*) by reaſon of him who hath ſubjected the ſame in hope: Becauſe the creature it ſelf alſo ſhall be delivered from the bondage

omitting no Diligence or Application till he has found it; carrying it home upon his Shoulders, that it may not be injured by too long travelling? Is not ſuch a Perſon, being come home, ſo pleaſed with his happy Succeſs, that he cannot forbear relating it to all his Friends, expecting that they ſhould congratulate with him in this his good Fortune? In like manner it is among the bleſſed Spirits in Heaven; for there is an unuſual Joy ſpreads itſelf over the face of that holy Community, upon the turning of a Sinner from his wicked Courſes; which is not ſo diſcernible there, upon the continuance of many good Perſons in their fixed Courſe of Piety. III. Again, Suppoſe a Poor-woman, who, out of her ſmall Income, has ſav'd half a ſcore Pieces of Silver, to be a Support to her upon an extraordinary Exigence, and that ſhe ſhould be ſo unlucky to loſe one of them, does not ſhe immediately light a Candle, and ſweep her Houſe, looking with Exactneſs into every Corner and Chink, till ſhe has found her deſired Piece, telling, with eagerneſs, all her Acquaintance, how lucky ſhe has been, to find that which ſhe almoſt deſpaired of, expecting from them, that they alſo ſhould take a ſhare in her Joy? In like manner it is in Heaven, when a Sinner returns from a wicked Courſe, into the Paths of Vertue and Piety.

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*VARIOUS READINGS.*

* Introit.

My ſoul cleaveth unto the duſt, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

*NOTE.*

(*a*) The want of a Stop being placed between the words διὰ τὸν ὑποτάξαντα, *by reaſon of him who hath ſubjected the ſame*, and the words ἐπ' ἐλπίδι, *in hope*, has made it a doubt, whether the Subjecter here mention'd, be God, or the Devil. A ſtrange difference this, to be occaſion'd by ſo ſmall a Matter. But ſo it is. The *Vulgar Latin* ſuppoſed there was a Stop to be placed after ἐπ' ἐλπίδι, and none between ὑποτάξαντα and that: And beſides, they tranſlate the Conjunction ὅτι, which follows, by *quia*, in ſtead of *quod*; rendring the whole thus, *Propter eum qui ſubjecit eam in ſpe: quia & ipſa Creatura*, &c. juſt as our Tranſlation does. But the *Syriack*, *Arabick*, and *Æthiopick* Verſions, point it otherwiſe. The *Syriack* places the Stop after ὑποτάξαντα, *him who hath ſubjected the ſame*: and joins ἐπ' ἐλπίδι to the following Clauſe, *by reaſon of him who ſubjected it: under hope that* ——— Which ſeems to be the trueſt Punctation and Tranſlation of this Paſſage; and this I follow in my Paraphraſe.

*PARAPHRASE on the COLLECT for the 4th Sund. after Trin.*

O God, who *workeſt great things for them that truſt in thee*, Pſal. 31. 19. *whoſe hand is ſtrong*, Pſal. 69. 13. for the Protection of thy Servants, and without whoſe Grace, no Action can be performed which is good and holy: We beſeech thee to add to thy former Benefits and Favours, the continuance of thy Providential Guidance and Protection of us; that we may ſo comport ourſelves in paſſing through the Affairs of this Life, as that we may not miſs of the Happineſs of the other: Which we deſire, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Rom. VIII. 18.

I. I think we may very juſtly reckon, That the Sufferings, which we undergo in this tranſitory Life, bear no Proportion to the Everlaſting Glories which we Chriſtians ſhall be inveſted with, before the Eyes of the whole World, who ſhall be Witneſſes of our being inſtated in this unſpeakable degree of Happineſs. For all Human Kind, not only the Jews, but the Gentile World, have had great Expectations of being Sharers in that Immortal State of Happineſs which is promiſed to us Chriſtians, whom God has vouchſafed, by the Covenant of the Goſpel, to adopt to be his Sons. II. For Mankind being originally made in a better Condition than they ſtand in at preſent, fell into this forlorn State; not of their own choice, every one being naturally deſirous enough of Happineſs, but by the Craft and Malice of the Devil, who circumvented their Firſt Parents, and thereby all their Off-ſpring, who would otherwiſe have been of an Immortal Nature, were brought down, into this mortal and periſhable one. All this numerous Race of Mortals, I ſay, are in great Expectation of being delivered from their corruptible Condition, and being inſtated in the glorious Liberty of the

bondage of corruption into the glorious liberty of the children of God. III. For we know, that the whole creation groaneth, and travaileth in pain together until now. And not only they, but our ſelves alſo, which have the firſt-fruits of the ſpirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the redemption of our body.

### *The* GOSPEL. S. LUKE VI. 36.

I. BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you: good meaſure, preſſed down, and ſhaken together, and running over ſhall men give into your boſom. For with the ſame meaſure that ye mete withall, it ſhall be meaſured to you again. II. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? The diſciple is not above his maſter; but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? III. Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

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## * The fifth Sunday after TRINITY.

### *The* COLLECT.

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. 1 S. PET. III. 8.

I. BE ye all of one minde, having compaſſion one of another, love as brethren, be pitiful, be courteous, not rendring evil for evil, or railing for railing; but

Goſpel-Diſpenſation, to partake of the Rewards of Eternal Life, which are promiſed to God's Children. III. For the Gentile-World have a conſiderable time groaned like a Woman under the Pangs of Child-birth, at the Unhappineſs of their Condition, wiſhing to be reſcued from it: And not only the Gentiles, but even we Chriſtians, who have the Firſt-fruits of the Spirit, are under earneſt Deſires and Expectations to be freed from the Uneaſineſs of this Mortal Life, wiſhing to receive the Rewards of our Adoption, and to be cloathed with thoſe glorious and immortal Bodies, which ſhall be given us at the Reſurrection.

*PARAPHRASE on the* GOSPEL. S. Luke VI. 36.

I. I would adviſe you to propoſe to yourſelves the Divine Goodneſs to imitate, in animadverting upon, or cenſuring any Offences or Miſcarriages of your Neighbours. You muſt not condemn any one precipitately, for fear the like Condemnation hereafter be paſſed upon you. Be ready to forgive Offences committed againſt yourſelves, and this will encline the Divine Clemency to be merciful to you likewiſe. Be Charitable to the Poor, according to your Abilities; for God ſhall moſt eminently reward you for this Vertue, cauſing Men to befriend you, by aſſiſting you, whenever you have occaſion for their Help; or however, God ſhall, in another World, beſtow far greater Benefits than thoſe you have conferred upon your Poor Brethren. II. And then he proceeded to inſtruct them further, with this Parabolical Doctrine. Now, whereas you are too apt to prefer the fallible Doctrines of Men, before the Infallible Word of God, let me reaſon a little with you upon this Head. Do you think it a wiſe Project, for one Blind-man to chuſe another Blind-man to be his Guide? What will be, I pray you, the Conſequence of this? Why, both the Leader and the Follower will fall into the next Ditch which lies before them. There is the ſame faral Tendency, in blindly following the corrupt Traditions of the Phariſaical Teachers. For it is not likely, that their Scholars ſhould be better inſtructed, than their Maſters are: But thoſe, who ſhall learn the Divine Truths of the Goſpel which I preach, by copying after my Example, ſhall, in ſome meaſure, come up to the Perfection of me their Inſtructer. III. It is an inſufferable degree of Arrogance, for a Man to cenſure the light Failures of other Men, when at the ſame time he allows himſelf in the Practice of the fouleſt Vices. This is as ridiculous a Preſumption, as for one whoſe Eyes are grown over with a Cataract, to pretend to pick out a little Duſt which had flown into another's Eye. Let ſuch hypocritical Pretenders to Vertue, firſt amend the groſs Defects of their own Lives, before they pretend to find fault with the ſmaller Miſcarriages of other Men.

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*VARIOUS READINGS.*

* Introit.
Teach me, O Lord, the way of thy ſtatutes, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 *E.* *Ed.* 6.

*PARAPHRASE on the* COLLECT *for the* 5*th Sund. after Trin.*

O Lord, we beſeech thee to order, by the Conduct of thy heavenly Providence, the Courſe of Human Affairs; that all Perſecutions, and Times of Dangers, being kept off from thy Church, we and all Chriſtian People may enjoy a State of Peace and Tranquillity, that we may be more at leiſure to pay our Devotions to thee: Which we deſire, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 S. Pet. III. 8.

I. I adviſe you, my Brethren, to practiſe thoſe Chriſtian Rules, which you are all obliged to. Sympathize with one another, in your reſpective Misfortunes which you may fall into: Bear

but contrarywiſe bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. II. For he that will love life, and ſee good daies, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? III. But and if ye ſuffer for righteouſneſs ſake, happy are ye, and be not afraid of their terrour, neither be troubled; but ſanctifie the Lord God in your hearts.

## *The GOSPEL.* S. LUKE V. 1.

I. IT came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Geneſareth, and ſaw two ſhips ſtanding by the lake: but the fiſher-men were gone out of them, and were waſhing their nets. And he entred into one of the Ships, which was Simons, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip. II. Now when he had left ſpeaking, he ſaid unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs at thy word, I will let down the net. III. And when they had this done, they encloſed a great multitude of fiſhes, and their net brake. And they beckned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: And ſo was alſo James, and John, the ſons of Zebedee, who were partners with Simon. IV. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him.

Bear a hearty Love to one another, as Brethren, and Profeſſors of the ſame Religion: Shew bowels of Pity, in a readineſs to relieve all that are in Diſtreſs, to the utmoſt of your power: Be kind and obliging in your Behaviour: Do not make return to an injurious Action done to you, by doing another, nor give ill Words to them who have given the ſame to you; but rather beſpeak them, and aſſiſt them, with all the friendly Words and Actions you can; knowing that this is a principal part of the Religion which you profeſs, by a faithful diſcharging thereof, you will have a Title to a greater Reward in another Life. II. For this is a Doctrine which is excellently laid down by the holy Pſalmiſt; *What man is he that deſireth life, and loveth many days, that he may ſee good? Keep thy tongue from evil, and thy lips from ſpeaking guile. Depart from evil, and do good; ſeek peace, and purſue it. The eyes of the Lord are over the righteous, and his ears are open unto their cry. The face of the Lord is againſt them that do evil*, Pſal. xxxiv. 12, 13, 14, 15. 16. From whence we may learn, that few Men will be willing, and no one will be able, to do you any ſubſtantial Miſchief, if you obſerve theſe excellent Rules of your Religion. 'Tis true indeed, that many of you may be expoſed to Perſecution, for the ſake of your Religion; but then your Perſecutors will be ſo far from doing you any harm thereby, that they will only be the Occaſion of encreaſing your future Happineſs, and furniſhing you with a brighter Crown in Heaven. III. Therefore be not afraid of all the terrible Puniſhments which they can inflict upon you; but rather with joyful Hearts give Thanks to God, for having made you Inſtruments of manifeſting his Glory, by your Sufferings.

### *PARAPHRASE on the GOSPEL.* S. Luke V. 1.

I. Our Saviour was near unto the Lake of *Geneſareth*, to which Place a great Multitude of the People had followed him, to hear his divine Sermons. Here they thronged ſo much about him, as not only gave him an Uneaſineſs, but hindered one another from hearing. Therefore he obſerving two empty Fiſher-boats at ſome diſtance from the Shore, (the Maſters of them being upon the Land, waſhing their Nets from the Soil which they had contracted in their late Uſe,) deſired *Simon Peter*, to whom one of the Veſſels belonged, to bring the Boat to the Shore, and to take him into it; which being done, he bade him put out a little from the Shore, that the People might not croud into the Boat, and from thence he inſtructed the People, who ſtood ſtill upon the Shore to hear him. II. Having finiſhed his Sermon, he commanded *Peter* to put out farther to Sea with his Veſſel, and to caſt out his Net for a Draught of Fiſh. *Peter* ſhewing ſome degree of reluctancy, to what was motion'd to him, anſwer'd; Sir, I muſt tell you, that we have been all this Night, toiling in our Employ, without any Succeſs, it being an ill time now for Fiſhing; however, ſince you have been pleaſed to command it, I ſhall not ſtick to make another Trial. III. The Net was no ſooner thrown, but a vaſt number of Fiſh were incompaſſed therein, the weight of which was ſo great, that it crack'd the Threads of the Net; and *Peter*, and his Partner with him in that Boat, had not ſtrength enough to pull it up. Wherefore they call for the Aſſiſtance of the other Partners in the neighbouring Veſſel, who preſently came up to their help. Theſe, all together, made a ſhift to draw up the Net, with ſuch a multitude of Fiſhes therein, as filled both the Veſſels ſo full, that they were in no little danger of ſinking. *Peter*, in a great degree of Conſternation, occaſion'd partly by the Miracle, and partly by the Danger they ſeemed to be in, fell down proſtrate at our Saviour's Feet, begging of him, that the Preſence of ſo great a Perſon, might not be injurious to ſo ſinful a Man as himſelf; and that having ſhewn ſo great a Miracle before him, he would not now deſtroy him, upon account of his former Miſcarriages. For the mighty Draught of Fiſhes, and the Danger which enſued it, had laid *Peter*, and all his Partners, under an equal degree of Aſtoniſhment and Fear. IV. But our Saviour heartned them up, with theſe Words: You need not, *Simon*, be under ſo great a degree of Wonder and Concern; for, as there will be no danger of the Veſſel's ſinking, ſo I will bring about, that as great a Miracle as this, ſhall be wrought by you; for, I deſign to make you a Fiſher of Men; and you, by being a Preacher of my Religion, ſhall bring in a greater number of Proſelytes thereunto, than that of the Fiſhes caught in this Draught, *Acts* ii. And when they had drawn their Ships to Shore, they left their Employs, and became his Diſciples.

The

## * The ſixth Sunday after TRINITY.

### *The* COLLECT.

† O God, who haſt prepared for them that love thee, ſuch good things as paſs man's underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. ROM. VI. 3.

I. KNow ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father; even ſo we alſo ſhould walk in newneſs of life. II. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead, is freed from ſin. III. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him; knowing, that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord.

### *The* GOSPEL. S. MAT. V. 20.

I. JEſus ſaid unto his diſciples, Except your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye have heard, that it was ſaid by them of old time, Thou ſhalt not

*VARIOUS READINGS.*

* Introit.
Let thy loving mercy come alſo unto me, O Lord, *&c.* Pſal. 119.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† God, which haſt, *&c.* O. C. P.

*PARAPHRASE on the* COLLECT *for the 6th Sund. after Trin.*

O God, who haſt *prepared for them that love thee, things which neither eye hath ſeen, nor ear hath heard, nor hath it entred into the heart of man to conceive*, 1 Cor. 2. 9. we beſeech thee to infuſe into our Hearts ſuch an hearty Love of thee, as we, loving thee above all things, may ſet ourſelves to a diligent Practice of what thou haſt commanded, that we may obtain thy Promiſes of Eternal Life, which are ſo great, as they exceed all other Wiſhes. This we beg, for the ſake of our Saviour Jeſus Chriſt. *Amen.*

*PARAPHRASE on the* EPISTLE. Rom. VI. 3.

I. Are not all of you inſtructed, That, when in the Initiatory Rite of your Religion, you are Baptized into the Doctrine of Jeſus Chriſt, that Solemnity is ſo performed, that it bears an exact Reſemblance of Chriſt's Death? Now whereas, by being plunged into the Water, we ſeem, for a while, to be buried there, as Chriſt was in the Grave; ſo we ought to reſemble our Saviour in one Particular more, which is, That as he, after his Reſurrection, which was performed by the glorious Operation of the Father, entred upon a New Life, far more excellent than the preſent one; ſo ſhould we likewiſe, after our ſpiritual Reſurrection in Baptiſm, forſake our former Evil Courſe of Life, which we were before habituated to, and, for the future, live a Life of Purity and Holineſs. II. For if by this Baptiſmal Rite, which bears this Similitude of Chriſt's Death, we are Branches grafted into the Stock of Chriſt, we ſhall alſo become Partakers of his Nature, and ſhall, in time, grow up with him into a bleſſed Reſurrection: But ſtill this muſt be underſtood, upon Suppoſition, that we forſake our Sins; for as the Body of Chriſt, was crucified upon the Croſs, ſo are the former Habits of Sins, which Men are accuſtomed to before they become Chriſtians, to be, as it were, crucified, and perfectly forſaken by us, ſo that we muſt not be under that Tyranny of Sin, which we were formerly ſubject to. Now as dead Men are not in a Condition of ſinning; ſo ought baptized Perſons, whoſe Immerſion betokens their dying to Sin, to be, in a manner, as free from Sin as they are. Now if we, by our Baptiſm, die to Sin, as Chriſt died upon the Croſs, we ſhall alſo, with him, enjoy a happy and a heavenly Life. III. For ſince Chriſt roſe from the Dead, he is no more ſubject to that State. He died once, indeed, for the Sins of Mankind; but after that great Deſign was finiſhed, he entred upon Everlaſting Happineſs, at the Right-Hand of God. And ſo it ought to be, in the Profeſſors of Chriſtianity, when they are baptized into the Chriſtian Faith, they muſt be *dead to ſin*, i. e. forſake all their former vitious Courſes; *and alive to God*, i. e. they muſt live Lives of that Purity and Holineſs, which the Goſpel of Jeſus Chriſt requires.

*PARAPHRASE on the* GOSPEL. S. Mat. V. 20.

I. *Our Bleſſed Lord, among many other moſt excellent Inſtructions afforded to his Diſciples, in his unparallell'd Sermon upon the Mount, gave them this Advice*: You may be apt to admire the Phariſaical Rigour, for a juſt Pattern of Sanctity of Life; but I forewarn you, That, unleſs your Holineſs do exceed theirs, you ſhall have no Title to the Rewards, which ſhall be allotted in the Kingdom of Glory. For it will not ſerve your turns, to obſerve the Moſaical Law, (which, for the moſt part, the Scribes and Phariſees do not, but diſtinguiſh it away, by ſubtil Gloſſes and Traditions,) but you muſt come up to ſome further heights of Moral Vertues, than the Moſaical Law obliged to, the Particulars whereof I ſhall declare unto you. The Old Law ſays, *Thou ſhalt do no murder*, Exod. xx. making it to be a Capital Crime: But I muſt further let you know, That he, that ſhall be guilty of this Crime, ſhall be everlaſtingly puniſhed for it in another State.

not kill: and whoſoever ſhall kill, ſhall be in danger of the judgment. II. But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the councel: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell fire. III. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. IV. Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

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## * The ſeventh Sunday after TRINITY.

### *The* COLLECT.

LOrd of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. ROM. VI. 19.

I. I Speak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. II. But now being made free from ſin, and become ſervants

State. II. Nay, not only the barbarous Act, of taking away another Man's Life, ſhall have Puniſhment, in a future State, entailed upon it; but even cauſeleſs Anger ſhall have its proportionable Penalty inflicted, anſwerable to the Sentence of the leſſer Courts of Judgment among the Jews: He that ſhall uſe contumelious Words to his Neighbour, ſhall have ſtill a greater Puniſhment inflicted upon him, anſwerable to the Sentence of the Great Council: But he that ſhall proceed to ſo great a degree of Rage and Malice, as ſlanderouſly to defame his Neighbour, muſt undergo one of the ſevereſt Degrees of Puniſhment in another World, anſwerable to the Sentence paſſed upon the moſt outragious Offenders, which is to be burnt. III. When thou comeſt to make an Offering at the Altar, do not think that that will be acceptable to God, whilſt thou art in Malice with thy Neighbour. Therefore, if at that time thou do'ſt remember that thou haſt injured thy Neighbour, make Reparation for the Offence, and be reconciled to him; for without this, thy Sacrifice, however magnificent it be, will be an Abomination to God. IV. If any Controverſie ariſe between thee and another Man, make an end of the Difference, upon the firſt Opportunity: For Law-Suits are not only very diſcompoſing to pious Minds, but they are likewiſe very hazardous, even to thoſe that have Juſtice on their ſide; and a Man, whilſt he hopes to recover his Right, frequently ends his Days in a Priſon. But however, if a Man be of a vexatious and litigious Temper, tho' he may have ſome little Pretence of Juſtice, God himſelf ſhall ſit Judge upon ſuch an one, and will deal with him according to his own Method of Rigour, laying him in Priſon, till he has diſcharg'd his whole Debt that he owes to the Divine Juſtice, which he is never likely to do.

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### *VARIOUS READINGS.*

* Introit.

O think upon thy ſervant, as concerning thy word, *&c.* Pſal. 119.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.* 1 B. *Ed.* VI.

### *PARAPHRASE on the COLLECT for the 7th Sund. after Trin.*

O Lord, whoſe Omnipotence gives thee Power to afford all good Things, both Spiritual and Temporal, and thy Goodneſs diſpoſes thee to confer them upon thy Creatures; We beſeech thee, that thou wouldeſt, by the Influence of thy Holy Spirit, implant in our Hearts a ſincere Love of thee, to make thoſe Seeds of Religion, which thou may'ſt find in us, to ſpring up, and to flouriſh, and bring to Perfection all that may tend to Piety and Goodneſs, and keep us all our Lives in a Perſeverance of Holineſs: And this we beg, for Jeſus Chriſt his ſake. *Amen.*

### *PARAPHRASE on the EPISTLE.* Rom. VI. 19.

I. I will expreſs my ſelf to you in an ordinary way of Speaking, and in eaſie and common Metaphors, (for I find you are not over-apt to underſtand the ſublime Truths of Religion, nor the uſual Terms which we make uſe of in expreſſing them;) but this, which I ſay now, is plain enough. Many of you, before your Converſion to Chriſtianity, were Slaves to your Luſts and Paſſions, you uſed a great deal of Diligence, and underwent a great deal of Trouble, in the Gratification of them: Exert now the ſame Application and Aſſiduity in the Practice of Vertue and Holineſs, and you will be undoubtedly happy; for certainly you have reaſon to take as much pains to ſave your Souls, as you did formerly to damn them. If you remember when you were Slaves to Sin, and underwent all the Drudgery which the Devil put you upon, you kept true to your Maſter, and Religion had none of your Service: Be as faithful in the Service you are now in, and avoid the doing an ill Action, as diligently as you did formerly the doing a good one. I think you have no great reaſon to relapſe into your former State of Wickedneſs, conſidering, the Reflexion upon it, only creates Shame, and Remorſe of Conſcience: For the Tendency of ſuch a vitious Courſe, is everlaſting Deſtruction. II. But ſince your embracing Chriſtianity, you have quitted the Service of Sin, and are liſted in the Service of Almighty God, you will receive much better Wages than you did before; for you will have the Comfort and Satisfaction of living an holy Life here, and will be everlaſtingly rewarded with a State of Happineſs hereafter. For the Wages which Men

ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

*The GOSPEL.* S. MARK VIII. 1.

I. IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three daies, and have nothing to eat: And if I ſend them away faſting to their own houſes, they will faint by the way; for divers of them came from far. And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the wilderneſs? II. And he asked them, How many loaves have you? And they ſaid, Seven. And he commanded the people to ſit down on the ground. And he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them, and they did ſet them before the people. III. And they had a few ſmall fiſhes; and he bleſſed, and commanded to ſet them alſo before them. So they did eat, and were filled: And they took up of the broken meat that was left, ſeven baskets. And they that had eaten were about four thouſand. And he ſent them away.

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## * The eighth Sunday after TRINITY.

*The COLLECT.*

† O God, whoſe never-failing providence ordereth all things both in heaven and earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

*The EPISTLE.* ROM. VIII. 12.

I. BRethren, we are debters, not to the fleſh, to live after the fleſh: For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortifie the

receive, by ſerving Sin, or the Devil, is Everlaſting Damnation; but the Reward which God Almighty recompenſes his faithful Servants with, is the Eternal Happineſs of Heaven, which is promiſed by the Terms of the Goſpel, revealed by our Bleſſed Lord.

*PARAPHRASE on the GOSPEL.* S. Mark VIII. 1.

I. In the third Year of our Saviour's Preaching, he being in the Deſerts near *Decapolis*, Mark vii. 31. and a great Multitude with him, who came to hear his Doctrine, he ſpake after this manner to his Diſciples: I am touched with a very tender degree of Compaſſion toward this poor People, who are at a great diſtance from their Dwellings, and are perfectly deſtitute of all manner of Proviſions, they having been three Days with me, and muſt have needs ſpent all that little Food they had with them, or could procure from others: If I ſend them home without eating, a great many of them will undoubtedly periſh, in ſo long a Journey. His Diſciples made anſwer, That tho' this was an unhappy Circumſtance, yet it could not be well avoided; for that no one could imagine that it was a feaſible Matter, to procure Food for ſo numerous a Company, in that barren Place. II. Our Saviour then enquired of his Diſciples, How many Loaves they had by them, which they had brought with them for their own Subſiſtence? They anſwer'd, That they had barely ſeven. Upon this, he order'd the whole Multitude to ſit down upon the Ground. Then taking to him the ſeven Loaves, he craved a Bleſſing, and then breaking them into Pieces, gave them to his Diſciples, to diſtribute them among the People. III. They having likewiſe a few ſmall Fiſhes, which they had reſerv'd for their own Uſe, our Saviour alſo bleſſing theſe, order'd them in like manner to be ſet before the Multitude. Of this they made a very plentiful Meal; and when all had eaten to their full Satisfaction, there were as many Fragments gather'd up of what was left, as filled ſeven Baskets. Now the Number of them, who were ſo miraculouſly fed, was Four thouſand. This done, he diſmiſſed the Company.

*VARIOUS READINGS.*

* Introit.

Thou art my portion, O Lord, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† God, whoſe providence is never deceived; We humbly beſeech thee, *&c.* *O. C. P.*

*PARAPHRASE on the COLLECT for the 8th Sund. after Trin.*

O God, whoſe continually-watchful Providence does order and diſpoſe of all Things in Heaven and Earth; We beſeech thee to keep us from being injured either by Afflictions or Calamities, and to afford us all things which may be beneficial to our Spiritual or Temporal Affairs: And this we beg, for Jeſus Chriſt his ſake. *Amen.*

*PARAPHRASE on the EPISTLE.* Rom. VIII. 12.

I. You muſt take notice, my Chriſtian Brethren, That ſince we have embraced ſuch a pure and ſpiritual Religion as the Chriſtian is, we are under Obligations to live Lives anſwerable to ſuch a holy Profeſſion, and not to indulge ourſelves in our former Habits of Sin; for many ſenſual Gratifications, which were connived at under the *Moſaical* Law, will not be borne with by God, under the *Chriſtian* Diſpenſation. For Eternal Death is now denounced againſt thoſe who live wicked and ſenſual Lives: But if you reſtrain the Deſires of your Fleſh, and never comply with any vitious Tendencies, but live with that Purity and Holineſs which your Religion enjoins you, ye ſhall be rewarded with Eternal Happineſs in another World. And you may take this for a certain Rule, That 'tis not your being of the Line of *Abraham*, which entitles you to be God's Children,

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the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. II. For ye have not received the ſpirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it ſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.

*The GOSPEL.* MATH. VII. 15.

I. BEware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits: Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. II. Every tree that bringeth not forth good fruit, is hewen down, and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven.

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## * The ninth Sunday after TRINITY.

### *The COLLECT.*

GRant to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful; † that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

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(as many of you are apt to fancy,) but a conforming yourſelves to Chriſt's Precepts, and ſeconding thoſe good Motions which the Spirit of God does put into your Hearts. II. And indeed, the Spirit and Genius of Chriſtianity, is very different from that of Judaiſm; for the latter conſiſts chiefly of a number of ſlaviſh Precepts, which thoſe, that are under it, are forced to comply with, as Slaves do with their Maſters Commands, without underſtanding the Reaſonableneſs of them: But we Chriſtians have a Duty enjoined us, which our own Reaſons cannot but in the higheſt degree approve of; God dealing with us after a kind and fatherly manner, affording us all the gracious Aſſiſtances of his Spirit to aſſiſt us in the performing our Duty in this World, and moſt amply rewarding us for it in the next. The ſame Holy Spirit of God, together with our own Conſciences, aſſuring us, by comfortable Evidences, (eſpecially during theſe Times of Danger and Perſecution, to engage us to Courage and Conſtancy,) that we are God Almighty's Children, whom he has a particular Care and Concern for. Now, if we are God's Children, we may reaſonably expect, that, agreeably to that Relation, we ſhall be his Heirs, whom he will provide an ample Inheritance for; nay, that we ſhall be Joint-Heirs with his only-begotten Son Jeſus Chriſt, enjoying a Share of that inexpreſſible Happineſs which he is veſted with: For the greater Share of Sufferings, which, after his Example, we ſhall with Patience go through in this World, will entitle us to a greater degree of Glory in the next, and to approach nigher to that conſummate degree of Happineſs, which our Bleſſed Lord is ſurrounded with there.

*PARAPHRASE on the GOSPEL.* Math. VII. 15.

I. I would have you take a ſpecial care, leſt you be deceived by ſome falſe-Pretenders to Revelation; for tho' theſe Men, by their outward Deportment, ſeem to have all the Innocence and Harmleſneſs of Sheep, yet they are as rapacious as Wolves, or other Beaſts of Prey. The ſureſt Note to know theſe Men by, is, the Actions of their Lives; for, by a nice Examination, you will find, that they do not live up anſwerably to the Doctrines which they teach. As we know the Goodneſs of the Tree, from the Fruit which it bears; ſo good and bad Men, are diſtinguiſhed by their different Actions. We may as well expect to ſee a Thorn to produce Grapes, or a Thiſtle, Figs, as to find an Impoſtor leading an uniformly-good and holy Life. 'Tis impoſſible he ſhould always keep on his Vizor; and Men of penetrating Thought, will in time diſcover, that the Pretence to Vertue, is only the better to carry on the Cheat. II. It muſt further be obſerved, That a Tree, which, after all due cultivating and dreſſing, will not produce good Fruit, is cut-down, as an unprofitable Stem, and judged fit for nothing, but to be burnt for Fire-wood. The like ſhall be the Portion of falſe-Pretenders to Religion; for, notwithſtanding all their great Oſtentation of Godlineſs, God Almighty ſhall puniſh them, as wicked Men, and Hypocrites. And when you ſee their Crimes clearly diſcovered, you may be ſure, that the Revelations, which they lay claim to, are but counterfeit.

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*VARIOUS READINGS.*

* Introit.
O Lord, thou haſt dealt graciouſly with thy ſervant, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† That we, which cannot be without thee, *&c.* O. C. P.

*PARAPHRASE on the COLLECT for the 9th Sund. after Trin.*

O Lord, we beſeech thee to grant us ſuch a Portion of thy holy Spirit, that we may think and do ſuch things as we ought: And whereas the Source of all our good Actions is from thy Grace, we beſeech thee to give us ſuch a ſufficient meaſure thereof, as we may thereby be enabled to perform thoſe Commands, which it has been thy good Pleaſure to enjoin us: And this we pray, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARA-*

## *The Ninth Sunday after* TRINITY.

### *The EPISTLE.* 1 COR. X. 1.

I. BRethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual rock that followed them; and that rock was Chriſt.) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. II. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters. as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. III. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

### *The GOSPEL.* S. LUKE XVI. 1.

I. JEſus ſaid unto his diſciples, There was a certain rich man who had a ſteward, and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account

### *PARAPHRASE on the EPISTLE.* 1 Cor. X. 1.

I. You may be apt, my Chriſtian Brethren, to over-value yourſelves, upon account of the Excellency of the Chriſtian Diſpenſation; and to think, that God Almighty will not deprive you of his Favours, howſoever you behave yourſelves under them: But you ought to take notice, that the Jews formerly had the Divine Favours very liberally beſtowed upon them likewiſe. 'Tis true, you Chriſtians enjoy very great Benefits, through the Ordinance of Baptiſm: But they were not very ſmall Bleſſings which the ancient Jews received, by being skreened from the ſcorching Heat of the Sun, in their travelling over the Sands of *Arabia*, by the retiring of the Waters of the *Red-Sea*, to give them a Paſſage through it. Now, the being under this Watery Cloud, and marching through the middle of the Sea, was a ſort of a Baptiſm in the *Moſaical* Times. Great are the Benefits indeed which we Chriſtians receive, by eating the Bread in the Holy Euchariſt; but it was a very great Favour of God, vouchſafed to the ancient Jews, when they were fed by Manna; which was a ſpiritual Food likewiſe, it being call'd, in Scripture, *the Food of Angels.* As we drink of the ſacred Cup, in the Performance of thoſe holy Myſteries; ſo the Jews formerly drank of the Water which flowed from the Rock of *Horeb*, in a Deſert Place, with a mighty Stream, occaſion'd by the miraculous Power of God's Holy Spirit: Which Rock, by the way, was an apt Reſemblance of Chriſt, from whoſe Body flowed that precious Blood, which not only ſaved the Lives of a few *Iſraelites*, but was a Sacrifice for the Souls of the whole World. But notwithſtanding that the Jews were favoured by God with all thoſe gracious Indulgences, they, by their Provocations, fell at laſt under his moſt heavy Diſpleaſure, which occaſion'd God to paſs a Sentence upon them, That all of them, except two, ſhould die in the Wilderneſs, and not enter into the *Land of Promiſe.* II. Now theſe things are recorded in Holy Writ, that they might be Examples to us, to give us warning, that we do not provoke God, by our Unbelief and Diſobedience, as they did; nor indulge our fleſhly Appetites, as the *Iſraelites*, who were ſoon weary of one ſort of Diet, and longed for another. Neither do you defile yourſelves with the foul Sin of Idolatry: (I ſpeak this to you that eat of the Meats offered to Idols,) as ſome of the ancient Jews did, as *Moſes* writes of them, *The People ſat down to eat and drink, and roſe up to play*, Exod. xxxii. 6. feaſting and dancing in honour of their Idol-Calf. Neither do you defile yourſelves with Fornication, or other unlawful Pleaſures of that kind, (which, by the Caſe of the Inceſtuous Perſon, I find ſome of you are too prone to;) for you have a fair Warning againſt this, in the Puniſhment of the *Iſraelites*, who committed Whoredom with the Daughters of *Moab*, who, upon that account, had a Plague ſent among them by God, which deſtroyed Twenty four thouſand, *Numb.* xxv. Neither do ye tempt Chriſt, by diſtruſting his Promiſes, and undervaluing his Gifts, and deſpiſing his Miniſters, as I find ſome of you are too apt to do, by the Diviſions and Animoſities which reign among you; not like the *Iſraelites*, who brought an Evil-Report upon, and undervalued the Land of *Canaan*, and were great Numbers of them ſwept away by a Deſtroying-Angel, who had a Commiſſion from God to bring a Plague among them, *Numb.* xiii. & xiv. III. Now theſe things, which were tranſacted in ſuch early Ages of the World, are recorded in Scripture, that they may be profitable Examples of Warning to us, who live in later Ages of the World; that we may not provoke the Juſtice of God, by our Sins, to inflict the like Puniſhments upon us. Therefore I require of you, that you have not too great a Confidence of your own Security; but that you ſhould conſider, that, by ſlighting the Grace of God, or preſuming too much upon it, you may provoke him to withdraw it from you; ſo that you may fall into a very deplorable degree of Sin, or, for all your preſent Pretences to Religion, you may appoſtatize from the Faith. This has been already the Fate of ſome Chriſtians, whom the Severity of the Perſecutions they have been under, has occaſion'd to make a Defection from their holy Religion. But, God be thanked, you have not lain under theſe Temptations; for you have had no Misfortunes, but ſuch as the ordinary Condition of Mortality does ſubject Men to. But whatever your future Condition may happen to be, God Almighty, who always makes his Word good, has promiſed, not to lay greater Afflictions upon you, than he will enable you with Courage to undergo, if you ſincerely rely upon him, and beg his Aſſiſtance; he will either find a Way to eaſe you of your Calamities, or will afford you ſuch ſpiritual Comfort and Conſtancy, as you may with Cheerfulneſs go through them.

### *PARAPHRASE on the GOSPEL.* S. Luke XVI. 1.

I. *Our Saviour ſpake this Parable, to exhort Men to as great a Diligence in ſecuring their Everlaſting Welfare, as they, for the generality, uſe, in obtaining their Temporal.* A certain Great Man, being poſſeſſed of a large Eſtate, which he could not manage himſelf, had entruſted it to his Steward; againſt whom Complaint was made, That he had embezled his Maſter's Goods. The Accuſation made ſuch Impreſſion upon his Lord, that he immediately

account of thy ſtewardſhip; for thou mayeſt be no longer ſteward. II. Then the ſteward ſaid within himſelf, What ſhall I do? for my Lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. III. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lords debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oyl. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid an hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. IV. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to yourſelves friends of the Mammon of unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitations.

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## * The tenth Sunday after TRINITY.

### *The COLLECT.*

LET thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to ask ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* 1 COR. XII. 1.

I. CONcerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye

mediately ſent for the Steward, told him of what he had heard concerning him, and bid him forthwith to make up his Accounts, for he was fully reſolved to diſmiſs him. II. This ſudden Warning, put the Steward upon deep Thought, how he ſhould ſecure himſelf a Maintenance, when he ſhould leave his Lords Family. He conſidered, that, having had a liberal Education, he could not ſubmit to any mean way of getting his Living: Hard Labour was a thing, which, as he never had been accuſtomed to, ſo his Body would not bear it; and to beg for a Livelihood, after he had lived handſomly, he thought to be as hard a Condition as ſtarving. After long revolving in his mind this ſo concerning an Affair, he at laſt came to this Reſolution; That he would make himſelf ſuch Friends among his Lord's Debtors, that when he had loſt his Employ, he might have the liberty of ſtaying at any of their Houſes, till he could get into Buſineſs again. III. Well, (ſays he,) I have found out a Method to bring this about. With that, he ſummoned in all that ow'd any thing to his Lord, and paſſed their Accounts after this manner: To one he ſaid, Come, let us ſee how Reckonings ſtand between my Lord and you: Shew your laſt Acquittance, and let us ſee how much you were in Arrears on the laſt Account? Indeed, (ſays the Tenant,) I am ſomething behind-hand for the Rent of the Olive-Yard; for, of the Oil, which your Lord reſerved to be paid in kind, I am an hundred Barrels in Arrears. That agrees with my Account, (ſays the Steward:) But ſince Matters go hard with you, my Lord can better bear the Loſs of an old Arrear, than you put yourſelf to Straits to pay it: I will make out your Acquittance a-new, and, inſtead of ſetting you down Debtor an hundred Barrels of Oil, you ſhall only ſtand indebted for fifty. There came another, who held a Farm under his Lord; and the Steward, in like manner, enquired, how much he ſtood in Arrears for his Rent? The Farmer anſwer'd, That he was behind-hand an hundred Quarters of Wheat, which he ſhould have deliver'd in before that time. The Steward replied, That truly his Bargain was ſufficiently hard, and that his Maſter would be well paid for the Uſe of his Land, if a fourth part of the Arrear were abated; and therefore he would give him a full Diſcharge, for all but fourſcore Quarters. IV. When this came to the knowledge of his Lord, tho' he did not approve the Action, nor was well pleas'd, to find himſelf thus cheated; yet he could not forbear to acknowledge, that the Steward had acted with notable Sagacity, for his own Intereſt. From hence you may learn, That Carnal Men, who have only the Advantages of this World in view, do proſecute their Intereſt with greater Steadineſs and Application, than good Men do, in the Buſineſs of their Eternal Salvation. Therefore I would adviſe you to make uſe of as unwearied a Diligence, to procure an Intereſt in Heaven, as the Children of this World do, in courting the unrighteous Mammon; for leſs Aſſiduity, than is commonly made uſe of for that end, will infallibly aſſure you of a Share in Everlaſting Happineſs.

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*VARIOUS READINGS.*

* Introit.
Thy hands have made me, and faſhioned me, *&c.*

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Ed.* 6.

*PARAPHRASE on the COLLECT for the 10th Sund. after Trin.*

O Lord, we beſeech thee that thou wouldeſt let *the Ears of thy Mercy be opened unto the Prayers of thy Servants*, Pſal. 34. 15. And that they may obtain what they ask for, give them thy holy Spirit to aſſiſt them in their Devotions, that they may ask ſuch things as they may lawfully deſire, and are fitting for them to ask: And this we beg, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 Cor. XII. 1.

I. It is convenient, my Chriſtian Brethren, that you ſhould be informed of ſome things concerning the Gifts of the Holy Spirit, about which there is wont to be ſome Strife and Emulation among you. But you muſt conſider, in the firſt place, that all of you do receive the Advantages which do accrue from the Inſpiration of the Holy Ghoſt, tho' he be not immediately actuated by his extraordinary Power; which is a Benefit you could not pretend to, before your Converſion to Chriſtianity: Many of you were then poſſeſſed by the Devil, whoſe Idols you worſhipped, or applied yourſelves to them, for the knowledge of future Events; therefore it is a greater Advantage to you now, to be guided by the good Spirit of God, by whatſoever Means his Inſpirations are made known, than to be under the Direction of Diabolical Spirits. Some of you may perhaps be deſirous to know, what *Criterium* you muſt make uſe of, to judge what Revelations are to be look'd upon as Divine ones, and what as Counterfeit or Diabolical. As to this Point, I muſt inform

ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. II. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. III. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf ſame Spirit, dividing to every man ſeverally as he will.

## *The GOSPEL.* S. LUKE XIX. 41.

I. AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. II. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou kneweſt not the time of thy viſitation. III. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

you, That as under *Moſes*'s Law, any Prophet who ſhould pretend to perſwade the People to Idolatry, was ſo far from being to be credited, that he was to be ſtoned; ſo, under the Chriſtian Diſpenſation, whoever he be that denies and curſes our Saviour, as the Jews do, let him pretend to never-ſo-great Revelations, he muſt not be look'd upon as inſpired by God. And then, as to your Strife, and Envying one another, concerning the Poſſeſſion of the Spiritual Gifts, you muſt take notice, That there is no Chriſtian among you all, but who has ſome conſiderable ſhare of God's Holy Spirit; for 'tis owing to the Grace of the Holy Ghoſt, that he is called to the Profeſſion of our holy Religion, and owns our Bleſſed Lord for his Redeemer. II. Indeed, theſe Spiritual Gifts are diſtributed in very different manners; but ſtill it is the ſame Holy Ghoſt who diſtributes them. There are ſeveral Orders of the Miniſtry, but they are all grounded upon the Authority of our own Lord Jeſus, the Founder of our holy Religion. There are different Ways of working Miracles, for the Propagating the Goſpel; but theſe are all owing to the Omnipotent Power of God the Father, by which they are effected. But tho' every one be not endowed with ſuch miraculous Gifts of the Holy Ghoſt, yet he has ſuch a ſhare of his ordinary Inſpiration, ſuch a portion of his Divine Gifts and Graces, as is neceſſary and convenient for him. III. One has a Gift of Speaking with great Wiſdom and Gravity, ſo as to command Attention from the Hearers. Another, if not ſo remarkable for the former, has his Mind ſtockt with a large ſhare of Divine Truths, occaſion'd by the Operation of the ſame Holy Ghoſt. One, the Holy Ghoſt inſpires with an extraordinary degree of Faith and Conſtancy, to perſevere in the Profeſſion of Religion, againſt the fierceſt Perſecutions: To another, he affords Power to Heal the Sick: To another, to do great and terrifying Miracles: To another, to predict Future Events: To another, a Faculty of Diſtinguiſhing Genuine Revelations, from Falſe and Pretended ones: To ſome, he affords the Gift of Speaking of different Languages, without learning them: To another, a readineſs to Interpret thoſe Tongues, when ſpoken by others. Theſe are all Benefits conferr'd by the ſame Holy Spirit, who diſpenſes them out, ſome to one Chriſtian, and ſome to another, as he thinks fit; no one having a Right to claim any one of them, they being all owing to the Reſult of his good Pleaſure.

*PARAPHRASE on the GOSPEL.* S. Luke XIX. 41.

I. Our Bleſſed Saviour, coming from *Bethany* to *Jeruſalem*, and being now very near the Town, caſt his Eyes upon the City, and, from the Fore-knowledge which he had of the Deſtruction thereof, to come to paſs within a few Years, burſt out into Tears, uttering theſe Words: Oh! that thou, O famous City, would'ſt conſider thy true Intereſt, and that, by reforming that Corruption of Manners, now ſo univerſally prevailing in thee, thou would'ſt ſtop the Divine Vengeance from breaking upon thee, and avert thy approaching Ruine: But thou art under ſuch a fatal Obſtinacy in Sinning, and ſuch a perverſe Blindneſs of Underſtanding, that thou wilt neither believe thy Danger, nor yet prevent it. II. But whatever thou thinkeſt of it, the diſmal Days haſten on a-pace, when thou ſhalt be inveſted by a victorious Army, which, after the unſpeakable Miſeries which thou ſhalt ſuſtain by a long Siege, ſhall not only make themſelves Maſters of thee, but ſhall put innumerable of thy Inhabitants to the Sword, and burn down and demoliſh all thy fair Buildings, turning all this ſpacious City into a confuſed Heap of Rubbiſh. And when this Miſery comes upon thee, thou can'ſt lay the blame upon nothing but thy own Obſtinacy, for not hearkning to thoſe Miniſters whom God ſent on purpoſe to preach Repentance to thee, as the only Method to avert the impendent Deſtruction. III. When our Saviour was come into the City, he went directly up to the Temple, and drove out from the Courts, the Higglers who had ſet up their Stalls therein, rebuking them with that Paſſage out of the Prophets, *My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves*, Iſa. lvi. 7. Jer. vii. 11. *i. e.* You make the Houſe of God, which he deſign'd for Religious Worſhip, to be like a Cave in the Wilderneſs, where Robbers and Banditi neſt themſelves. After this, our Saviour continued daily, for a conſiderable time, to inſtruct the People in the Temple.

The

## * The eleventh Sunday after TRINITY.

### *The* COLLECT.

† O God, who declareſt thy Almighty power, moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. 1 COR. XV. 1.

I. BRethren, I declare unto you the Goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand. By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. II. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures; and that he was buried; and that he roſe again the third day according to the Scriptures; and that he was ſeen of Cephas, then of the twelve. After that he was ſeen of above five hundred brethren at once, of whom the greater part remain unto this preſent, but ſome are faln aſleep. After that he was ſeen of James; then of all the Apoſtles; and laſt of all he was ſeen of me alſo, as of one born out of due time: For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. III. But by the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I or they, ſo we preach, and ſo ye believed.

*The*

*VARIOUS READINGS.*

* Introit.

My ſoul hath longed for thy ſalvation, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† God which declareſt thy Almighty power, moſt chiefly in ſhewing mercy and pity, giue vnto vs abundantly thy grace, that we running to thy promiſes, may bee made partakers of thy heauenly treaſure, through Jeſus Chriſt our Lord. *O. C. P.*

*PARAPHRASE on the COLLECT for the 11th Sund. after Trin.*

O God, whoſe Almighty Power is diſcovered, not by uncontroulable Actions governed by an unaccountable Will, but by kind and merciful Diſpenſations to thy Creatures; We beſeech thee, out of thy great Mercy and Goodneſs to afford us ſuch a Portion of thy Grace, that we may *ſo run* in our Chriſtian Courſe, *that we may obtain*, 1 Cor. ix. 24. and may be made Partakers of thoſe Promiſes of another Life, which thou haſt made to us, and *thoſe treaſures in heaven*, Matth. vi. 20. which thou haſt laid up for us: And this we pray, for Jeſus Chriſt's ſake. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 Cor. XV. 1.

I. I am not inſenſible, that there are ſome Teachers crept in among you, who teach very pernicious and peſtilential Doctrines, denying the very fundamental Points of our Religion, the Doctrine of the Reſurrection, which our Saviour Chriſt, by his Reſurrection from the Dead, has given us Demonſtration of. But to ſilence the wicked Opinion of theſe Seducers, I will lay before you the True Evangelical Doctrine, which I have formerly preached unto you, ſuch as I receiv'd it from the Apoſtles who converſed with our Saviour, and by particular Revelation made to my ſelf; a Doctrine ſo very concerning, that the whole Superſtructure of Chriſtianity is built upon it. For the Hopes of your Salvation, does depend upon this; for unleſs you heartily believe the Doctrine of the Reſurrection, which I formerly preached to you, 'tis to no purpoſe for you to make Profeſſion of the other Parts of Chriſtianity. II. For this was the Sum of the Doctrine which I formerly preached to you, after I was, by undoubted Evidence, ſatisfy'd thereof my ſelf; How that our Saviour Chriſt ſuffer'd a painful and ignominious Death, for the Sins of Mankind; as was predicted by the Prophets, particularly *Iſaiah*, and *Daniel*, Iſai. liii. 4, 5. Dan. ix. 16. That this Death was real, not feigned and imaginary, he being crucified before a vaſt Number of Spectators: That his Body lay a conſiderable time in the Grave; and that the Third Day he roſe to Life again, as the Scriptures predicted that he ſhould: That after this, he was ſeen of *Peter*, and by all the Apoſtles gathered together: That afterwards he was ſeen of five hundred Believers, who were gathered together, probably whilſt he was in *Galilee*, after his Reſurrection; many of whom are alive at this day, and do conſtantly atteſt the Truth thereof; tho' ſome of them are dead, but to their Dying-day they verified the ſame. Another time he was ſeen of *James* the Apoſtle; and then again by all the Apoſtles. And laſt of all, after he was aſcended up into Heaven, he was pleaſed to ſhew himſelf to me, being, as it were, a Poſthumous Birth, and made an Apoſtle after the reſt of that Order were inſtituted; for tho' I am honoured with that Title and Office, yet I own my ſelf the leaſt worthy of them all to be called to that Dignity, having been ſo unhappy as formerly to have been a Perſecutor of that Religion which I now propagate. III. But, through the Aſſiſtance of God's Grace, I have done ſomething conſiderable in this great Work: Nor have I let the Talent, which God has been pleaſed to beſtow upon me, lie uſeleſs by me; for, tho' I ſay it, I have taken more Pains in the Apoſtleſhip, than any one of the Order, and God has been pleaſed to bleſs my Labours with greater Succeſs; which, by the way, I do not attribute ſo much to my own Diligence, as to God's Grace, which has ſo wonderfully aſſiſted me. But to ſet aſide the Compariſon of my ſelf with the other of my Brethren, whether the Encreaſe of the Goſpel among you, be owing more to them, or to me, this is certain; That the Truth of Chriſt's Reſurrection, and ſo likewiſe the Real, and not Allegorical, Reſurrection of our Bodies, was the Doctrine which we formerly preached unto you, and which ye were baptized into.

*PARA-*

## *The Twelfth Sunday after* TRINITY.

### *The GOSPEL.* S. LUKE XVIII. 9.

I. JEsus spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. II. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

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## * The twelfth Sunday after TRINITY.

### *The COLLECT.*

ALmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things † which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

### *The EPISTLE.* 2 COR. III. 4.

I. SUch trust have we through Christ to God-ward. Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter,

*PARAPHRASE on the GOSPEL.* S. Luke XVIII. 9.

I. Our Saviour designed the following Parable, to be a Stricture upon some spiritually proud Persons, who had an overweening Opinion of their own Perfections, and had very contemptuous Thoughts concerning those, who they fancied had not arrived to an equal degree of Goodness with themselves. There were two Persons, of very different Characters, who went at the same time into the same Court of the Temple, to pay their Devotions to God; the one, of the austere and rigid Sect of the Pharisees; the other, a Publican by Profession, who had indulged himself in great Liberties of Life. The Pharisee coming in with extraordinary Boldness and Assurance, stood up with an erect Countenance, as presuming himself to be in great Favour and Friendship with God, addressing himself in a Prayer to this Tenour: I do not apply to thee, O God, for any greater Effusion of thy Grace upon me, than what I stand already possessed of; I only take this Opportunity to acknowledge thy Favour, in distinguishing me, by my Holiness, from the common Herd of Mankind: That I am not defective in Negative Duties, as most of them are: That I oppress none of my own Countrymen, by Usury: That I defraud no Man in my Dealings: That I do not defile my Neighbour's Bed; and, in a word, That I am not such a vile Wretch (pointing with a scornful Air to the Person before-mention'd) as this Publican, whom I see there, is. And thou knowest, O Lord, that as for the Positive Duties of Religion, I am not behind-hand with any; for I keep two Fasting-Days in every Week; and no Man is more punctual in paying Tithes, than I am, even of those minute Things which the Law does not require. II The Publican, on the other side, came in, with a modest and humble Deportment; he placed himself just within the Court-Wall, at the remotest distance from the Temple, being conscious that his Sins obliged him, not to come too near to the Place which God had sanctified by his more immediate Presence; his Eyes were cast down to the Ground, as not daring to look up to Heaven, where is the Throne of that God, whom, by his Sins, he had so much provoked; striking his Hand upon his Breast, out of a pious Sorrow and Indignation against himself, for his wretched Folly and Ingratitude: And his Heart being too full to say much, he utter'd only these Words, *Lord be merciful to me a Sinner.* II. Now I must needs tell you, That this Penitent Publican went away more in God's Favour, than the Proud Pharisee. From this Parable you may learn, That Humility is a Vertue valuable both in the sight of God and Man; That this is the best Qualification to make Men esteemed; and lastly, That, tho' the Proud Man's chief Aim be to be respected, that very Pride is a continual Obstacle to his Desires, and, in stead of making him to be honoured, occasions him constantly to be despised.

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*VARIOUS READINGS.*

* Introit.

O Lord, thy word endureth for ever in heaven, *&c.* Psal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† Our prayer dare not presume to ask, through, *&c.* O. C. P.

*PARAPHRASE on the COLLECT for the 12th Sund. after Trin.*

O All-powerful and Eternal God, who art more ready to hear our Prayers than we are to offer them, and who art used to grant us more good things than we can think of to desire them, or much less can pretend to deserve them; We beseech thee to let us partake of thy abundant Mercy, in forgiving our manifold Transgressions with which our Consciences are burthened, and which render us obnoxious to thy Anger, and in bestowing upon us those Blessings, which our many Provocations of thy Goodness have rendred us unworthy to ask of thee: And this we desire, for the sake of thy Son our Saviour Jesus Christ. *Amen.*

*PARAPHRASE on the EPISTLE.* 2 Cor. III. 4.

I. That happy Success of my Labours in the Gospel, and that God has been pleased to make use of me for an Instrument in that great Work, has occasion'd me to set some little Value upon myself, and to speak with a freedom to you, which perhaps otherwise I should not have made use of. Not that I attribute this great Success of my Labours to my own Power and

letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. II. But if the miniſtration of death written and engraven in ſtones was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; How ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory much more doth the miniſtration of righteouſneſs exceed in glory.

*The GOSPEL.* S. MARK VII. 31.

I. JEſus departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. II And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue; and looking up to heaven, he ſighed, and ſaith unto him, *Ephphatha*, that is, be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. III. And he charged them that they ſhould tell no man; but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

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## * The thirteenth Sunday after TRINITY.

*The COLLECT.*

ALmighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, † that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

*The*

and Diligence; for no one can ſo much as enter upon a Reſolution for carrying on ſo great a Deſign, by his own Natural Strength; and it muſt be God's Aſſiſtance which muſt qualifie us with Power and Ability for ſuch a Work. 'Tis owing to his gracious Goodneſs, that I, and the reſt of my Brethren the Apoſtles, are made Miniſters of the New Covenant of God, made with Man, and manifeſted in the Goſpel; a Covenant, not of that literal carnal Nature as the *Moſaical* was, but of a more refined and ſpiritual one: For that Literal Covenant of *Moſes*, (by binding Men down to the Obſervation of very difficult Precepts, which it was hardly poſſible to perform, without any Supernatural Aſſiſtance promiſed to aſſiſt Men in their Duty,) is a very Killing-Ordinance, and under which Salvation is with great difficulty to be obtained; whereas the more Spiritual Diſpenſation of the Goſpel, puts Men in an eaſier Way of obtaining Everlaſting Life. II. Now if this Killing-Ordinance, ſome part whereof was written upon Tables of Stone, was uſhered in with ſuch an extraordinary Glory, and ſo ſtrong and bright a Light, as caſt ſuch a Splendor on *Moſes* his Face, that the Eyes of the *Iſraelites* were not able to look upon him, when he came down from the Mount; and whereas, after all this, this Law, which was delivered with ſo much Splendor, was, after a time, to be aboliſhed: Of what a glorious Excellency muſt you ſuppoſe the Spiritual Law of the Goſpel to be, whoſe Sanctions are Eternal, and the Rewards thereof, a State of Everlaſting Life and Glory? If that Law, which involves Men in ſo much Guilt for the difficulty of obſerving its Precepts, which, for the moſt part, are but Ceremonial ones, was ſo very glorious; moſt certainly the Rules of the Goſpel, which are full of ſo much Internal Goodneſs and Holineſs, as much as they want of the External Pomp and Splendor of the other in this World, the Obſervance of them ſhall be rewarded with a more conſummate degree of Glory and Happineſs in the other.

*PARAPHRASE on the GOSPEL.* S. Mark VII. 31.

I. Our Saviour, having preached the Goſpel, and done ſeveral Miracles in the Country about *Tyre* and *Sidon*, came back to the Sea of *Galilee*, otherwiſe call'd the Lake of *Geneſareth*, paſſing through the middle of the Country of *Decapolis*. And as he paſſed by, the Fame of his Coming, reached the Ears of ſeveral of the Country, which occaſion'd the bringing unto him of a Perſon who was Deaf and Dumb: Thoſe that came with the Party ſo affected, begg'd of our Saviour, that he would be pleaſed to lay his Hand upon him, in order to his Cure. II. Our Saviour took the affected Perſon aſide from the reſt of the Company, putting his Fingers into his Ears, and touching his Tongue with Spittle; being pleas'd to make uſe of this Outward Means, to convey the Miraculous Power of Healing by. And then he turned his Eyes up towards Heaven, fetching a deep Sigh, on Conſideration of the Misfortunes which Human Nature was ſubject to. And all of a ſudden, the Man's Ears were ſo opened, that the diſtinction of Sounds clearly entred into them; and the Muſcles of his Tongue were ſo ſtrengthned, that he was able to move it ſo readily, as to form therewith an articulate Sound. III. When the Miracle was performed, our Saviour, that he might avoid Popularity, bid the Perſons, who were Eye-witneſſes thereof, be very ſparing in divulging what they had ſeen him do: But they, partly out of a Senſe of Gratitude, and partly out of a Vanity incident to Human Nature, were, upon that Prohibition, more eagerly diſpoſed to do it, and accordingly publiſh'd it throughout all the Country. And all that heard this wonderful Relation, were under a very great degree of Admiration, and ſaid; Moſt certainly this is that Perſon, of whom *Iſaiah* foretold, That he ſhould perform ſuch wonderful Works: *The Eyes of the Blind ſhall be opened, and the Ears of the Deaf ſhall be unſtopped*, Iſa. xxxv. 5.

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*VARIOUS READINGS.*

* Introit.
Lord, what love have I unto to thy Law? *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† That we may ſo run to thy heavenly promiſes, that we fail not finally to attain the ſame, *&c.* O. C. *P.*

*PARAPHRASE on the COLLECT for the 13th Sund. after Trin.*

O All-powerful and Ever-gracious God, to whoſe bountiful Goodneſs it is owing, that we have this Opportunity of Praying to thee, and Praiſing thee; We beſeech thee to give us Grace, that we may ſerve thee with that Devotion and Obedience to thy Commands in this Life, as we attain the glorious Promiſes of the other: Which we pray, for the ſake of Jeſus Chriſt our Lord. *Amen.*

## *The Thirteenth Sunday after* TRINITY.

### *The EPISTLE.* GAL. III. 16.

I. TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſanul; that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. II. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediatour. Now a mediatour is not a mediatour of one, but God is one. III. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

### *The GOSPEL.* S. LUKE X. 23.

I. BLeſſed are the eyes which ſee the things that ye ſee. For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. II. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt anſwered right; this do, and thou ſhalt live. But he willing to juſtifie himſelf, ſaid

### *PARAPHRASE on the EPISTLE.* Gal. III. 16.

I. When God made that famous Covenant with *Abraham*, *Gen.* xv. it is obſervable, That he does not make the Promiſe to his *Seeds*, in the Plural Number, but to his Seed, in the Singular; thereby not diſtinguiſhing his Spiritual Children, who were ſo by Faith, from his Carnal Children, who were to deſcend from his Body: But ſaying, to *Seed*, there was a particular Reſpect had to Jeſus Chriſt, and, by Virtue of him, to all Chriſtians. Now, if all the Spiritual Children of *Abraham*, who, by Believing in Jeſus Chriſt, are his Children by Faith, have a Right to the Promiſes of the *Abrahamical* Covenant, there is no reaſon to think that they ſhould loſe their Title to it, by the *Moſaical* Covenant; for that being made Four hundred and thirty Years after the *Abrahamical*, the former one ought to take Place before the latter; or however, it could not defraud them of their Right in the Promiſe of God, who claim'd it from the Firſt Covenant. For, if being in Favour with God, and having a Right to his Promiſes, does depend upon the *Moſaical* Covenant, then it is not owing to the *Abrahamical* Covenant, as the Scripture does expreſly declare it is. II. But then you will object to this, and ſay, To what Purpoſe then did God eſtabliſh the *Moſaical* Law, if Men might be in Favour with God, and have a Title to his Promiſes, without it? I anſwer, That this was eſtabliſhed for very good Purpoſe, *viz.* To reſtrain the Jewiſh Nation from Sin, and to keep them from mixing with the Idolatrous Rites, and wicked Manners, of the Heathen Nations round them; which was of excellent Uſe for a while, till the Time came in which God Almighty deſigned to raiſe up a more Spiritual Seed to *Abraham*, which God had chiefly in view, when he made that Promiſe to *Abraham*. Now 'tis obſervable, That when God Almighty deliver'd this Law of *Moſes*, he did it by the Miniſtry of Angels, in a very terrible manner; which ſhewed, that the Perſons for whoſe ſake he gave it, were not in the higheſt degree of Favour with him; for he would not Perſonally converſe with them himſelf, but made *Moſes* his Mediator between him and them. Now, Perſons who are not at Variance with each other, but who are *one*, as we uſe to ſay, *i. e.* are in intimate Friendſhip with one another, have no need of a Mediator to tranſact Matters between them. Which ſhews, that God did not bear ſuch an extraordinary Favour to the Jewiſh Nation, ſo as to exclude all the reſt of his Creatures for ever from it. For God is *one* and the ſame God to all the World, bearing an uniform Affection to all thoſe who faithfully ſerve him. III. Is there a Contrariety then between the *Abrahamical* Covenant, and the *Moſaical*? God forbid that I ſhould ſay ſo: But this I ſay, That if the *Moſaical* Law could have furniſh'd out the propereſt Methods for obtaining Everlaſting Life, there would have been no need of the Goſpel. But 'tis plain, that the *Moſaical* Law was ſo difficult to be obſerved, and involved the Profeſſors of it under ſo much Guilt, for want of keeping up to its Precepts, that Almighty God, in his infinite Wiſdom, found it neceſſary to eſtabliſh the Faith or Religion of *Jeſus Chriſt*, that Men might obtain Eternal Life thereby, upon eaſier Conditions.

### *PARAPHRASE on the GOSPEL.* S. Luke X. 23.

I. Our Saviour, addreſſing himſelf to his Diſciples, ſpake thus: 'Tis a very great degree of Happineſs, which you are allowed to partake of, in being inſtructed by my Doctrine, and ſeeing it confirmed to you, by ſo many Miracles done before your Eyes. This is a Happineſs, which many of the ancient Prophets, and pious Princes, who were in Expectation of the *Meſſias*, wiſhed to have enjoyed in their Time; but they went to their Graves, without that Satisfaction. II. Sometime after this, a Lawyer came to put a captious Queſtion to him, hoping he might give ſome unwary Anſwer to it, that thereupon he might have an Advantage againſt him, to accuſe him to the Government. The Queſtion, which he put to him, was this: Sir, (ſay he) I am very deſirous of obtaining Everlaſting Life in another World, and I deſire to be inform'd by you, what proper Methods I muſt uſe to obtain it. Our Saviour made Anſwer, That you have the Law of *Moſes*, to give you Directions in this Matter; and what have you learn'd from thence? I find, (replies the Lawyer,) that a Man is obliged to obſerve every Precept of both the Tables of the *Decalogue*, or Ten Commandments; the Sum of the Firſt Table whereof is, To *love God with all our Hearts*; and the Sum of the Second Table, is, To *love our Neighbour as ourſelves*. Our Saviour replied, That this was a very good Anſwer, and that, if he did not fail in practiſing theſe two Rules, he need not fear but he ſhould be happy in another World. The Lawyer, having a mind to inſinuate himſelf into the good Eſteem of our Saviour, and others preſent, by pretending a mighty Deſire to be particularly informed, in a Matter of ſo momentous a Concern as Everlaſting Salvation; and probably, hoping thereby to enſnare him into ſome Anſwer which he might make Advantage of, purſued him with this further Queſtion: But then, I pray Sir, whom ſhall I account for my Neighbour; all the prophane Race of Mankind, or only the Jews, God's Favourite People, as all our Doctors hold?

ſaid unto Jeſus, And who is my neighbour? III. And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain prieſt that way, and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. IV. But a certain Samaritan, as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oyl, and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go and do thou likewiſe.

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## * The fourteenth Sunday after TRINITY.

### *The COLLECT.*

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* GAL. V. 16.

I. I Say then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are

hold? III. To this Queſtion, our Saviour made Anſwer, in this Parabolical Hiſtory: A certain Man, whoſe Buſineſs call'd him to go from *Jeruſalem* to *Jericho*, whilſt he was upon the Road, was ſo unfortunate as to be ſet upon by Highway-men, who robb'd him, ſtript him, wounded him, and left him almoſt dead. Not long after, there came by a Prieſt, travelling upon the ſame Road, who ſeeing the Man in this miſerable Condition, thought it would occaſion him ſome Trouble and Expence to relieve him, and therefore paſſed by on the other ſide of the Way, pretending not to ſee him; but proſecuted his Journey, notwithſtanding the Holineſs of his Function obliged him to a more compaſſionate Treatment. Not long after this, paſſed by a Levite, who only gave a glance upon the unfortunate Man, and, without ſhewing any further Pity, went forwards on his Way. IV. But a Samaritan happening to travel that Road, tho' he was of a different Communion from the diſtreſſed Jew, yet he had that Compaſſion from him, as, tho' being intent upon his Journey, to ſtay to relieve him to the utmoſt of his power. He very carefully waſhed his Wounds with Wine, and ſuppled them with Oil, which he had moſt providentially brought with him, binding them up with ſuch Ligaments as that Exigence would afford; and having ſo done, he carefully placed him upon the Beaſt which he rode upon in his Journey, himſelf travelling a-foot till he came to the Inn, taking further care of him there, and providing ſuch Neceſſaries for him as that Place would afford. Being obliged the next Morning to proceed on his Journey, he gave the Maſter of the Houſe two Denaries for what further Neceſſaries ſhould be requiſite for him, charging him that he ſhould let him want no Convenience, and promiſing, that, in caſe he ſhould expend more on the wounded Perſon's Account, he would repay him on his Return. And now, ſays our Saviour to this Lawyer, I deſire your opinion, Which of all theſe three Paſſengers you judge, in the moſt proper ſenſe, to be termed the Neighbour to the wounded Perſon; whether the two Jews, who paſſed unconcernedly by him, or the Samaritan, who relieved him in this great Diſtreſs? The Lawyer anſwer'd, Moſt undoubtedly the Samaritan, who was touched with ſo great a Senſe of Compaſſion towards him, as, to his own Detriment, ſo kindly to relieve him in his Misfortunes. Upon this, our Saviour ſubjoined this Advice; Do you imitate the Example of that Perſon, whoſe Neighbourly Kindneſs you yourſelf, by your own judgment, have approved: Do not you, like too many of your Countrymen, retain a Soureneſs and Averſion to all of a different Perſwaſion in Religion from yourſelves; for, ſince you cannot but commend the Charity of a Samaritan towards a Jew, the Charity of a Jew towards a Samaritan is not to be condemned.

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* Introit.

Thy word is a lantern unto my feet, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

*PARAPHRASE on the COLLECT for the 14th Sund. after Trin.*

O All-powerful and Eternal God, make the Chriſtian Graces of Faith, Hope, and Charity, which thou haſt implanted in our Hearts by the Inſpiration of thy Holy Spirit, continually to encreaſe in us, by the Operations of the ſame; and that we may obtain the glorious Rewards of another Life, make us to love, above all things, to obey thy Commands in this: All this we pray, for the ſake of Jeſus Chriſt our Saviour. *Amen.*

*PARAPHRASE on the EPISTLE.* Gal. V. 16.

I. Now I muſt preſs one thing very particularly upon you, which is, That you govern your Lives and Actions according to that Spiritual Law which our Bleſſed Saviour has given us, ſo as not to gratifie thoſe Inclinations which a corrupt Nature is apt to diſpoſe you to. For indeed, there is a great deal of Struggle between the Principles of Religion, and Mens Carnal Tendencies; one moving them to what is holy, and fitting, and reaſonable, and for their true Intereſt; the other, enclining them to what is pleaſant, and for their worldly Profit: So that good Men, oftentimes in this State of Mortality, cannot arrive to that height of Piety and Goodneſs which they are willing to do. Now, ſince we have engaged ourſelves in the Profeſſion of this Spiritual Religion, which affords Rules of ſuch admirable Excellency, you muſt not think of diſcharging your Duty therein, by performing the Old Legal Obſervances and Rites of the *Moſaical* Law; for theſe were proper enough to govern the Servants of God, when they were in their Pupillage; but now they are at Age, they muſt be under the Direction of the Spirit, and be govern'd by

are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. II. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. III. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſt's have crucified the fleſh with the affections and luſts.

*The GOSPEL.* S. LUKE. XVII. 11.

I. AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices, and ſaid, Jeſus maſter, have mercy on us. II. And when he ſaw them, he ſaid unto them, Go ſhew your ſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. III. And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

by the Principles of Chriſtianity, which will better inſtruct them. II. But becauſe you may the better know when you are under the Direction of the Spirit, and have the Religion of Jeſus Chriſt a Governing Principle in you, I will ſum up ſome Particulars, which thoſe that indulge themſelves in the Practice of, are not true Profeſſors of Chriſtianity; their Carnal Life being inconſiſtent with the Spiritual Nature of that Holy Religion: And they are theſe: *Adultery*, which is, a Violating the Ties of Conjugal Fidelity and Chaſtity, or Defiling the Bed of another. *Fornication*, under which are contained all Commixtures of Unmarried Perſons with each other. *Uncleanneſs*, which denotes the perpetrating of all Luſtful Actions contrary to Nature; and *Laſciviouſneſs*, which comprehends all Incitations and Allurements to Luſt, by Wanton Words or Actions. *Idolatry*, which is the Worſhip of Falſe-Gods, or Images. *Witchcraft*, which is, the making uſe of Magical Arts, or the doing or expecting Supernatural Effects from the Power of Evil Spirits. *Hatred*, or inveterate Malice againſt thoſe that have offended us. *Variance*, or keeping a Shineſs, or Diſtance from our Brethren. *Emulations*, or ambitious deſiring of Honours or Preferments ourſelves, or grudging at thoſe that have them. *Wrath*, or immoderate Anger. *Strife*, or a contentious Quarrelling with thoſe that oppoſe us by their Actions or Opinions. *Seditions*, or mutinous Behaviour in Church or State. *Hereſies*, or the broaching falſe Opinions in the Fundamentals of Religion. *Envyings*, or a Repining at other Perſons Welfare, or good Succeſs. *Murder*, or the deſtroying any one's Life, or good Name. *Drunkenneſs*, or an Exceſs in Drinking. *Revellings*, the ſquandring away Time and Proviſion, and diſordering one's ſelf in Feaſtings, and Merry-makings. And ſeveral other Actions of the like Nature with theſe. Now I muſt tell you plainly, That thoſe who indulge themſelves in theſe Actions, ſhall not be Partakers of thoſe Heavenly Rewards which Chriſtianity propoſes. III. But, on the other ſide, the Actions which a good Chriſtian is known by, as a Tree by its Fruits, are theſe following: *Love*, or a friendly Diſpoſition to all Men; which is contrary to the Hatred before-mention'd. A *Joy* and Satisfaction at the Welfare of our Brethren, in oppoſition to Envy and Emulation. *Peace*, or a quiet Behaviour with thoſe we converſe with, in oppoſition to Strife. *Long-ſuffering*, or a bearing with the Affronts and Injuries offered, in oppoſition to Revenge before ſpoken of. *Gentleneſs*, or Calmneſs or Sweetneſs of Behaviour, which is contrary to Wrath. *Goodneſs*, or a taking every thing kindly, and in good part, and in putting the beſt Conſtruction upon Actions; in oppoſition to Sedition, and going into Parties, upon every thing that does not pleaſe. *Faith*, or a ready Aſſent to the Principles of Religion; in oppoſition to Hereſy, which believes nothing, but according to natural Reaſon, or prepoſſeſſed Opinion. *Meekneſs*, or a gentle Deportment in Words and Actions; in oppoſition to Wrath and Hatred. *Temperance*, or an avoiding all unlawful Pleaſures, and a moderate uſe of all lawful ones; in oppoſition to Fornication, Drunkenneſs, *&c.* Now, the Law of God is ſo far from condemning ſuch Actions, that when Men conſcientiouſly diſcharge them, God ſhall reward them with Everlaſting Happineſs. And it is an eaſie Matter to know that Men belong to Chriſt, and are faithful Profeſſors of his Religion, when they ſquare their Lives according to the Rules which he has given them, and have gotten ſuch a Maſtery over their evil Inclinations, that they are no longer under the Power of them.

*PARAPHRASE on the GOSPEL.* S. Luke XVII. 11.

I. Our Bleſſed Lord, going from *Galilee* to *Jeruſalem*, as he was entring into a Village that he was to paſs through, in his Way thither, the Fame of his Coming reaching the Ears of thoſe that were in the Place before he came; ten Perſons who had a Leproſy upon them, a Diſtemper very common in that Country, came out to meet him, in hopes to be cured of their Diſtemper. The diſeaſed Perſons ſtood afar off, not offering to come nigh our Saviour, as being under a Legal Uncleanneſs, but call'd out with a loud Voice, O Rabbi Jeſus, thou famous Prophet, have Pity upon us, in Curing us of our Diſeaſe. II. Our Saviour then taking notice of them, bid them go and ſhew themſelves to the Prieſt, and they ſhould be cured of their Diſtemper. And as they were on their Way to *Jeruſalem*, in order to go to the Prieſt, they, to their great Surprize, found themſelves cured. Nine of them went upon their ordinary Buſineſs; but one of the number, being a *Samaritan*, out of a great Senſe of Gratitude for the Benefit received, returned back to our Saviour, and praiſed God, for the great Bleſſing he had ſo lately received from him; and likewiſe, in an humble manner, fell down proſtrate at his Feet, moſt heartily thanking him for the great Favour which he had vouchſafed him, in making uſe of the Divine Power he was veſted with, to work his Cure. III. Our Saviour taking notice of this Man's Thankfulneſs, and the Ingratitude of the others, asked him where the other nine were, who were lately cured, and ow'd as much Thanks to him as he did? making this further Remark upon this Occurrence; That it was ſomething extraordinary, that nine *Jews*, who pretended to a peculiar Sanctity, by virtue of their Religion, and their Extraction from the holy Patriarchs, ſhould receive ſo miraculous a Favour from God, and never vouchſafe to thank him for it, or the Perſon whom he was pleaſed to make uſe of as his Inſtrument in it; but that a *Samaritan*, who profeſſed a worſe Religion, and was deſcended from Heathen Progenitors, ſhould diſtinguiſh himſelf, in punctually obſerving both theſe Duties, which the others were defective in: Riſe up (ſays he) from the Ground, on which thou haſt in moſt humble manner proſtrated thyſelf before me, and go away in Peace and Content, for thy Cure is owing to thy Faith; God having ſo great a Regard to it, as miraculouſly to remove thy foul Diſtemper from thee, for the ſake of it.

The

## ✱ The fifteenth Sunday after TRINITY.

### *The COLLECT.*

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* GAL. VI. 11.

I. YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be be circumciſed, only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. II. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule peace be on them, and mercy, and upon the Iſrael of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

### *The GOSPEL.* S. MATTH VI. 24.

I. NO man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot

*VARIOUS READINGS.*

✱ Introit.
I hate them that imagine evil things, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

*PARAPHRASE on the COLLECT for the 15th Sund. after Trin.*

We beſeech thee, O Lord, to preſerve thy Church with the continual Watchfulneſs of thy good Providence: And becauſe the Infirmity of our Human Nature is ſuch, that we are apt frequently to fall into Sin, we beg thy Aſſiſtance to keep us from any ſtrong Temptation which may be a Snare to our Innocence, and to ſuccour us with all Helps which may further our Salvation: And this we pray, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Gal. VI. 11.

I. You ſee, my beloved *Galatians*, that out of the great Reſpect which I bear you, contrary to my Cuſtom, I have written a Letter of conſiderable length to you, with my own Hand; the Buſineſs of my Apoſtleſhip being ſo very great, that I am forced commonly to dictate to an Amanuenſis, for Expedition. I know, thoſe that are fond of keeping up the Judaical Ceremonies, and deſirous of profeſſing a ſpecious and pompous Religion, are extraordinarily earneſt to have you Circumciſed; to the end, that the Chriſtian Religion may look more like the Jewiſh, and that thereby they may the better avoid Perſecution, in all Places where the Jewiſh Religion is eſtabliſhed, or tolerated. But, as much as they ſtand up for theſe Jewiſh Ceremonies, and contend for other Perſons obſerving them, they do not obſerve them themſelves, they neglecting many of them when they think fit: But, after all, they do not deſire to draw you in, to ſubmit to the Rite of Circumciſion, ſo much, to make you to obſerve the *Moſaical* Law, as to reflect an Honour upon themſelves, in making you Proſelytes to their Party, and in fixing you firmly in their Intereſt, when you have condeſcended to receive that Mark in your Fleſh. II. But God forbid that I ſhould have any ſuch-like ambitious Aim: My greateſt Glory is, to preach the Doctrine of Jeſus Chriſt, for the ſake of which, I have abandoned all Worldly Enjoyments; I deſpiſing the World, and the World again contemning and perſecuting me. But however, with relation to the Controverſy about the Jewiſh Ceremonies, this I would have you to lay down as an undoubted Maxim; That, as to the principal Concern of Salvation, which ought to be your chiefeſt Aim, 'tis not the being Circumciſed, or the not being Circumciſed, will bring a Man to Heaven; but the renewing our Nature, and forming our Lives, according to the Precepts of our Bleſſed Lord. Now they, who ſquare their Lives according to this Rule, whether they be Circumciſed or not, are God's true *Iſraelites*: And may God Almighty ſhowre down his Bleſſing upon all ſuch good Perſons. For the future, I deſire not to be troubled with the Reſolution of this Queſtion, you having ſufficiently known my Sentiments therein, by this Epiſtle. And, as to that Mark of Circumciſion, which ſome ſet ſo great a Value upon, I muſt tell you, I bear in my Body a more honourable Mark than this, the Scars of the Scourging and the Stoning, which I have undergone, for the Preaching the Goſpel of my Maſter, Chriſt Jeſus. And now I commend you all to the good Grace of God, and which I wiſh to dwell in, and to take Poſſeſſion of your Hearts. *Amen.*

*PARAPHRASE on the GOSPEL.* Matth. VI. 24.

I. *Our Saviour, in his Sermon on the Mount, proceeded in this manner; To diſſwade Men from a too great Care for their Worldly Welfare.* You are ſufficiently appriſed of this Truth, That one Servant cannot faithfully diſcharge his Duty to two Maſters; for it cannot be, but that he will have a ſtronger Biaſs of Affection to one, than to the other; and, as their Intereſt will frequently interfere, ſo ſuch a Servant cannot forbear to promote the Advantage of his beloved Maſter, before that of the other whom he has the leſs Eſteem for. In like manner, no one can be a ſincere Servant of the True God, and of Mammon the God of Riches; true Piety being inconſiſtent with a progging for Wealth, and a hankering after the Advantages of this World. Therefore I lay this Injunction upon you, that are my Diſciples, That you ſhould not entertain ſuch an anxious Care after the good Things of this World, as may hinder you from making a juſt Proviſion for a better. For you know, that all theſe things are but only to ſuſtain Life, and to defend our Bodies from the Injuries of the Weather. Therefore, ſince it is the good God, who has given us Life, and has formed theſe Bodies of ours, we have no reaſon to ſuſpect his gracious Pro-

 videnee,

cannot ſerve God and Mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on: Is not the life more than meat, and the body than raiment? II. Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his Stature? And why take ye thought for raiment? III. Conſider the lilies of the field how they grow: they toil not, neither do they ſpin: and yet I ſay unto you, that even Solomon in all his glory was not arrayed like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith? IV. Therefore take no thought ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow; for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof.

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## * The ſixteenth Sunday after TRINITY.

### *The COLLECT.*

O Lord, we beſeech thee, let thy continual pity cleanſe and defend † thy church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* EPHES. III. 13.

I. I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the

vidence, in ſecuring to us a Competency of theſe Outward Conveniencies, which are far inferior to Life, and are only Means which tend to preſerve it. II. Allow but yourſelves Time to conſider, how the Providence of God diſplays itſelf, in the Preſervation of the Inferior Parts of the Creation. Think, how plentifully God Almighty provides for the Birds; and yet they do not ſo much as make uſe of the ordinary Diligence which Men exerciſe for their Livelihood; they neither plough, nor ſow, nor build Barns, or Granaries, for their Maintenance. Now can we think, that the Providence of that ſame gracious God will be ſcanty to us, who are a far ſuperior part of his Workmanſhip, when he is ſo liberal to theſe mean Creatures? But, ſuppoſing that you are never ſo anxious and ſollicitous about the Means of Life, and could obtain never-ſo-great a Share of them, ye muſt not think that theſe will prolong your Lives longer than God Almighty pleaſes; any more than you can imagine, that they will enlarge your Stature, or make you a foot or two higher. III. And when you are in fear of wanting Raiment yourſelves, or are enclined to envy the rich Attire of others, take into your Conſideration the Providence of God, with relation to Plants and Flowers, and think with how gorgeous Apparel he cloaths, for Inſtance, the Lilies, or * Tulips, which grow wild in the Field, without any human Labour laid out upon them, and without any Induſtry of their own to ſpin or weave their beautiful Robes; and yet I dare ſay, that *Solomon*, who, in his Magnificence, excell'd all the Eaſtern Monarchs, when he ſate on his Throne, arrayed in his Majeſtick Attire, was not ſo glorioufly clad, nor did his Purple ſhine ſo bright, as the lively Colours of theſe common Flowers. Now, if God takes ſuch ſpecial care to cloath and adorn the ordinary Field-Flowers, which he deſigns only for a Day or two's Duration, which this day flouriſh, and the next day are withered, and burnt for Fuel; Do not you think that he is as ready to afford convenient Raiment for his faithful Servants, whom he propoſes to make eternally happy? To think otherwiſe, will beſpeak you to have very wrong Notions of God's Goodneſs, and a very ſmall Truſt in his Providence. IV. It is enough for the Heathen Nations, who have no Hopes beyond this World, to be ſollicitous about theſe Matters: But you, who have the Happineſs of a Celeſtial Kingdom, and the Joys of the other World, in view, have no reaſon to trouble your Thoughts about theſe mean Concerns. Uſe your utmoſt Diligence in obtaining this State of Glory, and leave theſe Outward Things to the ordinary Providence of God, who will not fail to provide you a Sufficiency of them. Therefore, I pray you, be not over-ſollicitous in the procuring the Conveniencies of this Life, nor torment yourſelves with diſtracting Thoughts, for fear you ſhould want them. For, if you have them not, the Diſappointment is not very great; but to diſcompoſe yourſelves before you want them, by a fear, that ſome time or other you may, is but to encreaſe the Uneaſineſs of your Condition. Every Day of this Life, is attended with ſufficient Inconvenience; but to add a further Sorrow, by frightful Apprehenſions of future Misfortunes which may poſſibly happen, is but to double our Unhappineſs, and make the Uneaſineſs of it come upon us, before God ſends it.

* *Tulips grow wild in* Paleſtine. *Vid.* Thevenot's Travels.

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*VARIOUS READINGS.*

* Introit.
I deal with the thing that is lawful and right, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† Thy congregation. O. C. P.

*PARAPHRASE on the COLLECT for the 16th Sund. after Trin.*

O Lord, we humbly beſeech thee, of thy great Mercy and Compaſſion, to cleanſe thy Church from all Corruption of Doctrine, or Impurity of Manners, which may creep into it; and becauſe it cannot ſafely continue without thy Aſſiſtance, we beſeech thee, that thou wouldeſt, by thy Almighty Protection, preſerve it: Which we ask, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Epheſ. III. 13.

I. Since I have ſuffered ſo much, for Preaching the Goſpel to you Gentiles, I earneſtly beg of you, that you would not ſhrink from the Faith, upon account of the Perſecutions, which you

the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be ſtrengthned with might by his Spirit in the inner man: That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. II. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen.

### *The GOSPEL.* S. LUKE VII. 11.

I. AND it came to paſs the day after, that Jeſus went into a city called Naim, and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow; and much people of the city was with her. II. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the biere, (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. III. And there came a fear on all, and they glorified God, ſaying, that a great Prophet is riſen up among us, and that God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

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## * The ſeventeenth Sunday after TRINITY.

### *The COLLECT.*

LOrd, we pray thee that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jeſus Chriſt our Lord. *Amen.*

*The*

you ſee me undergo for it; eſpecially ſince they happen to me upon your Account, which ought to be Matter of Glorying to you, and ſhould animate you to ſuffer likewiſe with Courage, after my Example. For this reaſon, I pray to God, for the ſake of his Son Jeſus Chriſt, (who is acknowledged to be the Saviour of the World, both by Jews and Gentiles,) that he would afford you not only the Vertues of Conſtancy and Patience, but all other Vertues and Graces which are requiſite for you, in your Chriſtian Warfare; eſpecially, that your Belief in Jeſus Chriſt may be ſo firmly ſettled and rooted in your Hearts, as not to be ſhaken by any Perſecutions which may befal you: That you may have a juſt Senſe (as all good Chriſtians ought to have) of God's unparallell'd and ſtupendous Love to Mankind, manifeſted in the Redemption of the World by our Saviour Chriſt; and that our Love to him, upon the Reflexion on this ineſtimable Benefit, may work you up to ſuch a Love, and Gratitude, and Ardency of Affection towards him, that you may be content to undergo any Sufferings for his ſake. II. Now unto the infinitely Wiſe and Powerful God, who, we ſee, can work Deliverances for us, which we were not able to think of, (as, 'tis plain, he has done, in the Myſtery of the Redemption,) be aſcribed all Honour, particularly that Glory which accrues to him, by the Propagation of the Goſpel of Jeſus, by which he will be honoured, not only in this preſent Age, but in all ſucceeding Generations.

#### *PARAPHRASE on the GOSPEL.* S. Luke VII. 11.

I. The Day after our Saviour had cured the Centurion's Servant, he went to *Naim*, a City of *Galilee*, being attended, not only by Diſciples, but by many other People. And being come near the Town, there was a dead Perſon carried to be buried in the Burial-place, which was out of the City-Gates, he being the only Son of a Widow who liv'd in the Town, and many of her Neighbours were together with her, attending the Corps. II. When our Lord obſerved under what an exceſſive degree of Grief the poor Woman was, this being excited in her, by the Natural Tenderneſs of her Sex, and a freſh Reflexion upon ſo ſad a Misfortune; he pitying her Condition, bid her ſtay her Tears, and raiſe her dejected Spirits, he having ſomething to offer, which would aſſwage her Grief: And with that, he laid his Hand on the Bier; upon which the Bearers of it ſtood ſtill: And then he called out aloud, *Young man, Ariſe.* Theſe Words were no ſooner ſpoken, but the dead Perſon raiſed himſelf, and ſate up, and after that, ſoon recover'd the uſe of his Speech: Then coming off from the Bier, and being reſtored to perfect Health, our Saviour preſented him to his Mother, who received him with no little Joy. III. This Miracle, ſo inconteſtably evident, and done in the Preſence of ſo great a number of People, ſtruck all the Spectators with a religious Awe of the Divine Power by which it was effected; and they univerſally owned, that a mighty Prophet was riſen up in *Judæa*; and that God Almighty had ſhewn an extraordinary Favour to his Choſen People the Jews, in ſending a Perſon of that ſacred Character, and veſted with ſo eminent a degree of the Divine Power, among them.

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#### *VARIOUS READINGS.*

* Introit.
Thy teſtimonies are wonderful, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

#### *PARAPHRASE on the COLLECT for the 17th Sund. after Trin.*

O Lord, we pray, that thy *Preventing* Grace may ſtir us up to good Actions, and that thy *Aſſiſting* Grace may further our good Reſolutions and Endeavours; and be pleaſed, by thy heavenly Inſpirations, to give ſuch a Bent to our Souls, that we may continually be enclined to obey thy Commands: And this we beg, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARA-*

## *The Seventeenth Sunday after* TRINITY.

### *The EPISTLE.* EPHES. IV. 1.

I. I Therefore the priſoner of the Lord beſeech you that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs, and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the ſpirit in the bond of peace. II. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, and in you all.

### *The GOSPEL.* S. LUKE XIV. 1.

I. IT came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him who had the dropſie. II. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held their peace. And he took him, and healed him, and let him go; and anſwer'd them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraight-way pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. III. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms, ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. IV. But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee, cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

*PARAPHRASE on the EPISTLE.* Eph. IV. 1.

I. I *Paul*, who am a Priſoner, for Preaching the Goſpel of Jeſus Chriſt, beſeech you, by the Bonds which I ſuffer for your ſakes, that you would lead Lives anſwerable to that excellent Religion which you make profeſſion of: That you would not barely profeſs Chriſtianity, but exerciſe the Chriſtian Vertues; that you would be meek and lowly in your own Opinions; that you bear with Patience the Injuries which are offered you, and the Perſecutions which may befal you; and do not deſpiſe or ſeverely cenſure the Imprudence or Ignorance of others. Make it your Study to preſerve Unity in the Church, by avoiding all Diſſenſions and Schiſms; for Concord is the moſt effectual Way to bind and knit you cloſe together, to preſerve you from the Aſſaults of your Adverſaries: There being no Ground for Diviſions and Separations among you; ſince you are all one Spiritual Body, and are all in Expectation of the ſame Everlaſting State of Happineſs. Ye have but one Lord and Maſter, Jeſus Chriſt, the great Founder of your Religion; ye have but one Confeſſion of Faith to which you all aſſent; you have but one Baptiſmal Vow which you all take upon yourſelves: You have but one God the Father, who created all things, and, by his good Providence, does continually keep and preſerve you.

*PARAPHRASE on the GOSPEL.* S. Luke XIV. 1.

I. Our Saviour being invited to Dinner on a *Sabbath-Day*, to the Houſe of a Phariſee of conſiderable Note; ſeveral of that Sect being in Company, who had an eye upon him, to find out whether he did or ſaid any thing contrary to the Law, or their Traditions; it happened, in the Way thither, that a certain Perſon, who was affected with a Dropſy, preſented himſelf before him, in order to be cured by him. II. Our Saviour, being reſolved to work his Cure, asked this previous Queſtion of thoſe Lawyers and Phariſees that were in his Company, Whether it was contrary to the *Moſaical* Law, to cure a Sick-man of his Diſtemper upon the *Sabbath*? But they gave no Anſwer to his Queſtion, fearing that our Saviour might draw ſome Conſequences from their Determination of it, as might be prejudicial to their Opinions. Therefore our Saviour, without any more ado, healed the Man of his Diſtemper, and ſent him away: But, knowing that they had a Diſlike of this Action; to convince them of their Unreaſonableneſs therein, directed this further Diſcourſe to them: Do not you all own, that, by the *Moſaical* Law, a Man is permitted, on the *Sabbath-Day*, to help a Beaſt out of a Ditch, which he ſhall fall into? And will you deny that Aſſiſtance to a Man, which you ſo readily afford to a Beaſt? This was ſo unanſwerable an Argument againſt their fooliſh Opinion, as would admit of no Reply, and therefore they were perfectly ſilent. III. The Company being now come into the Phariſee's Houſe, and our Saviour obſerving what a great Buſtle there was among the Gueſts, who ſhould get the uppermoſt Places at the Table, he gave them a gentle Rebuke, in this following Admonition. When you are invited to a Publick Entertainment, as ſuppoſing a Wedding-Dinner, whereunto Perſons of ſeveral Ranks and Qualities are likewiſe invited, many of which are unknown to each other, you ought not, in Prudence, to take the chief Seat in the Room; for it may happen, that there may be one in Company of eminent Diſtinction, to whom that Place does of Right belong. And the Conſequence of this will be, that, when the Maſter of the Family obſerves it, he will come and tell you, That you have forgotten yourſelf, in taking Place of ſuch a Perſon of Quality there preſent; and that you muſt not take it amiſs, if he deſires you to remove lower, to make room for him. And then conſider what Confuſion you will be in, after having placed yourſelf in one of the higheſt Seats in the Room, to be forced, with the Laughter of the whole Company, to take the loweſt Place that you can find empty. IV. You ought, in Prudence, rather to take any Seat in the lower part of the Room; and when the Maſter of the Family obſerves you there, below ſome Perſons of inferior Quality, he may deſire you to remove to a higher Place; which will gain you an Eſteem among the Company, who will judge you not only to be a Perſon of Figure, but of Modeſty and Humility likewiſe. For, take theſe for undoubted Maxims; That to ſet a Value upon one's ſelf, is the readieſt way to be contemned; and, That a Man will always be ſooner honoured and preferred, by being Modeſt and Humble.

The

## * The eighteenth Sunday after TRINITY.

### *The COLLECT.*

LOrd, we beſeech thee, grant thy people grace to withſtand † the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee the only God, through Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* 1 COR. I. 4.

I. I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the teſtimony of Chriſt was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

### *The GOSPEL.* S. MATTH. XXII. 34.

I. WHen the Phariſees had heard that Jeſus had put the Sadduces to ſilence, they were gathered together. Then one of them, who was a lawyer, asked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the Law? II. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. On theſe two commandments hang all the law and the prophets. III. While the Phariſees were gathered together, Jeſus asked them, ſaying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in Spirit call him Lord, ſaying,

*VARIOUS READINGS.*

* Introit.
Righteous art thou, O Lord, *&c.* Pſal. 119.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† The infections of the devil, and with pure heart, *&c.* O. C. P.

*PARAPHRASE on the COLLECT for the 18th Sund. after Trin.*

O Lord, we beſeech thee to afford the powerful Influences of thy Divine Grace, to us thy Servants here aſſembled, and all other Chriſtian People throughout the whole Catholick Church; that we may be able to conquer all Temptations wherewith we may be aſſaulted, by the World, the Fleſh, or the Devil; and grant that we may, in Holineſs and Purity of Life, obey the Precepts of thy Holy Religion: Which we deſire, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* 1 Cor. I. 4.

I. I return my moſt humble Thanks to my gracious God, that he has been pleaſed to crown my Labours with that happy Succeſs, that the Goſpel of Jeſus Chriſt, which I have preached to you, has had ſuch an extraordinary Effect upon you, as I find it has; and that you are not only eminent for the Poſſeſſion of the ordinary Chriſtian Graces, but that you abound in every other Gift of the Holy Ghoſt, both in the Gift of Speaking Tongues, and the Gift of Knowledge, or the underſtanding the more ſublime Parts of the Chriſtian Doctrine; the Chriſtian Religion having received a conſiderable Teſtimony of its Truth, from the extraordinary Effects which it has had upon you. And I muſt needs ſay, That of all the Proſelytes, which have been hitherto made to Chriſtianity, there is none of them that have exceeded you, in the Gifts of the Holy Spirit. Which Divine Favours have not ſo elevated you, ſo as to think that you are arrived to the utmoſt degree of Chriſtian Perfection, but that you ſtill proceed to grow better and better, hoping for a further Completion of your Goodneſs and Excellency, at the Coming of our Lord at the General Reſurrection.

*PARAPHRASE on the GOSPEL.* S. Matth. XXII. 34.

I. Some of the Phariſees, hearing that our Saviour had baffled the Sadduces, in a Diſpute which he lately had with them, *Matth.* xxii. 23. they envied the Fame that he had thereby gained among the People; and therefore they thought to leſſen it, by publickly propoſing to him a knotty Queſtion, which they ſuppoſed he was not able clearly to ſolve; or elſe, that he would anſwer it in ſuch a manner, as might give them an opportunity of accuſing him, for falſe-Doctrine. Now, one of them being a Lawyer, of greater forwardneſs than the reſt, put this Queſtion to him; Which of all the Precepts in the Law, is deſervedly to be eſteemed the Greateſt? II. Our Saviour anſwered, That that was the principal Precept, which obliged them to worſhip the only True God, with all the Powers of their Soul, *Deut.* vi. 4. This is a Commandment of the chiefeſt weight, and of very great extent; for it is the Sum of all the Duty we owe to God, and contains all the Precepts in the firſt Table of the Ten Commandments. The ſecond great Precept, (which contains all the Commandments of the ſecond Table, being the Sum of our Duty towards our Neighbour,) is the Command, Of loving our Neighbour as ourſelves, *Lev* xix. 18. And indeed, all the Precepts, contained not only in the *Moſaical* Writings, but alſo in the *Prophetical* likewiſe, are reducible to theſe two ſhort Commands. III. Our Saviour, after having anſwer'd their Queſtion, put another to them, which was this; What is your opinion concerning the *Meſſiah*, and from what Family do you ſuppoſe he is to deſcend? They all unanimouſly anſwer, That he muſt come of the *Davidical* Line. Our Saviour then replied; How can that be? ſince *David*, being inſpired by the Holy Ghoſt, does, in one of his Pſalms, call him his *Lord*? The Words you have in the CXth Pſalm, and which all your Interpreters explain of the Meſſias; *The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool*, Pſal. cx. 13. Now, ſince *David* does expreſly here call him Lord, it can hardly be ſuppoſed he ſhould expect him to be his Son; for it is not uſual

ing, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his Son? And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any moe queſtions.

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## * The nineteenth Sunday after TRINITY.

### *The* COLLECT.

O God, for as much as without thee we are not able to pleaſe thee; Mercifully grant, † that thy holy Spirit may in all things direct, and rule our hearts, through Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. EPHES. IV. 17.

I. THis I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the underſtanding darkned, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart: who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. II. But ye have not ſo learned Chriſt: If ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: That ye put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs. III. Wherefore putting away lying, ſpeak every man truth with his neighbour; for we are members one of another. Be ye angry and ſin not. Let not the ſun go down upon your wrath: Neither give place to the devil. Let him that ſtole, ſteal no more; but rather let him labour, working

for a Prince to allow that Compellation to any one, much leſs to one of his own Children. This did, at the ſame time, ſhew the wonderful Dignity of the *Meſſias*, as being ſo far ſuperiour to an Earthly Prince, as to be call'd Lord by him; and did likewiſe ſo gravel the Phariſees, as very much depretiated their Character among the People, who were Auditors of the Diſpute; inſomuch that, for the future, they were afraid to put any more Queſtions to him, for fear of being baffled in the ſame manner, as they had been in this.

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*VARIOUS READINGS.*

* Introit.
I call with my whole heart, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Ed.* 6.

† That the working of thy mercy may in all things, *&c.*

*PARAPHRASE on the* COLLECT *for the 19th Sund. after Trin.*

O God, whereas without thy Aſſiſtance it is impoſſible to obey thy Commands, we beſeech thee, of thy great Mercy, to afford us ſuch a Portion of thy Holy Spirit, as may direct our Hearts, and all our Faculties, to perform our Duty which thou haſt required of us: And this we pray, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Epheſ. IV. 17.

I. There is one thing, which I muſt over and over remind you of, (and call our Bleſſed Saviour to witneſs the Neceſſity of this Exhortation,) and that is, That you have a ſpecial care of the Regularity and Exactneſs of your Converſation, not to take Example from the Heathens you dwell among; nor in Idolatrous Worſhip, and hunting after vain and frivolous Opinions, copying from Men who would be thought to be wonderfully Wiſe and Knowing, but have really Minds perfectly dark to all divine and profitable Truths; who, tho' they deſpiſe the reſt of the World, as brute and inanimate Creatures, yet they themſelves are at the fartheſt diſtance from the divine Life which they falſly pretend to; they being not only ignorant of Divine Truths, but have a *Callus* or Hardneſs grown over their Hearts, as will not give them Admiſſion, when they are offered to him: Men, whoſe Conſciences are ſo hard, as not to be ſenſible of any good Impreſſions, who have loſt all Reſtraints of Goodneſs, giving themſelves a Looſe to all manner of Filthineſs and Impurity; ſome of them, even whilſt they pretend to be Teachers of Vertue, and pleaſe themſelves in the Commiſſion of the moſt flagitious Lewdneſſes. II. But I hope the Religion of Jeſus Chriſt has taught you a better Leſſon, than is to be learnt from the Doctrine of ſuch Teachers; for this informs you, That when, in your Baptiſm, you take upon you the Profeſſion of the holy Religion of Jeſus Chriſt, you muſt ſtrip yourſelf of your former corrupt and vitious Courſe of Life, as well as of your Garments: And as you put on a new and clean Garment, you muſt put on new and pure Manners likewiſe; having a perfect change of your Minds, through the Operation of the Holy Spirit in your Hearts, and entring upon a new and divine State of Life, which may imitate the Divine Goodneſs, in a true and real Holineſs. III. Since therefore you are become Member of this excellent Religion, you muſt avoid, to be ſure, all thoſe groſs Faults which the Heathens indulge themſelves in; you muſt not lye, and be falſe to one another, as many of them are, but declare the Truth in your Converſation, with all Plainneſs and Simplicity: For Fraud and Diſſimulation are the very Peſt and Bane of Society, and contrary to the Ends of it, every Member of the Community having a Right of being ſincerely dealt with by thoſe he converſes with. You muſt likewiſe avoid all unlawful Anger, taking care that the Occaſions thereof be juſt, and the Degree not exceſſive. If you ſhould conceive ſome Reſentments againſt another, you muſt not let them continue long upon you: The Injury offer'd in the Day, muſt be perfectly forgiven at Night; for you cannot perform your Evening-Devotion, as you ought to do, without this: And beſides, by keeping up ſuch Reſentments, you lay yourſelves open to the Power of the Devil, who oftentimes makes uſe of ſuch an Opportunity to very bad Purpoſes. If any of you have been guilty of Theft, or indirect Dealing, for the future be honeſt and faithful; let him make Reſtitution for what he has taken away wrongfully, and *ſteal no more*; for he that does not make amends for the Wrong he has done, ſteals ſtill. Let not Poverty be a Pretence for ſuch a wicked Practice; for in ſuch caſe, Men muſt work in any honeſt, tho' never ſo laborious a Calling, to get a Livelihood by; and by this they may procure, not only wherewithal to live upon themſelves, but may

ing with his hands the thing which is good, that he may have to give to him that needeth. IV. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the holy Spirit of God, whereby you are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

### *The GOSPEL.* S. MATTH. IX. 1.

I. JEſus entred into a ſhip, and paſſed over, and came into his own city. And behold, they brought to him a man ſick of the palſie, lying on a bed. And Jeſus ſeeing their faith, ſaid unto the ſick of the palſie, Son, be of good cheer, thy ſins be forgiven thee. And behold, certain of the Scribes ſaid within themſelves, This man blaſphemeth. II. And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts? For whether is eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe, and walk? But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſie) Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men.

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## * The twentieth Sunday after TRINITY.

### *The COLLECT.*

† O Almighty and moſt merciful God, of thy bountiful goodneſs keep us, we beſeech thee, from all things that may hurt us; that we being ready both in body and ſoul, †† may chearfully accompliſh thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord. *Amen.*

*The*

may beſides gain ſomething to beſtow upon ſome of their poor Brethren, whoſe Age, or Sickneſs, has rendred them unable for work. IV. Nor muſt you, like the Heathens, allow yourſelves in any impure, or indeed trivial Diſcourſe; but rather let it be ſuch, as thoſe who hear you, may reap Profit and Inſtruction by. But have a care of making the Holy Spirit of God, which reſides in you, to depart from you, by your ill Diſcourſe; that Holy Spirit, which diſtinguiſhes you by a particular Mark or Seal, (like as Maſters are wont to do to their Servants,) denoting you to belong to God, and will be owned by him as ſuch, at the General Judgment. Let all degrees of unlawful Anger be diligently avoided by you, all Peeviſhneſs, and Teachineſs of Temper; all Heat, ariſing upon a conceived Neglect or Affront, eſpecially when it riſes ſo high, as to make one loud and clamorous: But be ſure, never let it proceed ſo far, as to give ill Language, or to harbour any malicious Intents and Purpoſes. But, contariwiſe, in ſtead of being fretful and paſſionate, be kind and obliging; in ſtead of ſtorming at, and revenging an Affront, be ready to pity and forgive the Offender; taking Example from Almighty God, who has forgiven our Sins, for the ſake of our Bleſſed Lord,

*PARAPHRASE on the GOSPEL.* S. Matth IX. 1.

I. Our Bleſſed Lord, having been on the other ſide of the Sea of *Galilee*, repaſſed it in a Veſſel, and came back to *Capernaum*, Mark ii. 1. a City which he frequently abode in, and conſequently which was eſteemed his own. He was no ſooner come thither, but a Paralytick Perſon was brought before him, to be cured of his Diſtemper, and that in an extraordinary manner, (as St. *Mark* relates it,) being let down to him through the Tiles of the Houſe, the Multitude poſſeſſing all the Avenues of it, *Mark* ii. 4. Our Saviour, obſerving what an extraordinary Opinion they had of his Divine Power, and what a firm Expectation they had of the Man's being cured by him, further encouraged the Sick Perſon into a hope of being perfectly cured, telling him, That his Sins, for the Puniſhment of which, God had afflicted him with that Diſeaſe, were forgiven him. But ſome of the Scribes, who were there preſent, took this to be a kind of blaſphemous Expreſſion, and an invading of God Almighty's Prerogative, whoſe peculiar Property it was to forgive Sins. II. Our Saviour, who knew their Thoughts, asked them, Why they did entertain ſuch hard Surmiſes, concerning him? Could not I as eaſily have bidden the Man to take up his Bed, and walk, and have uſed no other Words in the Curing him, as have ſaid, *Thy ſins are forgiven thee*; but only that I had a particular Reaſon for uſing the latter Expreſſion, to demonſtrate to you, That I am veſted with a Power from Almighty God, to forgive Mens Sins? Then, directing himſelf to the Paralytick Man, he bade him take up the Couch that he was brought thither upon, and carry it home to his own Houſe. And this he he accordingly did, in the Preſence of all the numerous Spectators. The Multitude which were there preſent, ſeeing ſo great and unexpected a Miracle done, were under the greateſt degree of Aſtoniſhment, and could not forbear to admire and praiſe the Goodneſs of God, who had been pleaſed to endow a Perſon with ſuch a degree of the Divine Power, as to be able to perform ſo great and beneficial a Miracle.

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*VARIOUS READINGS.*

* Introit.
O conſider my adverſity, and deliver me, *&c.* Pſal. 119.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† Almighty and merciful God, *&c.* O. C. P.
†† May with free hearts accompliſh, *&c.* O. C. P.

*PARAPHRASE on the COLLECT for the 20th Sund. after Trin.*

O Almighty and moſt Gracious God, we beſeech thee, out of thy great Bounty, to preſerve us from all Temporal and Spiritual Miſchiefs; that both our Bodies and Souls being under thy Defence and Care, we may with Promptneſs and Alacrity diſcharge our Duty in all the Particulars enjoined us: And this we beg, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARA-*

## *The Twentieth Sunday after* TRINITY.

### *The EPISTLE.* EPHES. V. 15.

I. SEE then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is. II. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit; ſpeaking to your ſelves in pſalms, and hymns, and ſpiritual ſongs; ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jeſus Chriſt; ſubmitting your ſelves one to another in the fear of God.

### *The GOSPEL.* S. MATTH. XXII. 1.

I. JEſus ſaid, The kingdom of heaven is like unto a certain king, who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding; and they would not come. II. Again, he ſent forth other ſervants, ſaying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: And the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. III. But when the king heard thereof he was wroth; and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye ſhall find bid to the marriage. So thoſe ſervants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furniſhed with gueſts. IV. And when the king came in to ſee the gueſts, he ſaw there a man who had not on a wedding garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. V. For many are called, but few are choſen.

### *PARAPHRASE on the EPISTLE.* Epheſ. V. 15.

I. I adviſe you therefore, to make uſe of the Light of the Goſpel, to direct your Courſe of Life by; not walking, as careleſs unthinking People do, at random, but treading with Prudence and Caution every ſtep you go in the Way of Religion; making the beſt Market and Advantage you can of the Time God has put into your Hands, to work out your Salvation in; for you cannot tell how long it may be continued to you, it being ſuch a Time of Danger and Perſecution, that a Chriſtian, who thinks himſelf ſafe to day, may be dragg'd to Execution to morrow. Therefore, be not ſo fooliſh to put off your Inſtruction in the Points of Chriſtianity, and being admitted to Baptiſm, from one time to another, but embrace all Opportunities of Preparing yourſelves for it. II. Indulge not yourſelves in intemperate drinking of Wine or Strong Drink, which leads Men on alſo to other Exceſſes and Irregularities: Let your Souls rather be inebriated with the Graces of the Holy Spirit, and with the Overflowings of the Divine Love; not ranting out the fooliſh Songs of intemperate Perſons, but ſinging Pſalms, and ſacred Hymns, your Hearts going along with your Voices, in devout Gratitude paid to our Bleſſed Redeemer; directing your Devotions to God the Father, for the ſake of his Son Chriſt Jeſus: Not quarrelling with one another for Superiority and Precedency, but every one carrying himſelf ſubmiſſively and courteouſly to another, honouring and reſpecting one another, according to your ſeveral Ranks and Conditions.

### *PARAPHRASE on the GOSPEL.* S. Matth. XXII. 1.

I. *The Obſtinacy which many of the Jews ſhewed, in rejecting the Goſpel which our Saviour preached, occaſion'd him to repreſent the Treatment which they gave to him and his Doctrine, in the following Parable.* The State of the Goſpel which I preach, may not (ſays he) be unfitly compared to an Entertainment which a certain King made, at the Marriage of his Son. The Day when the Nuptial Solemnities were performed, and all things were made ready for the Dinner, he ſent his Servants about to the Houſes of the Invited, telling them, That their Company was expected, and all things in a readineſs for their Reception; but nevertheleſs, they very unhandſomly refuſed to give their Attendance. II. The Prince, thinking there might be ſome Miſtake in the Meſſage, or deſigning to bind the Obligation yet ſtronger upon them, ſent about other Servants with more preſſing Inſtances, deſiring that they would by no means fail him, he having laid in great Store of Proviſions for the Entertainment. But the ungrateful Perſons took as little notice of this, as of the former Meſſages, they all going about their ordinary Employs, ſome to look after their Farms, and others about their Buying and Selling: Others proceeded to that degree of Inſolence, as to affront and abuſe the King's Servants which came on this Meſſage, and afterward' to murder them. III. The King, receiving this Indignity put upon himſelf, and the Cruelty ſhewn to his Servants, with a very high degree of Reſentment, immediately ordered his Troops to fall upon theſe Murderers, and to burn down their Houſes. After this, he bid his Servants invite other Gueſts, ſince the former had proved ſo ungrateful to him; commanding them to go into the Streets, and High-ways, and to invite all that they could meet with to the Entertainment. And, in Obedience to their Maſter's Command, they go to theſe Places, and pick up all they meet with there, Occaſional Paſſengers, Beggars, Cripples, *&c.* making in all a numerous Company, enough to fill all the Tables in the Palace. IV. The King, going round to all the Company to bid them Welcome, ſaw one Perſon among the reſt, who had come to the Entertainment, without putting on the peculiar Garment which was worn at Weddings, and asked him, How he came to preſume to come to a Wedding, and that in the King's Houſe, without arraying himſelf in that Robe which he uſed to put on at every ordinary Marriage? The Matter of Fact was ſo clear againſt him, and the Indignity offered to the Prince ſo obvious, that the Man had nothing to ſay in his own Excuſe. Therefore the Prince order'd his Guards to take him into Cuſtody, and to keep him in a dark and loneſome Priſon, wherein the confined Perſons bewail and bemoan their Condition. V. From this Parable, (ſays our Saviour,) you may learn, That a great many Perſons have been invited to embrace the Goſpel, but few have made that Improvement upon it, as they ought to have done.

The

## * The one and twentieth Sunday after TRINITY.

### *The COLLECT.*

GRant, we beſeech thee, merciful Lord, to thy faithful people, pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* EPHES. VI. 10.

I. MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wraſtle not againſt fleſh and bloud, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. II. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs; and your feet ſhod with the preparation of the goſpel of peace: Above all taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. III. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel; for which I am an ambaſſadour in bonds, that therein I may ſpeak boldly, as I ought to ſpeak.

### *The GOSPEL.* S. JOHN IV. 46.

I. THere was a certain nobleman, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and

*VARIOUS READINGS.*

* Introit.
Princes have perſecuted me without a cauſe, *&c.* Pſal. 119.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

*PARAPHRASE on the* COLLECT *for the 21th Sund. after Trin.*

O merciful Lord, we beſeech thee to grant to us, thy faithful Servants, Pardon for our Tranſgreſſions againſt thee, and Quiet in our Circumſtances of Life; that we may be cleanſed from our Sins, by the Remiſſion of them; and that we may pay our conſtant Devotions to thee, freed from all Troubles and Diſtractions: Which we deſire, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Epheſ. VI. 10.

I. I adviſe you, my Chriſtian Brethren, to endeavour to have yourſelves ſtrengthned with all the Aid which the Religion of our Bleſſed Lord affords, and who himſelf never fails to ſuccour his faithful Servants with his mighty Power. Arm yourſelves from Head to Foot with the Spiritual Armour, that you may not ſhrink, when you ſhall be attacked, not only by the open Force, but by the Stratagems likewiſe, of the Devil. For we have frequent Conflicts and Battles, not ſo much with Human Adverſaries, as with the Powers of Hell; being to defend ourſelves againſt all the ſeveral Ranks of thoſe wicked Spirits, thoſe who preſide in the dark and cloudy Regions of the Air, and thoſe who inhabit the higher and more ſerene Parts of the Sky. II. Therefore it behoves you to provide yourſelves of a compleat Set of the Spiritual Armour; that, in the Day of Temptation, you may not give Way, upon your Adverſary's Attack; for when you have muſtered up all your Courage and Conſtancy, and call'd in the Spiritual Aſſiſtance likewiſe, it will be but juſt as much as you can do, to ſuſtain their furious Aſſaults. Stand therefore to your Ground, like good Soldiers, in this Engagement, having all your Equipage well provided about you: Let Chriſtian Truth and Simplicity be, as it were, your Belt which you are girt about with, for this will keep you tight together; whereas Falſhood and Diſſimulation renders a Man looſe and unſtable: Let a conſtant Habit of Vertue and Piety be your Breaſt-plate, for this will defend your Heart againſt any deadly Wound: Let a conſtant Profeſſion of Chriſtianity, be, like the Soldiers Buskins to you, to keep you from being annoyed by the Stones, and Thorns and Bryars, in the Way, that you be not diſcouraged by the Tribulations and Troubles which may befal you, in your Chriſtian Warfare: But let your principal Defence be, a hearty Faith in the Promiſes of our Saviour, which will be a Shield to you, to srkeen you from the Fire-balls, *i. e.* Temptations, which are thrown at you by the Devil, or wicked Men. III. Let the Hopes of a bleſſed Immortality, be a Helmet to your Head, to ſecure your Chief Part, the Intellectual Powers of your Souls, from being infected by bad Opinions, and being perverted to Idolatry, or Hereſy: Make uſe of the Divine Revelations of God's Holy Spirit, to be a Sword in your Hand, to ſtrike with, as it were, at the very Throat of the Devil. Nor muſt it content you, only to be provided with this Spiritual Armour; but you muſt earneſtly put up your Prayers to God, that you may be Conquerors in the Fight: You muſt always be upon the guard, and watch as carefully as the moſt vigilant Centinels; not only for a few Hours, as they do, till the Guard be relieved, but all your Life-long you muſt continue Watching, and Praying for one another. And in your Prayers, you muſt not fail to remember Me, That God Almighty would afford me Courage to preach the Goſpel, as undauntedly as I have formerly done, notwithſtanding that I am now made a Priſoner for it: That ſince I am God's Ambaſſador, I may courageouſly deliver my Meſſage; expecting, that my Great Maſter, who commiſſion'd me, will defend me, whilſt I am diſcharging the Powers which he has granted me.

*PARAPHRASE on the GOSPEL.* S. John IV. 46.

I. Our Saviour, being again returned to *Cana* of *Galilee*, in which Place he formerly performed that extraordinary Miracle, of turning Water into Wine, *John* ii. At this time, a great Man, belonging to *Herod*'s Court, had a Son who lay dangerouſly ſick

and beſought him, that he would come down and heal his ſon; for he was at the point of death. II. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The noble man ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way, thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. III. And as he was now going down, his ſervants met him. and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe. This is again the ſecond miracle that Jeſus did when he was come out of Judea into Galilee.

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## ✱ The two and twentieth Sunday after TRINITY.

### *The* COLLECT.

LOrd, we beſeech thee to keep thy houſhold the Church in continual godlineſs, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works to the glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

### *The* EPISTLE. PHIL. I. 3.

I. I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the goſpel ye all are partakers of my grace. II. For God is my record, how greatly I long after

at *Capernaum*. He, hearing that our Saviour was returned from *Judea* into *Galilee*, came in Perſon to wait upon him, requeſting the Favour of him to come to *Capernaum*, and heal his Son of the dangerous Diſtemper which he lay ſick of. II. Several of the Jews joining likewiſe in the Requeſt; our Saviour made anſwer, That he had done ſeveral Miracles in other Places, for the Confirmation of his Doctrine, which they ought to have given credit to, but he plainly ſaw, that they would not believe the Truth of his Miſſion, unleſs they themſelves were Eye-Witneſſes of his miraculous Power. Then the Noble Perſon renewed his Requeſt, with very preſſing Inſtances, begging of our Saviour, That he would take another Opportunity of reprimanding the Incredulity of theſe Men, and that he would loſe no time in coming to *Capernaum* to cure his Son, leſt he were dead before he came. With that, he bid him return to *Capernaum*, telling him, That his Son began to recover, and that, when he came home, he ſhould find him perfectly well. The great Man, believing that our Saviour would make his Word good, went home with mighty Satisfaction. III. But, as he was upon the Road, ſome of his Servants met him, who were ſent to acquaint him with his Son's Recovery. Which when he heard, he began to make particular Enquiry, what a-Clock it was when he began to mend; and they anſwered, That it was about One a-Clock in the Afternoon, when he loſt his Fever. And, by exactly computing the Time, he found that it was punctually the Time, that our Saviour ſaid his Son began to recover. Upon this, the foreſaid Noble Perſon, and all his Family, believed, That Jeſus was the Meſſias. This is the ſecond Miracle which our Saviour did, after his Return out of *Judea* into *Galilee*; the firſt being, his inviſible paſſing through the Croud, when the Jews, in the Synagogue, deſigned to caſt him down headlong, *Luke* iv. 30.

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*VARIOUS READINGS.*

✱ Introit.

Let my complaint come before thee, *&c.* Pſal. 119.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.* 1 B. *Ed.* VI.

*PARAPHRASE on the* COLLECT *for the* 22*th Sund. after Trin.*

O Lord, we beſeech thee to preſerve thy Church, which is thy Houſhold, *Eph.* ii. 19. in a conſtant Exerciſe of Holineſs and Vertue; and likewiſe, that thou would'ſt protect it from all Calamities; ſo that it may glorifie thy holy Name, by ſuch good Actions as may be ſuitable to the Profeſſion of Chriſtians: Which we pray, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Phil. I. 3.

I. Whenever I think of you, my dear *Philippians*, (as I do every Day in my Devotions, when I pray for you with great Satisfaction, having had ſo good an Account of you,) I pay my humble Thanks to my gracious God, that you have ſo readily believed at firſt, and conſtantly embraced ſince, the Chriſtian Religion; being confident, that God Almighty will continue his good Grace to you, that have made ſo good an Uſe of it, and keep you in a conſtant Profeſſion of your Religion, to your Life's end. For 'tis but very juſt, for me to think this concerning you; not only, becauſe I have a ſincere Affection for you, for that you have undergone Perſecution for my ſake; but becauſe you have given Demonſtration of your Courage, in that you have bravely defended and given a Teſtimony of the Truth of the Goſpel, by your Conſtancy in Suffering for it, after my Example. II. I call God, who is the Searcher of all Hearts, to witneſs, how great an Affection I bear to you, not a common and an ordinary one, but a truly Chriſtian Love, with thoſe Bowels, and with that Tenderneſs, which is peculiar to the Profeſſors of our Holy Religion. And I further pray, That your Love to the Goſpel, and the Miniſters of it, may receive every day further Improvement, by having the neceſſary Knowledge of all Divine Truths added to it, and that your Judgment in Spiritual Matters may be continually improved: That you may have a true Taſte in all the genuine Doctrines of Chriſtianity, to diſtinguiſh them from the Heterodoxies of Falſe-Teachers: That you may profeſs the pure Goſpel in Sincerity, without diſguiſing it by a mixture of Judaiſm; and that you may purſue a holy and unblameable Courſe of Life, till God ſhall think fit to call you to

after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt: Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

## *The GOSPEL.* S. MATTH. XVIII. 21.

I. PEter ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, until ſeven times; but until ſeventy times ſeven. II. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ſervants. And when he had begun to reckon, one was brought unto him, who ought him ten thouſand talents. But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. III. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the Lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. IV. But the ſame ſervant went out and found one of his fellow-ſervants, who ought him an hundred pence; and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not; but went and caſt him into priſon, till he ſhould pay the debt. V. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their Lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he ſhould pay all that was due unto him. VI. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

to a better State: That ye may abound with the Fruits of Good Works, which Chriſtianity is wont to produce, far beyond the Moſaical Law, to God's great Honour and Glory.

### *PARAPHRASE on the GOSPEL.* S. Matth. 18. 21.

I. S. *Peter*, having heard our Saviour diſcourſing concerning the Cenſure of Offences, and the Pardon of them, put a Queſtion to our Lord, What was the preciſe number of times, beyond which, a Man was not obliged to forgive Offences committed againſt him? and, Whether one was obliged to pardon an Injury, or an Affront, which had been ſeven times repeated? Our Saviour made Anſwer, What do you talk of ſeven times? you muſt pardon one that has offended againſt you even ſeventy times ſeven times: meaning, That there is no Limit to be ſet to Chriſtian Charity in this Caſe; and tho' an Enemy had given never ſo great and ſo many Provocations, yet, if he be heartily ſorry for what he has done, and be willing, for the future, to embrace a Friendſhip with the Perſon whom he has offended, a Chriſtian is obliged, by the Rules of his Religion, to forgive him. II. Our Saviour then proceeded to ſhew, what was the Nature of his Religion, which he call'd *the Kingdom of Heaven*, as to this Particular; which he illuſtrated by the following Parable. A certain King determined to ſtate a juſt Account of his Revenue, and accordingly ſummoned in all the Officers of his Exchequer, to make up their Accounts, and to lay them before him. But, upon the Audit, it appear'd, that one Officer was 80000 *l.* in Arrears; which, not having Aſſets to pay, the King commanded, not only his Effects, but himſelf, Wife, and Children, to be ſold for Slaves, to help to make up the Sum which was owing. III. The Officer had no other Way, but only to flie to his Maſter's Mercy, and accordingly he fell down proſtrate at his Feet, begging of him, That of his great Clemency, he would be pleaſed to allow him Time, and he would take care, by a prefixed Day, to procure Money to make an even Account with him. The Prince, not doubting his Sincerity, and imagining it might be ſome inevitable Misfortune, which had brought him into this Arrear, was graciouſly pleaſed to grant more than he deſired, both giving him his Liberty, and forgiving him his Debt. IV. This great Officer was not long gone out from the King's Preſence, (whilſt he could not but have the Senſe of his Maſter's great Clemency and Bounty yet freſh upon his Mind,) but he met with one of his Fellow-Servants, tho' in an inferior Poſt under the Prince, who ow'd him a ſmall Debt of about 3 *l.* This Man he very roughly aſſaulted, and taking him by the Throat, told him, That ſince he had ſo luckily met with him, he was reſolved to have the Money which he ow'd him. The poor Man, in moſt ſubmiſſive manner, fell down at the Feet of his Creditor, begging of him, That he would be pleaſed to allow him Time; and aſſuring him, if he would do ſo, that he would take care, by a prefixed Day, to raiſe Money to diſcharge the Debt. But he was inexorable to the poor Man's Prayers, and forthwith threw him into Jail, there to continue till every Farthing of the Debt was diſcharged. V. The Relation of this unmerciful Uſage, ſoon reached the Ears of the Prince, all the Servants of the Court pitying the poor Man's Condition, and therefore were ready to relate it, with all the invidious Circumſtances which attended it. The King immediately ſends for the great Officer, and accoſts him after this manner: Thou ungrateful Slave! Did not I forgive thee a vaſt Debt, which was owing to me, being moved by thy Entreaties; and haſt thou ſhut up all Bowels of Compaſſion to thy poor Fellow-Servant; whereas thou oughteſt to have been as merciful to him, as I was to thee? With that, the King, in great Indignation, revoked the Diſcharge he had order'd to be given him, and commanded him to be taken into the Jailor's Hands, and to continue in Cuſtody, till ſuch time as the whole Debt was paid. VI. Now you may expect, that Almighty God will, with the ſame Severity, deal with you, in making you, to the utmoſt Extremity, anſwer for your Offences committed againſt him, if you refuſe to forgive the Offences of your Brethren committed againſt you.

The

## * The three and twentieth Sunday after TRINITY.

### *The COLLECT.*

† O God, our refuge and ſtrength, who art the author of all godlineſs, be ready, we beſeech thee, to hear the devout prayers of thy church; and grant that thoſe things which we ask faithfully, we may obtain effectually, through Jeſus Chriſt our Lotd. *Amen.*

### *The EPISTLE.* PHIL. III. 17.

I. BRethren, be followers together of me, and mark them who walk ſo, as ye have us for an enſample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things) II. For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

### *The GOSPEL.* S. MATTH XXII. 15.

I. THen went the Phariſees and took counſel how they might intangle him in his talk. And they ſent out unto him their diſciples with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? II. But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him Ceſars. Then

*VARIOUS READINGS.*

* Introit.

If the Lord himſelf had not been on our ſide, *&c.* Pſal. 123.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.* 1 B. *Ed.* VI.

God our refuge and ſtrength, which art, *&c.* O. C. P.

*PARAPHRASE on the COLLECT for the 23d Sund. after Trin.*

O *God, our refuge in the day of trouble,* Pſal. 59. 16. *our ſtrength,* Pſal. 46. 1. and who art the Spring and Riſe of all Religious Actions; We beſeech thee that thou wouldſt be pleaſed readily to hear the Publick Devotions of this thy National Church, that are in their reſpective Congregations now addreſſing themſelves to thee: And grant that thoſe things which we ſhall *ask in faith,* James 1. 6. we may effectually obtain, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Phil III. 17.

I. I exhort you, my dear Brethren, that you would unanimouſly take a Copy of your Life and Converſation from me, as I find ſome of you already do; and do as they do, who, after my Example, are zealous for the True Religion, exact in their Lives, and ſtudious to promote Chriſtian Peace and Concord. But I muſt needs tell you, as I have often before told you, and, whilſt I write this Letter, I tell you again with Tears, That there are ſome Profeſſors of Chriſtianity, whoſe Examples ye muſt not copy from; Men that hate the Croſs of Chriſt, which he has commanded us all to take up, becauſe it is contrary to their worldly Satisfactions, and therefore purſue any unwarrantable Methods to avoid it; Men that are in the ready Road to Damnation; Men who place their Chief Good in Eating and Drinking, and in other ſenſual Pleaſures; Men who pride themſelves in doing Actions which they ought to be aſhamed of; Men of crooked ſtooping Souls, which bend down to the Ground, in ſtead of being in that erect Poſture which Religion ſhould raiſe them up to. II. For we Chriſtians, being Citizens of Heaven, ought to keep up our chief Familiarity and Correſpondence there, expecting from thence our Reward, which our Saviour has promiſed at his Second Coming; who ſhall change this groſs Earthly Body, which we carry about us now, into a Spiritual and Splendid one, like that which he himſelf is veſted with in his State of Glory: Which he ſhall effect, by the vaſt and unbounded Power which is inherent in him, and by which he can conquer all Difficulties which may ariſe in the performing it.

*PARAPHRASE on the GOSPEL.* Matth. XXII. 15.

I. The Phariſees, being irritated by our Saviour's Doctrine, which was oppoſite to their Traditions, and pretended Outward Sanctity, ſought all Opportunities of drawing ſomething from him, in his Diſcourſe, which might give them an opportunity of accuſing him before the Magiſtrate: And therefore they picked up ſeveral young Fellows, ſome of whom were Scholars in the School of the Phariſees, and others of that Sect, who would have *Herod* to be the Meſſias. Theſe Perſons, putting on the Mien of Sober Religious Young-Men, who wanted Information in a Matter which, they pretended, was a great Scruple to their Conſciences, accoſted our Saviour after this manner: Maſter, We are fully ſatisfied, That you are the Teacher of a Religion, whereof the principal Doctrine is, To be exactly True and Sincere both in Words and Actions; and, That alſo you are not under any Biaſs, either of Flattery, or Fear of great Perſons, ſo as not to ſpeak your Mind freely, with relation to them: Therefore we are come to wait upon you, to be reſolved in a very Important Queſtion, which does not a little affect our Conſciences, and that is; Whether a Jew, who ought to have a King over him of his own Country-men, may lawfully pay Taxes to *Ceſar*, an Heathen Prince? II. But our Saviour, underſtanding the Tendency of their wicked Craft, anſwered them thus: Are not you aſhamed, ye Counterfeits, to come, after this inſidious manner, to take an Advantage againſt me? However, your Queſtion ſhall not want an Anſwer: Shew me the Money which you uſually pay your Taxes with. And one of them put into his Hand a *Roman* Denary. Well, (ſays our Saviour,) whoſe Effigies is impreſſed upon this Coin, and whoſe Name does the Super-

Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſars; and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

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## * The four and twentieth Sunday after TRINITY.

### *The COLLECT.*

† O Lord, we beſeech thee, abſolve thy people from their offences; that through thy bountiful goodneſs we may all be delivered from the bands of thoſe ſins, which by our frailty we have committed: Grant this, O heavenly Father, for Jeſus Chriſt's ſake, our bleſſed Lord and Saviour. *Amen.*

### *The EPISTLE.* Col. I. 3.

I. WE give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the goſpel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth. II. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the Spirit. For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will in all wiſdom, and ſpiritual underſtanding. III. That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthned with all might, according to his glorious power, unto all patience and long-ſuffering, with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light.

### *The GOSPEL.* S. MATTH. IX. 18.

I. WHile Jeſus ſpake theſe things unto Johns diſciples, behold, there came a certain ruler and worſhipped him, ſaying, My daughter is even now dead;

Superſcription carry? They told him, Cæſar's. Why then, (ſays he,) ſince you make uſe of his Coin, and receive the other Benefits of his Government, you ought to pay your Taxes, for the Support of it. This is a Duty which you ought to pay to Cæſar; and, by doing of this, you will never the more be hindred from paying your Duties to God.

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*VARIOUS READINGS.*

* Introit.
They that put their truſt in the Lord, *&c.* Pſal. 125.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† Lord, we beſeech thee, aſſoil thy people from their offences, *&c.* O. C. P.

*PARAPHRASE on the COLLECT for the 24th Sund. after Trin.*

O Lord, we beſeech thee to remit the Sins of thy humble Servants, upon their ſerious Repentance of them; ſo that by thy Mercy and Goodneſs we may be freed from the Bonds of thoſe Sins by which we are now fettered, and which, by Frailty of our Human Nature, we have fell into: Grant this, O Divine Heavenly Father, for the ſake of thy dear Son Jeſus Chriſt our bleſſed Lord and Saviour. *Amen.*

*PARAPHRASE on the EPISTLE.* Col. I. 3.

I. As I always remember you in my Prayers; ſo I never forget to pay my humble Thanks to God the Father of our Lord Jeſus Chriſt, for the Progreſs of the Goſpel among you, ſince you were eminent in the principal Chriſtian Graces; your *Faith* in our Bleſſed Lord, and your *Charity* to all the holy Profeſſors of our Religion; which are kept up and nouriſhed in you, by *Hope* of Partaking of the Promiſes of an immortal Happineſs in Heaven; you having been before inſtructed in the Goſpel Truth, which is not only come to your Country, but has made a conſiderable Progreſs in all Parts of the known World, in having an extraordinary Effect upon their Lives, in making them more religious and holy; as, it is plain, it has done in you, being gradually improved in Piety, ever ſince your firſt receiving this moſt true and gracious Diſpenſation. II. For I have received certain Information of this your excellent Progreſs, from our dear Brother and Fellow-Labourer in the Goſpel, *Epaphroditus*, one remarkably famous for his Pains and Diligence in the Miniſtry, who has given us a particular Account of the Spiritual Graces which you abound with. Since the hearing of which, I have never ceaſed yet more earneſtly to put up my Prayers to God on your behalf, That he would be pleaſed to afford you more plentiful meaſures of his Grace; That he may ſupply whatever is yet wanting to your Perfection in Holineſs; That you may arrive at complete Knowledge of the Revealed will of God, as far as is neceſſary and requiſite for your Salvation. III. Praying likewiſe, That the Tenor of your Lives and Converſations may be ſuch, that you may appear to be Scholars worthy of your Maſter Chriſt, and do as he would have you; abounding with good Works of every kind, and making a continual Progreſs in the knowledge of the Divine Myſteries; That you may be ſtrengthned with the powerful Influxes of the Holy Spirit, to make you bear your Afflictions, not only with Conſtancy, but with Satisfaction: And, That you may never ceaſe to give Thanks to Almighty God, for his ineſtimable Favour to you, in allotting an Inheritance for you, among the bleſſed Saints, in Everlaſting Glory.

*PARAPHRASE on the GOSPEL.* S. Matth IX. 18.

I. Whilſt our Saviour was ſpeaking to *John*'s Diſciples, there came to him the Governor of the Synagogue of *Capernaum*, and

dead; but come and lay thy hand upon her, and ſhe ſhall live. (And Jeſus aroſe and followed him, and ſo did his diſciples. II. And behold, a woman who was diſeaſed with an iſſue of bloud twelve years, came behind him, and touched the hem of his garment: For ſhe ſaid within her ſelf, If I may but touch his garment, I ſhall be whole. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that very hour) III. And when Jeſus came into the rulers houſe, and ſaw the minſtrels and the people making a noiſe, he ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. And the fame hereof went abroad into all that land.

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## * The twentyfifth Sunday after TRINITY.

### *The* COLLECT.

STir up, we beſeech thee, O Lord, the wills of thy faithful people, that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. *Amen.*

### *For the* EPISTLE. JER. XXIII. 5.

I. BEhold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a King ſhall reign, and proſper, and ſhall execute judgment and juſtice in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this is his Name whereby he ſhall be called, *JEHOVA-ZIDKENU.* THE LORD OUR RIGHTEOUSNESS. II. Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth who brought up the children of Iſrael out of the land of Egypt; but the Lord liveth, who brought up, and who led the ſeed of the houſe of Iſrael out of the north-country, and from all countreys whither I had driven them, and they ſhall dwell in their own land.

The

caſt himſelf at his Feet, deſiring him to come to his Houſe, and recover his Daughter, who was either dead, or at the Point of Death; he doubting not, but that, if he would lay his Hand upon her, ſhe ſhould be well again. Upon this, our Saviour and his Diſciples ſet out upon the Way to *Capernaum*, with *Jairus*. II. Whilſt they were upon the Road, a vaſt throng of People attending, *Mark* V. 24. there was a Woman, who had, for twelve Years together, been troubled with a Flux of Blood, came behind him, and touched the Hem of his Garment, nothing doubting but that ſhe ſhould be cured of her Diſtemper by this Means. Our Saviour, immediately turning about, upon her touching him, put the Woman in ſome Conſternation, for fear ſhe might have done ſomething which was amiſs: But he bade her not be concerned; for her extraordinary Faith, had been the occaſion of her being cured of her Diſeaſe. And immediately ſhe found an extraordinary Change in her Body, and from that time forwards ſhe never felt any more of her Diſtemper. III. When they came to the Ruler of the Synagogue's Houſe, they found the Pipers, and Mournful Singers there, who, according to the Cuſtom of the Jews, were called in, upon thoſe ſad Occaſions. But our Saviour, bidding them ſtand aſide, made his way through the midſt of them, and told them, That they ought to leave off their mournful Ditties; for the young Maid was not dead, but aſleep; That her turn was, not to die yet; and, That they muſt ſtay a conſiderable Time longer, before they ſhould perform this Office for her in good-earneſt. The Fidlers, not liking to be diſturb'd in their Buſineſs, and having by experience found, that they were ſeldom called upon thoſe Occaſions but to purpoſe, had the Inſolence to make ſport with our Saviour, for what he ſaid. This he very wiſely deſpiſing, made no Reply, but turned out all their Crew, and every Body elſe, out of the Room, beſides her Father and Mother, *Mark* V. 40. and then coming to the young Maid, took her by the Hand: Upon which, ſhe aroſe up in perfect Health. The Fame of this great Miracle was, in ſhort time, ſpread over all the Country.

*VARIOUS READINGS.*

* Introit.
Except the Lord build the houſe, *&c.* Pſal. 128.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

*PARAPHRASE on the COLLECT for the 25th Sund. after Trin.*

We beſeech thee, O Lord, that thou wouldeſt be pleaſed, by thy heavenly Grace, to ſtir up the Wills and Affections of all Chriſtian People, that they may bring forth ſuch good Works as may adorn their Profeſſion, and may hereafter enjoy the Everlaſting Rewards of another Life. And this we beg, for Jeſus Chriſt his ſake. *Amen.*

*PARAPHRASE on the EPISTLE.* Jer. XXIII. 5.

I. You muſt obſerve, That ſome Ages after the writing this Prophecy, I will raiſe up out of the Line of *David*, a Perſon highly renowned for Piety and Holineſs, who ſhall have a Kingdom extended beyond that of his Predeceſſors, governing all the World by his moſt righteous Laws. During his Reign, the Two Tribes of *Judah*, and the Ten of *Iſrael*, ſhall be ſaved, and obtain perpetual Happineſs: Which Prince may be deſervedly ſtiled, *JEHOVA-ZIDKENU*, or, THE LORD OUR RIGHTEOUSNESS. II. Upon which Account, you ought to take further notice, That whereas, when we have a mind to add a grateful Compellation to God's Name, we are uſed to ſay, The Immortal God, who has delivered the *Iſraelites* from the *Egyptian* Bondage, and conducted them into the Promiſed Land; then they ſhall ſay, The Immortal God, who has conducted all the Tribes of *Iſrael*, whereſoever diſperſed in foreign Lands, into the Way of Everlaſting Salvation, and made them to inherit the Heavenly *Canaan*.

*Note*, Tho' *Grotius*, and the *Socinian* Writers, do interpret this famous Prophecy, of *Zorobabel* the Jewiſh Captain, who led them Home

## *Saint* ANDREW'S *Day.*

### *The GOSPEL.* S. JOHN VI. 5.

I. WHen Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him: for he himſelf knew what he would do) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. II. One of his diſciples, Andrew, Simon Peters brother, ſaith unto him, There is a lad here, who hath five barley loaves, and two ſmall fiſhes; but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. III. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes, as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. IV. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth, that Prophet that ſhould come into the World.

¶ †‡ *If there be any more Sundaies before Advent-Sunday, the ſervice of ſome of thoſe Sundaies that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting, And if there be fewer, the overplus may be omitted: Provided that this laſt Collect, Epiſtle, and Goſpel ſhall always be uſed upon the Sunday next before Advent.*

†‡ *Omitted in the Firſt Book of* Edw. VI.

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## (a) Saint *ANDREW's Day.

*The*

Home from their *Babylonian* Captivity, yet the Jews themſelves interpret it of the *Meſſias*. The *Chaldee* Paraphraſe interprets it, *I will raiſe up to David the Meſſias, the Righteous.* The *Talmud* in *Bava bathra*, quoted by *Bochart*, ſays, *The Meſſias of whom it is written* Jer. XIII. So the *Midraſh* upon the XXth *Pſalm*: And ſo *Kinchi*, and *Abarbanel*, in their Commentaries.

### *PARAPHRASE on the GOSPEL.* S. John VI. 5.

I. Our Saviour, taking notice that the Company, who came to hear him, were very numerous, and that they were in a barren Country, a great Way from any Place of Refreſhment, asked *Philip*, How they ſhould buy Proviſions for ſo great a Multitude? He asked this Queſtion, to try his Faith, whether he believed that he was able miraculouſly to feed them; he having already determined to work a Miracle for this End. *Philip* made Anſwer; Alas, Sir, Why Should you talk of Buying? for it will coſt ſeven or eight Pounds, only to buy ſo much Bread, as to give every one of them a Mouthful. II. But *Andrew*, *Simon Peter*'s Brother, another of his Diſciples, told him, That there was a Young-Man in Company, who had with him two Barley-Loaves, and two little Fiſhes; but this was ſo inconſiderable a Matter, to feed ſo vaſt a Multitude, that it was not worth the mentioning. With that, our Saviour gave Order, That the People ſhould ſit down upon the Ground, dividing themſelves into ſeveral Companies: And the Place afforded a convenient Opportunity for this Purpoſe, it being a Graſſy Field: And accordingly they all ſate down, being Five thouſand in number. III. Our Saviour took the Loaves into his Hand, and craving a Bleſſing over them, he broke them into large Pieces, which he deliver'd to his Diſciples; and they breaking them again, diſtributed them to the People, the Bread ſtill encreaſing upon them as they deliver'd it out. In the ſame manner the Fiſhes were diſtributed; the People eating as much of each of them as fully ſatisfied them. After they had done eating, our Saviour bade his Diſciples to gather up the Fragments that remained after the Meal was over; For I would not (ſays he) have any of this Food loſt, which the Divine Power has been employed in procuring. Therefore they went about to the ſeveral Companies; and they found as many broken Pieces of Bread and Fiſh, as filled twelve Baskets. IV. This clear and inconteſtable Miracle, experienc'd by the Senſes of ſo great a Number of Perſons, made them all univerſally agree, That a Perſon who was endowed with ſo Divine a Power, was undoubtedly the Meſſias, who was predicted by the Prophets to come into the World.

### *VARIOUS READINGS.*

* Introit.

Many a time have they fought againſt me, *&c.* Pſal. 129.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Ed.* 6.

### *NOTE.*

(a) St. *Andrew* ] This Feſtival is celebrated in memory of St. *Andrew*, who was firſt of all a Diſciple of St. *John* the Baptiſt: But learning from his Maſter, that he was not the Meſſias; and hearing him ſay, upon the ſight of our Saviour, *Behold the Lamb of God*, he left the Baptiſt, and became our Lord's Diſciple, *John* 1. 40. And being convinced himſelf of our Saviour's Divine Miſſion, by converſing with him ſome time at the Place of his Abode, he finds out his Brother *Simon*, whom afterwards our Lord ſirnamed *Peter*, telling him, he had found the Meſſias, *ibid.* ver. 41. But he did not become our Saviour's conſtant Attendant, till ſome time after, when *Jeſus walking by the Sea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea, bidding them follow him, and that he would make them fiſhers of men*, Matth. 4. 18. Hence forward he waited conſtantly upon our Saviour, and was inſtructed by his Doctrine, as long as he ſtay'd upon Earth. After his Aſcenſion, when the Apoſtles diſtributed themſelves, to preach the Goſpel to the different Parts of the World, the Province which came to St. *Andrew*'s ſhare, was the Northern Part of the then known World, which was called by the Name of *Scythia*, as *Origen* and *Euſebius* inform us, *Orig. lib.* 3. *in Gen. Euſeb. Hiſt. lib.* 3. *cap.* 1. Afterwards he came back and preached the Goſpel in *Epirus*, *Greg. Naz. Orat. in Ar. Chryſ. Hom.* 12. *Ap.* The Modern *Greeks* are more particular, in relating the Acts of his Apoſtleſhip. They tell us, That the Apoſtles caſting Lots for their Miſſion, St. *Andrew*'s Lot lighted to be to Preach in *Cappadocia*, *Galatia*, and *Bithynia*: After this, he penetrated the Coaſts of the *Anthropophagi*, going up to both ſides of the *Euxine-Sea*, even to the moſt ſolitary Parts of *Scythia*, and the very Bounds of the North: Afterwards travelling backward, he preach'd in the Country about *Byzantium*, [afterwards named *Conſtantinople*,] going through *Thracia*, *Macedonia*, and *Achaia*; in which Provinces he continued a long time preaching the Goſpel, and confirming it with great Miracles. At laſt he glorified God by his Martyrdom, being crucified at *Ægea*, (where he laſt preached) by the Proconſul of the Place, a great Bigot to the

## *Saint* ANDREW's *Day.*

### *The* COLLECT.

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith † give up our ſelves obediently to fulfil thy holy commandments, through the ſame Jeſus Chriſt our Lord. *Amen.*

† Give over our ſelves, *&c.* O. C. P.

### *The* EPISTLE. ROM. X. 9.

I. IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the Scripture ſaith, Whoſoever believeth on him ſhall not be aſhamed. II. For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord ſhall be ſaved. III. How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? as it is written, how beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! IV. But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I ſay, have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world. V. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſie by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that

the Heathen Superſtition. He was only tied to the Croſs, after his Scourging, and not nail'd, as the uſual way was, that his Death might be the more lingring. He ſhewed a wonderful Reſignation and Alacrity under his Suffering, being pleaſed, that he ſhould undergo the ſame Death as his bleſſed Maſter did, *Niceph. Hiſt. lib.* 2. *cap.* 3.

### *PARAPHRASE on the* COLLECT *for* St. Andrew.

O Almighty God, who didſt afford to St. *Andrew*, at his Calling to the Apoſtleſhip, ſuch a powerful Influence of the Grace of thy Holy Spirit, that he readily followed our Saviour, at his Command, and became his Diſciple, *Matth.* iv. 16. Give us Grace, with the ſame Alacrity, to obey that Call of thine, which thou art pleaſed to make to us, when we hear thy Word read, or preached; and that we may practiſe thy Holy Laws, which we ſhall therein have made known to us: Which we beg, for Chriſt his ſake. *Amen.*

### *PARAPHRASE on the EPISTLE.* Rom. X. 9.

I. Now ſince it has pleaſed Almighty God, to eſtabliſh the Goſpel of Jeſus Chriſt, to be a Rule of Life to be obſerved by all the World, as the Moſaical Law was formerly by the Jewiſh Nation, and haſt given ſuch evident Teſtimony of the Truth thereof; it is neceſſary, in order to Mens Everlaſting Happineſs, that they give their Aſſent thereunto, not only making alone Profeſſion of it, but giving an undoubted Aſſent to the Truth of its Doctrines, eſpecially that principal and fundamental Point of Faith, the Doctrine of our Saviour's Reſurrection. For, tho' it be a ſign of great Piety and Ingenuity, to give an Aſſent to a Doctrine ſo undeniably atteſted; yet, it being a Truth of that important nature, and upon which our Everlaſting Happineſs ſo much depends, Men muſt not cowardly diſſemble their Belief, for fear of Perſecution, but muſt make open Profeſſion and Declaration of it: For he that denies his Faith, and does not make a fair Confeſſion of it, when he is called to it, cannot be ſaved. For to this ſenſe we may very well apply that Paſſage of the Prophet *Iſaiah*; *He that believeth, ſhall not make haſte*; *i. e.* be in a State of Trepidity or Confuſion, or be aſhamed, *Iſa.* xxviii. 16. II. Now as to the Matter of Eternal Salvation, under the gracious Indulgence of the Goſpel, there is no Diſtinction between the Jews and the Gentiles; God bearing a Fatherly Love to them all, if they be good and pious Perſons, and believe in his Revelations and Promiſes. And to this is applicable that of the Prophet *Joel*; *Whoſoever ſhall call on the Name of the Lord, ſhall be delivered*, or ſaved, *Joel* ii. 32. But there may an Objection lie againſt this, which is; "How ſhall "thoſe Perſons take upon them the Profeſſion of the Religion "of Jeſus Chriſt, and believe in him, of whom they have not "ſo much as heard? For ſure, the Preachers of your New Religion, have not diſſeminated their Doctrine very far: Or if "they had, how ſhall it be known they have their Miſſion "from God? Nor indeed does their Character ſeem to anſwer "that of God's Miſſionaries, who are to have more Beauty, "and Outward Splendour, than any of the Apoſtles of Chriſtianity can pretend to; as is plain by that of *Iſaiah*; *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace!* Iſa. lii. 7. IV. But, in Anſwer to this Objection, give me leave to Reply; That your want is, not ſo much that of Hearing of, as that of Obeying, the Goſpel; your Obſtinacy being more like to be blamed, than your Ignorance. And it is of ſuch Perſons that the Prophet *Iſaiah* ſpeaks in a like Caſe; *Who hath believed our report?* Iſa. liii. 1. From whence, indeed, 'tis plain enough, what you contend ſo for, That Men have not ſufficient Ground for believing what they have never heard of; and that Information which is given them, ought to be grounded upon Divine Authority. But what then? Neither Jews nor Gentiles can ſay, This is their Caſe, with relation to Chriſtianity. The Jews have had our Saviour perſonally Converſing among them; and the Gentiles have heard the Preaching of his Apoſtles; their *words*, (to uſe the Pſalmiſt's Phraſe) *being gone out to the ends of the world*, Pſal. xix. 4. V. But I further inſiſt upon this Point, and ſay; Had not the Jews ſufficient Information, concerning the Preaching of the Goſpel? Yes, they had; and might have learned this, from the ancient Prediction of the Old Teſtament, even by that of their great Legiſlator *Moſes*, when he ſays, *I will move them to jealouſie with thoſe that are not a people*; *I will provoke them to anger with a fooliſh nation*, Deut. xxxii 21. Which ſhews, That God does not reſerve his Favours only to the *Iſraelites*; and that, as he formerly beſtowed Conqueſt and Succeſs upon other Nations beſides them, which they had great contempt of, ſo will he likewiſe afford the Graces of the Holy Spirit, by Preaching of the Goſpel. But the Prophet *Iſaiah* ſpeaks yet with greater plainneſs and freedom; *I am ſought of them that aſked not for me*; *I am found of them that ſought me not*, Iſa. lxv. 1. This the Prophet ſpeaks concerning the Gentiles having a particular

that asked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.

### *The GOSPEL.* S. MAT. IV. 18.

I. JEſus walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea, (for they were fiſhers.) And he ſaith unto them, Follow me; and I will make you fiſhers of men. And they ſtraitway left their nets, and followed him. II. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother in a ſhip with Zebedee their father, mending their nets; and he called them. And they immediately left the ſhip and their father, and followed him.

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## (b) Saint * THOMAS the Apoſtle.

### *The COLLECT.*

ALmighty and everliving God, who for the more confirmation of the faith didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Sons reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt be all honour and glory now and for evermore. *Amen.*

### *The EPISTLE.* EPHES. II. 19.

NOW therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation

ticular ſhare in his Favour, and their embracing it with Thankfulneſs. But then, in the next Clauſe, he ſpeaks concerning the ungrateful Jews, to whom he had been all along ſo very indulgent in his Favours: *I have ſpread out my hands all day unto a rebellious people, which walketh in a way which was not good, after their own thoughts*, Iſa. lxv. 2. After all which, let any one be Judge, whether the Infidelity of the Jews be not more owing to their Obſtinacy, than to the want of competent Preachers.

### *PARAPHRASE on the GOSPEL.* S. Mat. IV. 18.

I. Our Saviour, walking near the great Lake of *Geneſareth*, ſaw two Brethren, who were Fiſhermen by Profeſſion, and their Names *Simon* and *Andrew*, caſting their Net into that Lake, for a Draught of Fiſh. And he bade them follow him; telling them, That if they would be his Diſciples, he would make them Fiſhers of Men; and that they ſhould then make more numerous Converts to his New Religion, than they had ever taken Fiſhes. And immediately they left their Nets, and went away with him. II. Our Saviour then going on farther upon the Shore of that Lake, he ſaw two other Brethren of the ſame Profeſſion, the Names of whom were *James* and *John*, they being in a Boat, together with their Father *Zebedee*, mending their Nets: And he called to them, to come a-ſhore unto him, and to go along with him. The Men, having an extraordinary Inſtinct upon their Minds, could not but obey the Summons; and they left, not only their Veſſels, but their Father alſo, and went along with our Saviour.

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### *VARIOUS READINGS.*

* Introit.

Bleſſed are all they that fear the Lord, *&c.* Pſal. 128.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

### *NOTE.*

(b) St. *Thomas.*] This Feſtival is kept, in Honour of the Memory of St. *Thomas*, one of our Saviour's twelve Diſciples. His Lineage and Extraction is no where recorded in Scripture: Though, 'tis very probable, he was by Nation a *Galilean*; and 'tis certain, that he was by Profeſſion a Fiſherman, and for ſome time Partner with *Peter*, John xxi. 2. He appeared very zealous in attending on the Perſon of his Maſter; for, when the reſt of the Diſciples diſſwaded Chriſt from going again into *Judea*, leſt the Jews ſhould ſtone him, *John* xi. 8. St. *Thomas* declares his willingneſs to go and die there, *ver.* 16. Indeed, his Faith was but ſlow in returning after our Saviour's Crucifixion, ſo that he could not very ſoon credit the Report of his Reſurrection, *John* xx. 26. But when our Saviour indulged him the liberty of ſeeing and handling his yet freſh Wounds, which he received upon the Croſs, he made amends for all, by his noble Confeſſion, not only of the Truth of Chriſt's Reſurrection, but of his Divinity likewiſe, *John* xx. 28. After Chriſt's Aſcenſion, *Thomas*'s Apoſtleſhip was exerciſed in Preaching the Goſpel to the *Parthians*, *Orig. in Gen. lib.* 3. *Euſeb. lib.* 3. *cap.* 1. *Nazianzen* ſays, That he travell'd, in his Preaching, as far as *India*, *Greg. Naz. Hom. ad. Arian.* St. *Chryſoſtom* intimates his Preaching in *Æthiopia*, when, ſpeaking of St. *Thomas*, he ſays, *And* Thomas *has whitened the Æthiopians*, *Chryſ. Hom.* 12. *Apoſt.* *Theodoret* attributes the Converſion of other Nations to him, as of the *Perſians* and *Medes*, and aſſerts, that he preached among the *Indian Brachmans*, *Theod. de ver. Ev. lib.* 9. And indeed, Relations of Travellers into *India*, (ſince, in the laſt Ages, Commerce has been eſtabliſhed there,) do confirm, That there is a Tradition among the *Indians*, of St. *Thomas*'s Preaching among them, *Oſor. Hiſt. lib.* 2. His Martyrdom is reported to have happened in *India*, occaſioned by the *Brachmans* the *Indian* Prieſts, who hated him for his Preaching the Goſpel, and therefore ſtirred up ſome of the Rabble of Soldiers to murder him.

### *PARAPHRASE on the COLLECT for St.* Thomas.

O Almighty and Eternal God, who didſt ſuffer the holy Apoſtle St. *Thomas* to be doubtful ſome time of the Truth of our Saviour's Reſurrection; that by the recording of that Paſſage in the Holy Scriptures, and the full Satisfaction which he received therein, thou haſt afforded us a greater Confirmation of our Faith; Grant us ſuch an undoubted Belief in thy Son our Bleſſed Lord, and in all the Points of his Holy Religion, that our Faith may in no-wiſe be blameable in thy ſight. We beſeech thee, O Lord, to hear theſe our Prayers, through the Merits of the ſame Jeſus Chriſt our Lord; To whom with thee and the Holy Ghoſt, be all Honour and Glory, now and for evermore. *Amen.*

### *PARAPHRASE on the EPISTLE.* Epheſ. II. 19.

Akho' you *Epheſians* are of a Gentile Extraction, and have been educated under an Ido'atrous Religion, and were, upon

dation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye alſo are builded together for an habitation of God through the Spirit.

*The GOSPEL.* S. JOHN XX. 24.

I. THomas, one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. II. And after eight days again his diſciples were within, and Thomas with them: then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing. III. And Thomas anſwered and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed. IV. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing ye might have life through his Name.

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## (c) The Converſion of * Saint PAUL.

*The*

that account, reckoned as Foreigners, who had no Right to the Privileges of God's Choſen People; yet, ſince your embracing Chriſtianity, you have the Rights of the City of God beſtowed upon you, you are incorporated into the ſacred Fraternity of God's Church; a Society, not erected by Human Combination, but by Divine Authority, grounded upon the Predictions of the ancient Prophets, and the Preaching of the Apoſtles; but chiefly upon the Authority of Jeſus Chriſt, who is the Foundation of all this noble Superſtructure, and, like a great Corner-ſtone in a Building, ſupports the whole Edifice: Which is a Work excellently contrived by the Divine Wiſdom, one part thereof being exactly ſuited and fitted in with the other, with a juſt Symmetry and Proportion, ſo as to make a very beautiful Structure, and, as it were, a Temple for our Bleſſed Lord. And indeed, the Chriſtian Church, or Congregation of the Faithful, may very properly be called God's Temple; becauſe his Holy Spirit does reſide in them, as preſentially, as in a Place dedicated to his Service.

*PARAPHRASE on the GOSPEL.* S. John XX. 24.

I. St. *Thomas*, whoſe Sirname was *Didymus*, or, *the Twin*, one of our Saviour's Apoſtles, was not in Company, the firſt time which our Saviour made his Appearance to his Diſciples, after his Reſurrection. And when the reſt of the Apoſtles averred to him the Truth of that wonderful Relation, and that they had been all Eye-Witneſſes of the Matter of Fact themſelves; he replied, That the Story was ſo ſtrange and unparallel'd, that he ſhould hardly truſt his own Sight therein: And if he ſhould ſee what they had ſeen, he ſhould rather judge it to be a Spectre, or ſome other Deluſion, than his late Maſter; That he muſt ſee and feel his Hands and Feet, which were gored by the Nails when he was upon the Croſs, and put his Fingers into that gaſtly Wound which was made in his Side by the Soldier's Spear, before he could believe that it was the ſame Jeſus his Maſter, who was crucified. II. The next *Sunday* after his Reſurrection, the eleven Diſciples being returned into *Galilee*, Matth. xxviii. 16. were all gathered together in a Room, St. *Thomas* then making one of the number. And the Doors being ſhut up cloſe, for fear ſome Informer might come among them, to accuſe them to the Sanhedrim, in like manner as was lately done to their Maſter; to their very great Surprize, (without any opening of the Door,) they ſaw our Saviour ſtanding among their Company, who greeted them with his uſual Compellation, *Peace be unto you*: And then particularly addreſſing himſelf to St. *Thomas*, he ſaid; Well! *Thomas*, I find that you are very diſtruſtful of the Truth of my Reſurrection, becauſe you have not been an Eye-Witneſs of it yourſelf, and that you require fuller Evidence thereof, than that which has ſatisfied your Fellow-Diſciples: You ſhall now have all the demonſtrative Proof, which you require: Bring cloſe your Finger to my Hands, and ſee and feel thoſe Holes which the Nails have made. And, drawing aſide his Garment, he ſhewed him the Wound in his Side, and bade him, for further Satisfaction, thruſt his Hand into the gaping Cut, which was yet unhealed. And now, I hope, (ſays he,) you do not want Faith, but that you will be a firm Believer of the Truth of my Reſurrection, for the future. III. Upon this, *Thomas* cried out, Thou art certainly the very Jeſus, whom I have had, for ſeveral Years, the Honour of being Diſciple to: Thou art my God, who cameſt into the World to redeem me. To which, our Saviour made this Reply: Thou, *Thomas*, haſt done well, in Believing, upon the Evidence of thy Senſes; but it will be a greater degree of Vertue, and a more noble Faith in them, who ſhall believe the Truth of my Goſpel, upon the credible Teſtimony of others. IV. Many other miraculous Actions were done by Jeſus Chriſt, before his Diſciples, which are omitted in this ſhort Hiſtory: But theſe are recorded here, to the end, that Men might have ſufficient reaſon to believe, that Jeſus Chriſt is the True Meſſias; and that they, obeying the Goſpel Precepts, which are ſet down here, might receive the Rewards of Eternal Life in another World.

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*VARIOUS READINGS.*

* At Mattens.
The Second Leſſon, *Acts* 22. unto, *They heard him.*
Introit.
I will give thanks unto thee, O Lord, *&c.* Pſal. 138.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

At Even-Song.
The Second Leſſon, *Acts* 26. unto the End. 1 B. *Ed.* VI.

*NOTE.*

(*c*) This great Apoſtle was born at *Tarſus* the Chief City of *Cilicia*, a Place remarkable for Trade, and where Learning and good Arts likewiſe eminently flouriſhed. His being born here, did not entitle him to the Privileges of a *Roman* Citizen, as ſome have thought; for it does not appear that *Tarſus* was a *Roman* Colony, or *Municipium*; 'tis moſt probable, that one of St. *Paul*'s Anceſtors had the Right of the *Roman* City given him in the Civil Wars, either between *Ceſar* and *Pompey*, or *Auguſtus* and *Anthony*; at which time, the Aſſiſtants, that had done the Victor any conſiderable Service, were rewarded with this Privilege. Having laid a Foundation of Human Literature at *Tarſus*, he travell'd to *Jeruſalem*, to ſtudy the Jewiſh Divinity, under the Direction of *Gamaliel* one of the moſt celebrated Rabbies of that

# *The Converſion of Saint* PAUL.

## *The* COLLECT.

†O God, who through the preaching of the bleſſed Apoſtle Saint Paul haſt cauſed the light of the Goſpel to ſhine throughout the world; Grant, we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

† God, who haſt taught all the world, through the preaching of thy bleſſed Apoſtle St. Paul, *&c.* O. C. P.

## *For the* EPISTLE. ACTS IX. 1.

I. AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. II. And as he journeyed he came near Damaſcus, and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: it is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man. III. And Saul aroſe from the earth, and when his eyes were opened, he ſaw no man; but they led him by the hand, and brought him

that Age. He joined himſelf to the Sect of the Phariſees, a very rigid Order among the Jews at that time, rmarkable for their Zeal, and for their Tenaciouſneſs of every the leaſt Punctilio of the Moſaical Ceremonies. This occaſioned him to proſecute the Chriſtians, whom he thought to be Heretical Violators thereof, with a furious Severity; and to run into the mad Proceeding of thoſe cruel Zealots, who took away St. *Stephen*'s Life. Being converted to Chriſtianity, after a very miraculous manner, he made amends for his former Errors, by the wonderful Diligence of his Labours in Preaching the Goſpel: For he propagated the Goſpel of Chriſt throughout all *Greece*, and the *Leſſer-Aſia*, in *Italy*, *Spain*, and *Illyricum*, eſtabliſhing Chriſtian Churches in the principal Towns thereof. Ancient Writers affirm, That he ſuffered Martyrdom at *Rome*, under *Nero*, at the ſame time with St. *Peter*, *Euſeb. Chron. Epiph. Hæreſ.* 27. *Hieron. de Script. Eccl.* The moſt probable Reaſon aſſign'd for his Condemnation, was, his infecting ſeveral *Roman* Ladies with a foreign Religion, as the *Romans* uſed to call Chriſtianity, and particularly ſome Ladies, with whom *Nero* had had formerly an unlawful Familiarity, but, after their Converſion to Chriſtianity, refuſed his Embraces, *Ambroſ. in Auxen.* Which Story is not improbable, ſince *Suetonius*, *Tacitus*, and *Dio*, and indeed all that write of *Nero*, ſpeak of his debauching numbers of Ladies, as well of chief Quality, as others. Our Apoſtle, for this pretended Crime, being condemned to Death, he being a *Roman* Citizen, could not be crucified by the *Roman* Laws, as his Collegue St. *Peter* was, and was therefore beheaded by a great Sword, which gave the occaſion for his being pictur'd with ſuch a Sword in his Hand. The Ancients ſpeak of a miraculous Occurrence happening at his Death, which was, That the Blood which flow'd from his Veins, was of milky colour, *Amb. Serm.* 68. *Chryſ. Orat. in prin. Ap.* Other Writers give an Account of his Perſonage, from the Pictures, I ſuppoſe, they had ſeen of him. For *Euſebius* writes, That the Pictures of St. *Peter* and St. *Paul* were kept by ſome of the Chriſtians in his time, *Euſeb. Hiſt. lib.* 7. *cap.* 14. St. *Chryſoſtom* ſays, That he was of a low Stature, but three Cubits high, *Chryſ. Hom. de princ. Ap.* And *Nicephorus* deſcribes him to be of a little Body, and ſomewhat crooked, of a pale Face, and ſhewing more Years than he was really of; his Head was but of a moderate ſize, he ſhew'd a ſparkling Vigour in his Eyes; the Hair of his Eye-brows turn'd a little downwards; he had a handſom bending of his Noſe, which was ſomewhat longer than ordinary; his Beard was thick and long, and a little ſprinkled with grey Hairs, as were thoſe of his Head likewiſe.

### *PARAPHRASE on the* COLLECT *for the Converſion of St.* Paul.

O God, who, by the Preaching of St. *Paul*, didſt make the *Light of the glorious Goſpel of Chriſt to ſhine through the world*, 2 Cor. 4. 4. Grant that we bearing in mind his wonderful Converſion, may ſhew our Thankfulneſs to thee, for the great Benefits received from his Labours, by following the Doctrine which he has taught us in his Writings: Which we pray, for the ſake of Jeſus Chriſt our Lord. *Amen.*

### *PARAPHRASE on the EPISTLE.* Acts IX 1.

I. *Saul* having imbrued his Hands in the Blood of the holy Martyr St. *Stephen*, being ſtill actuated by the ſame furious Zeal, continued to perſecute the Chriſtians, by Profecutions and Informations againſt them; and to give himſelf the greater Advantage againſt them, applied himſelf to the High-Prieſt, who was Preſident of the Sanhedrim of *Jeruſalem*, and obtained Letters Miſſive from them, to the ſeveral Conſiſtories of the Synagogues of *Damaſcus*, who were under a ſort of Metropolitical Juriſdiction to the Sanhedrim of *Jeruſalem*; empowering him, as their Commiſſary, to receive an Account from them, of all Perſons of both Sexes, whom they found profeſſing the Chriſtian Doctrine, and he ſhould immediately ſeize them, putting them in Irons, and bringing them up to *Jeruſalem*, to their Trial before the Sanhedrim. II. But whilſt he was upon his Journey, with this bloody Intent in view, and not far from the City of *Damaſcus*, to which he was going, of a ſudden a bright Cloud deſcending from the Sky, encompaſſed him round, which ſo dazled his Eyes, that he fell to the Ground; and he heard a ſtrong Voice, which roared out, like as it were a Clap of Thunder, theſe words; *Saul, Saul, why perſecuteſt thou me?* *Saul*, under a great degree of Conſternation and Amazement, replied; O Great Perſon, whether you be an Angel, or Departed Spirit, let me know who you are, whom you ſay I have ſo offended, or perſecuted. Our Bleſſed Lord, who then appeared to him in a bodily Figure, told him, That he was that Jeſus Chriſt whom he perſecuted; for that he looked upon a Perſecution of his Members, to be a Perſecution of himſelf. It is in vain for thee, *Saul*, (continues our Saviour,) with a refractory Stubbornneſs to oppoſe my Commands; for that will avail thee as little, as to kick againſt Spikes of Iron, which will only wound that Foot which deſigns to break them. This put him yet ſtill in a greater Fright and Amazement, and made him reply; O Lord Jeſus, I humbly requeſt, you would be pleaſed to let me know what Commands you have to lay upon me, and I ſhall with all readineſs, to the utmoſt of my power, diſcharge them. With that, our Saviour bade him riſe from the Ground on which he yet lay, and when he ſhould come to the City *Damaſcus*, whither he was travelling, he ſhould receive full Inſtruction of the ſeveral Particulars which ſhould be enjoined him. In the mean time, his Fellow-Travellers ſtood gazing upon this unexpected Occurrence, not being able to ſpeak a word, by reaſon of the great Surprize they were under, hearing the Sound of the Voice, tho' inarticulately, but not ſeeing the Appearance of our Saviour, as *Saul* did. III. *Saul*, now riſing from the Ground, and opening his Eyes, which he had for ſome time kept ſhut, as not enduring the ſtrong

him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. IV. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul of Tarſus: for behold, he prayeth, and hath ſeen in a Viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. V. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem? and here he hath authority from the chief prieſts to bind all that call on thy Name. But the Lord ſaid unto him, Go thy way; for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my Names ſake. VI. And Ananias went his way, and entred into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt. And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthned. Then was Saul certain days with the diſciples which were at Damaſcus. VII. And ſtraitway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul encreaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

## *The GOSPEL.* S. MATTH XIX. 27.

I. PEter anſwered and ſaid unto Jeſus, Behold, we have forſaken all and followed thee, what ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging

ſtrong Light which had ſhone about him, he found he could not ſee any of his Companions, being perfectly blind, ſo that his Friends were forced to take him by the Hand, and lead him into the City; and there he continued three Days in that Condition, being in a ſort of Trance, and taking no manner of Suſtenance. Now there was one *Ananias*, who had embraced the Chriſtian Faith, an Inhabitant of that City, to whom our Saviour appeared in a Viſion, commanding him to enquire out for the Houſe of one *Judas*, who lived in the *Straight*, a Street of that Town, and there to ask for *Saul* of *Tarſus*, who had lately come to lodge with him; for he, having prayed to God for the Recovery of his Sight, has fallen into a Trance, and has had a divine Viſion afforded him, in which there has been repreſented to him, a Perſon ſent unto him upon a Meſſage, whoſe Name is *Ananias*, that is, yourſelf; and that, upon your Touching his Eyes with your Fingers, he had his Sight reſtored to him. V. *Ananias* replied, in this his Viſion, That this was a very ſtrange Commiſſion, to be ſent to ſuch a Perſecutor of the Chriſtians, as this *Saul* of *Tarſus* was, he having heard enough with what Cruelty he had treated the poor Chriſtians at *Jeruſalem*, and that he was coming down with a Commiſſion from the Sanhedrim to *Damaſcus*, to ſeize upon all the Chriſtians in that Place. Our Saviour replied, That the Caſe was now altered with *Saul*; bidding him, not to diſpute his Command, but to go immediately, as he had ordered him; aſſuring him withal, That *Saul* was become a choice Veſſel, or Piece of Furniture, in God's Temple, he being deſigned for eminent Service in the Church: For (ſays he,) he ſhall be a great Preacher of my Goſpel to the Gentile World, converting Perſons of the moſt eminent Dignity to Chriſtianity, as well Heathens as Jews: And however fierce he has hitherto appeared againſt the Profeſſors of the Goſpel, he himſelf ſhall be a great Sufferer for it, and at laſt ſhall lay down his Life in confirmation of it, which I ſhall not forbear to foretel him of; which, nevertheleſs, will not diſcourage him in his Miſſion, being willing to bear that himſelf, which he has made others undergo. VI. Upon this, *Ananias* went and found out *Paul*; and being come into the Houſe where he was, he laid his Hands upon him, ſaying, Brother *Saul*, who art now become one of our Religion, that Lord Jeſus who appeared to thee upon the Road to *Damaſcus*, has ſent me on a gracious Meſſage to thee, *viz.* to be a Means of reſtoring thy Sight, and conveying to thee the Gifts of the Holy Ghoſt, to empower thee to be a Miniſter in his Church. With this, the Film which had grown over his Eyes, occaſion'd by the glaring Light, with which he had lately been ſurrounded, ſcorching the outward Coats of his Eyes, fell off from them, they being like to the Scales of Fiſhes. After this, he ſaw perfectly well; and making Profeſſion of his Belief of Chriſtianity, was immediately baptized into it. And then he received ſome Food, having been faſting all the time from his Viſion upon the Road; by which he received Strength, he being much diſpirited by the Fatigue of his Journey, his Fright, and his Faſting; and continuing ſome ſhort time, till his Health was perfectly recovered, with the Chriſtians at *Damaſcus*. VII. And there he preached in the Synagogues, That Jeſus was the Meſſias, or Son of God, who was predicted by the Prophets. Which was no little degree of Surprize to all who heard him, they underſtanding that he was the ſame Perſon, who had been a violent Perſecutor of that Chriſtianity which he now taught, and had come down to *Damaſcus* in Proſecution of the ſame Deſign. But however, *Saul* every day encreaſed both in Natural and Spiritual Strength, confounding the Jews, who oppoſed him, by the Force of his Arguments, proving undeniably to them, That Jeſus was the True Meſſias.

### *PARAPHRASE on the GOSPEL.* Matth. XIX. 27.

I. St. *Peter*, having heard from our Saviour, the extraordinary Advantages that all his faithful Followers ſhould receive in another World, asked him, What diſtinguiſhing Degrees of Happineſs ſhould be awarded to his Diſciples, who had left all that was near and dear to them in this World, to attend upon him, and to ſhare his Fortunes. Our Saviour made anſwer; That as for you, who have ſacrificed all your Secular Advantages, to take a part in the Labour and Hazard of Propagating my Religion; when, at the General Reſurrection, I ſhall come in Glory to judge the World, you ſhall be Co-aſſeſſors with me in

judging the twelve tribes of Iſrael. II. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my Names ſake ſhall receive an hundred fold, and ſhall inherit everlaſting life. III. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

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## (d) The Preſentation of Chriſt in the Temple, commonly called, * The Purification of Saint MARY the Virgin.

### *The COLLECT.*

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

### *For the EPISTLE.* MAL. III. 1.

I. BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire, and like fullers ſope. II. And he ſhall ſit as a refiner and purifier of ſilver; and he ſhall purifie the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. III. And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſorcerers, and

in my Tribunal; and ſhall not only ſit Judges over the whole Heathen World, but ſhall have all the Twelve Tribes of *Iſrael* appear in Judgment before you. II. And as for my other Followers, who have neglected their Worldly Advantages, they ſhall receive an hundred times greater Happineſs than this World does afford, by the Inward Peace and Satisfaction of their Conſciences, during their Stay in this Life; but, in the World to come, they ſhall be inſtated in ſuch a Degree of Bliſs, as is above Eſtimation. III. But many, who you think muſt have a principal Share in this Glory, ſhall either be deprived of it, or be advanced only to a leſſer Degree thereof, as particularly many of the Jewiſh Nation: And thoſe who, you may think, have no Title to it, as for Inſtance, the Gentiles, many of theſe ſhall be inſtated in ſome of the chiefeſt Ranks of Glory.

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### *VARIOUS READINGS.*

* Introit.

Behold, now praiſe the Lord, *&c.* Pſal. 134.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

### *NOTE.*

(d) *The Preſentation of Chriſt.*] This Holiday is kept in Memory of the Preſentation of Chriſt in the Temple. For it was a Precept, *That every Male that openeth the Womb,* (*i. e.* every Firſt-born Son,) *ſhould be holy unto the Lord,* Exod. xiii. 2, 15. The firſt-born of the Cattle were to be reſerved for Sacrifices for God: And the Firſt-born Children were to attend in the Service of the Temple, or Tabernacle; or were to be redeemed by an Offering of Money, or Sacrifice, *Numb.* xviii. 16. And beſides, the Mother was obliged to ſeparate herſelf Forty Days from the Congregation, after the Birth of a Male, and Eighty after the Birth of a Female; and then was to preſent a Lamb, if in good Circumſtances, or a couple of Pigeons, if ſhe was poor: *Levit.* chap. xii. This was exactly performed after the Birth of our Saviour, who came to *fulfil all righteouſneſs*, and was willing, in all Particulars of his Life, that a juſt Obedience ſhould be paid to the Publick Ordinances of his Religion and Country.

This Feaſt is of conſiderable Antiquity in the Church: Thoſe that place the Beginning of it the lateſt, ſay it commenced in *Juſtinian*'s Time, about the Year 540, upon occaſion of ſome Publick Calamities, as a great Earthquake, Showres of Blood, and ſome malignant Diſtempers following thereupon. The *Greeks* call'd this Feaſt by the Name of *Hypante*, which ſignifies, *the Meeting*, becauſe *Simeon* and *Anna* met our Lord in the Temple this Day. But I take this Feaſt to be much older than *Juſtinian*'s Time; for St. *Chryſoſtom* mentions it as a Feaſt celebrated in the Church in his Days; for his CXXXVIIth *Hom. Tom.* 5. is entituled, A Sermon upon the *Hypante*, or, *the Meeting*, &c.

### *PARAPHRASE on the COLLECT for the Preſentation of Chriſt*, &c.

O Almighty and Eternal God, we thy poor Servants do humbly beſeech thy Infinite Majeſty, that as thy Eternal Son, having taken upon him our Human Nature, was preſented, according to the *Moſaical* Inſtitution, in the Temple; ſo the ſame our Bleſſed Mediator and Interceſſor being now in Heaven, may preſent us with pure and clean Hearts to God the Father: And this we beg, for the ſake of the ſame Jeſus Chriſt our Lord. *Amen.*

### *PARAPHRASE on the EPISTLE.* Mal. III. 1.

I. Behold, (ſays God,) I deſigning to make an Appearance in the World, by my Son the Meſſias, as Princes are wont to ſend an Ambaſſador before them, to make Way for their Reception, ſo will I ſend an Extraordinary Miniſter, *viz.* the *Baptiſt*, to make Way for the Coming of Chriſt: And the Meſſias, whom you have been in long Expectation of, ſhall come, during the Adminiſtration of this Second Temple, the Meſſenger of the Second Covenant, much more excellent than the *Moſaical*, whom all of you ſo much deſire; it will not be long before this Great Perſon ſhall come into the World; and the Great God of Hoſts has given his Word, for the making this good. But then, how will Wicked Men be able to abide ſo great a Judge? and what Man's Righteouſneſs, according as Religion is exerciſed now, can ſtand the Teſt of his moſt righteous Laws? For he ſhall regulate all the Abuſes which are crept into God's Worſhip, and purifie Religion by his excellent Rules, as a Refiner does his Metal by the Fire, or a Fuller his Cloth by Soap. II. No Refiner does with greater Exactneſs ſeparate his Meral from his Droſs, than he ſhall rectifie the Abuſes in Eccleſiaſtical Affairs, and purge Religion from thoſe Abuſes which the Scribes and Phariſees, and others of the Jewiſh Clergy, by their corrupt Traditions, ſhall have introduced into it; and ſhall inſtitute a Miniſtry, who ſhall offer up a Sacrifice to God, which ſhall be more righteous and holy than what is offered now: Which will make the Oblations be as acceptable to God, as they were in the Times of the Patriarchs, before the *Moſaical* Rites had a beginning. III. Then (ſays God) I will expect a greater Purity

and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

*The GOSPEL.* S. LUKE II. 22.

I. AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord) And to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. II. And behold, there was a man in Jeruſalem, whoſe name was Symeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt. And he came by the Spirit into the temple, and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, III. Lord, now letteſt thou thy ſervant depart in peace, according to thy word. For mine eyes have ſeen thy ſalvation; which thou haſt prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. IV. And Symeon bleſſed them, and ſaid unto Mary his mother, Behold, this child is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt, (Yea a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed. V. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an husband ſeven years from her virginity. And ſhe was a widow of about fourſcore and four years; which departed not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming in that inſtant gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

of Life, and Reformation of Manners, than I have done under the preſent Diſpenſation: And all thoſe who allow themſelves in the Practice of all Magical and Superſtitious Practices, in Adultery, Falſe-ſwearing, Fraud, or Oppreſſion, ſhall have my Vengeance ſhowred down more ſeverely upon them.

*PARAPHRASE on the GOSPEL.* S. Luke II. 22.

I. Forty Days being expired from the Time of the Delivery of the bleſſed Virgin, as the Moſaical Law directed, they brought the young Child to *Jeruſalem*, to preſent him ſolemnly in the Temple: For *every Firſt-born that openeth the Womb, was to be holy unto the Lord*, Exod. xiii. 2. And every Poor Woman, that was not able to ſacrifice a Lamb, was to *bring for a Sacrifice two Turtles, or two young Pigeons*, Lev. xii. 8. which was accordingly done by the Bleſſed Virgin. II. There lived at that time in *Jeruſalem* a very holy Man, whoſe Name was *Simeon*, who was in earneſt Expectation of the Coming of the Meſſias, and to whom the Holy Ghoſt did ſometimes impart Divine Revelations; among which, this was one, That he ſhould not die, before he had ſeen the Meſſias. Now, by the Impulſe of the Holy Spirit, he came into the Temple, exactly at the ſame time when the Parents of our Saviour brought him thither, to perform what the Law preſcribed in thoſe Caſes. Then *Simeon* took the Holy Infant into his Arms, embracing him with great Love and Tenderneſs, and returning Thanks to Almighty God, for the many extraordinary Benefits which he was through him to confer upon the World; expreſſing himſelf after this manner: III. "Lord, thou mayeſt now, if it be thy heavenly Pleaſure, "ſuffer me thy Servant to go down to the Grave in Peace; thou "having now diſcharged thyſelf of thy Promiſe made to me, "That I *ſhould not ſee death, before I had ſeen the Lords Chriſt*, "Luke ii. 26. For now, to my greateſt Comfort, I have been "ſo happy as to ſee, not with the Eye of Faith only, as the "Patriarchs, and other good People before did; but with theſe, "my very own fleſhly Eyes, I have ſeen the Saviour of the "World: Whom thou haſt ordained, to purchaſe Salvation, "not only for the Jews, but for all People and Nations in the "World, and whom all of them, with joint-Expectations, wait "for: That he ſhould be, as it were, a Light hung out to the "Gentiles, who were ſurrounded by the Darkneſs of Idolatry and "Superſtition, to direct them into the Way of True Religion; "and likewiſe, That he ſhould procure great Glory and Honour "to the Jews; That he, whom all Nations expected, ſhould be "born among them; That the Goſpel ſhould be firſt preached "in their Country; and, That their Country-men ſhould be "the chief Inſtruments of conveying Salvation to ſo many diſtant "Countries of the Univerſe. IV. *Simeon* alſo bleſſed *Joſeph* and *Mary*; and particularly directing himſelf to the bleſſed Virgin, he ſaid, This Child, which thou haſt here brought to the Temple, ſhall be the Occaſion of great Happineſs to many of the Jewiſh Nation, who ſhall readily obey his Doctrine, and ſhall alſo cauſe great Misfortunes to happen to thoſe, who ſhall obſtinately ſtand out againſt the Evidence and Force of it: And he himſelf ſhall ſuffer ſuch Things, as will pierce thy Soul to behold them, with as much Grief, as if a Sword was run into thy Bowels: And this great Trial ſhall diſcover, who are Faithful Believers and Lovers of him, and who are only Pretenders to it. V. There was alſo one *Anna* a Propheteſs, Daughter to one *Phanuel* of the Tribe of *Aſer*, being a Widow of the Age of Eighty four Years, having been marry'd but to one Husband, with whom ſhe lived but only ſeven Years, ſpending the reſt of her Time in her Widowhood, and conſtant Faſting, and Devotion in the Temple: This good Woman, coming to the Temple, at the ſame time with the Perſons before-mention'd, paid her hearty Thanks to God, for the Benefits ſhe expected from the Meſſias; it being revealed to her, That the Child Jeſus, then in the Temple, was He: And ſhe afterwards made Report to all the pious Perſons in *Jeruſalem*, whom ſhe was acquainted with, of what ſhe had there ſeen.

Saint

## (o) Saint *MATTHIAS Day.

### *The COLLECT.*

O Almighty God, who into the place of the traitor Judas didſt chooſe thy faithful ſervant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithful and true paſtours, through Jeſus Chriſt our Lord. *Amen.*

### *For the EPISTLE.* Acts I. 15.

I. IN thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture muſt needs have been fulfilled, which the holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus: for he was numbred with us, and had obtained part of this miniſtry. II. Now this man purchaſed a field with the reward of iniquity, and falling headlong he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of bloud. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein; and his biſhoprick let another take. III. Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us; beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection. IV. And they appointed two, Joſeph called Barſabas, who was ſirnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtry and apoſtle-

### *VARIOUS READINGS.*

* Introit.
Deliver me, O Lord, from the evil man, *&c.* Pſal. 140.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

### *NOTE.*

(o) *Matthias.*] This Day the Church keeps in Memory of St. *Matthias.* He was, 'tis moſt probably thought, one of the Seventy Diſciples, and was a diligent Attendant upon our Saviour all the time of his Preaching, *Acts* i. 21, 22. After the Death of *Judas*, he was, by Lot, choſen into the number of the Apoſtles, *Acts* i. 26. His firſt Preaching was in *Judea*; after which, it is ſaid, he went to preach in *Æthiopia* the Leſſer, nigh the River *Apſarus* and the *Portus Hyſſi*, which is in the farther Part of *Cappadocia*; here he continued long, and, 'tis ſaid, was murder'd by ſome of the Barbarous People. *Hier. Script. Eccl.*

### *PARAPHRASE on the COLLECT for St.* Matthias.

O Almighty God, who didſt, by thy Divine Power, direct the Lot, whereby *Matthias* was choſen one of the Apoſtles, in the Place of *Judas Iſcariot*, who had forfeited it by Treaſon againſt his Maſter; We humbly beſeech thee, that thou wouldeſt, by thy good Providence, order, that all Falſe-Teachers be kept out of the Church, and that they may not poiſon the Souls of the Faithful by Falſe-Doctrine, but that it may be always under the Direction of good and Orthodox Miniſters: Which we ask, for the ſake of Jeſus Chriſt. *Amen.*

### *PARAPHRASE on the EPISTLE.* Acts I. 15.

I. Some Day between the *Aſcenſion* and the Feaſt of *Pentecoſt*, when the Chriſtians were gathered together in an Aſſembly conſiſting of about an Hundred and twenty Perſons, the Eleven Apoſtles being there, as the Principal and more Honourable Part of the Congregation; St. *Peter*, as being the Elder Perſon among them, beſpoke the Company after this manner: My Brethren in the Apoſtleſhip, and Faith of Chriſt; There are ſome eminent Paſſages in the *Pſalms of David*, written by the Inſpiration of the Holy Ghoſt, which relate to *Judas*, who betrayed our Lord to the *Roman* Soldiers, who were ſent to take him; which perfidious Action he baſely committed, tho' he ſtood in the ſame nigh Relation which we did to him, being one of his Twelve Diſciples, whom he had prepared and inſtructed for the Preaching of the Goſpel. II. The Event of his Perfidiouſneſs is ſufficiently known to you all, how having received Money for his Treachery, by which a Piece of Land was bought, which he gained no Benefit by; he, out of Deſpair, hanged himſelf; and, not being found till his Body was ſwoln, when he was cut down, his Guts burſt out by the Fall. A remarkable Judgment upon ſo execrable a Wretch! This was a Matter of Fact known all over *Jeruſalem*, and much talked of; and was one occaſion, why the Field, which was purchaſed with *Judas*'s Money, got the Name of *Hachel Dama*, or, *The Field of Blood.* Now, I ſay, there is a Prediction in the *Pſalms*, of this wicked *Judas*, as in the 69th *Pſalm*, ver. 25. *Let his habitation be deſolate, and no one to dwell in his tent.* And again, *Pſalm* 109. *Let his days be few, and let another take his Office*; or, according to the *Septuagint* Tranſlation, *Biſhoprick.* III. Now, in Purſuance to the Tenour of this Prediction, and the Intent of our Saviour's Inſtitution, who himſelf choſe Twelve Apoſtles, in Imitation of the Twelve Patriarchs, who were to be the Fathers of the Spiritual Seed, as they were of the Corporeal; let us appoint a New Apoſtle, who may be another Witneſs of our Saviour's Reſurrection, out of the number of thoſe have converſed with us all along from his Baptiſm till his Aſcenſion. IV. To this Propoſal they unanimouſly aſſented, and agreed upon two, *Joſeph Barſabas*, otherwiſe call'd *Juſtus*, and *Matthias*; leaving it to be decided by Lots, which of theſe two ſhould be the Apoſtle. Then they all joined in a ſhort Prayer, to this Effect; We have done as much as in us lies to chuſe two very worthy Perſons for this great Charge, either of which, as far as we can ſee, has ſufficient Abilities for it; but thou, O Lord, knoweſt the intimate Receſſes of every Man's Heart, and the force of every Man's Talent, infinitely beyond what we can penetrate; do thou be pleaſed to direct the Lot now to be drawn, that it may fall on the Perſon who is qualified to do thee the greateſt Service, and that he may fill the Apoſtleſhip, which *Judas* has forfeited by his Treaſon, for which God has call'd him to Account. After this, they put the Lots (as the Cuſtom was) into the Urn,

apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apoſtles.

*The GOSPEL.* S. MATTH. XI. 25.

I. AT that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. II. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father ſave the Son, and he to whomſoever the Son will reveal him. III. Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls. For my yoke is eaſie, and my burden is light.

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## (f) The Annunciation of * the bleſſed Virgin MARY.

The Urn, they being two Scrouls, one a Blank, and the other inſcribed with the Name *Apoſtle*; which laſt, upon the Drawing, came to *Matthias* his Share; and after this, he was reckoned as one of the Apoſtolical Order.

*PARAPHRASE on the GOSPEL.* S. Matth XI. 25.

I. Our Saviour having denounced many very ſevere Judgments againſt ſome Cities of *Judea*, for their Incredulity, after his doing ſo many Miracles among them, addreſſed himſelf to God, in this manner: O my Heavenly Father, the Great Creator and Governor of Heaven and Earth, I return thee hearty Thanks for this great Demonſtration of the Wiſdom of thy Providence, in that thou haſt not revealed the Principles of the Religion which I preach to the Learned and Sagacious of the World, whoſe great Character might be apt to have recommended it to others, but haſt firſt diſcover'd it to Mean and Illiterate Perſons, whom thou haſt ordained to propagate it to the World, notwithſtanding all the Diſadvantages they labour under: This thy good Pleaſure, which is governed by the juſteſt Reaſons, has appointed. II. All that vaſt Plenitude of Power which is originally in the Father, is derived to me his Son; and the Natures both of the Father and the Son, are known to themſelves alone; excepting only ſome to whom they are pleaſed to reveal ſomething concerning it. III. If any one of you be grievouſly oppreſſed by the Burden of his Sins, and pained with the Stings of a wounded Conſcience, let him have recourſe to my Merits for Succour; I will intercede for his Pardon with God, and make his Conſcience eaſie to him. You of the Jewiſh Nation, that have been long accuſtomed to the Slavery of the Ceremonial Law, take my more agreeable Religion upon you; become Diſciples to me, who will not be ſuch a haughty ſupercilious Maſter to you, as the Phariſees are, but will inform you, in all the Precepts of True Religion, with Gentleneſs and Humility: And this, I muſt tell you, will afford you the Comforts of a good Conſcience in this World, and Eternal Happineſs in the next: You need not be afraid of any inſuperable Difficulties, and rigid Severities, in my Inſtitution; for, tho' this may be, in ſome ſenſe, call'd *a Yoke*, it is but a gentle one, and which may with much more Eaſineſs be born, than the Load of the Judaical Ceremonies.

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*VARIOUS READINGS.*

* Introit.

Lord, I am not high-minded, *&c.* Pſal. 131.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

*NOTE.*

(f) *Annuciation.*] This Day is appointed by the Church, in Memory of the Bleſſed Virgin, and particularly of the Meſſage of the Angel to her, concerning her being to bring forth the Meſſias our Bleſſed Lord. This Holy Perſon was a Young-Woman of the Tribe of *Judah*, who derived her Pedigree from King *David*, the Branches of that Royal Family, after many Deſcents, being reduced to a low Degree of Fortune. Some ancient Writers of the Church do write, That her Father's Name was *Joachim*, and her Mother's *Anna*: *Epiph. Hæreſ.* 9. There was a Tradition, which pretty much obtained about 500 Years after Chriſt, That the Bleſſed Virgin, at Three Years old, was brought to the Temple, and educated under the Direction of the High-Prieſt, till the Time of her Eſpouſals: *Greg. Nyſſ. de Chriſt. Nat. Joh Damaſc. Orthod. Fid. cap.* 13. *Evod. apud Niceph. lib.* 2. *cap.* 3. But the firſt Relater of this odd Piece of Hiſtory is *Gregory Nyſſene*, who wrote about the Year 370: For the latter *Greek* and *Latin* Authors have taken it upon Truſt, without any Examination, from him; as being very fond of ſupporting the Truth of this Story, to give the better Countenance to Vows of Virginity, and the Inſtitution of Nuns, which have been ſo frequent in the late Ages. But *Gregory* ſpeaks of this Story, as if he himſelf did not believe it; he ſays, he had it out of an Hiſtory *of an uncertain Author*, of whom no-body could tell who he was; and ſays no more in its favour, than *that it is not altogether abſurd*, as the Stories in ſuch Apocryphal Authors uſed to be.

Some have thought, the Bleſſed Virgin was of the Tribe of *Levi*, becauſe of her being Kin to *Eliſabeth* who was Wife to *Zacharias* a Prieſt, who they thought was to marry into his own Tribe: But that is a Miſtake, and the Prieſts might marry into whatever Tribe they pleaſed, *Ezra* ii. 16. And if *Zacharias* marry'd a Wife out of the Tribe of *Judah*, the Virgin *Mary* being of that Tribe, and her nigh Relation, might be Kinſwoman to *Eliſabeth*, without being of the Tribe of *Levi*. Beſides, there is an ancient Tradition, That *Mary* was an only Child, and Heir to her Father's and Mother's Goods, *Epiph. contr. Antidic.* and therefore was eſpouſed to *Joſeph*, as the next of Kin, according to the *Moſaical* Law, *Numb.* xxxvi. 6. which will neceſſarily infer her to be of the ſame Tribe with *Joſeph* her Husband. That *Joſeph* was a Widower, when he was eſpouſed to the Bleſſed Virgin, and had ſeveral Children by his firſt Wife, is the unanimous Opinion of all the *Greek* Fathers for the firſt Ages: *Orig. in Mzt.* 13. *Euſeb. Hiſt. lib.* 2. *cap.* 1. *Epiph. Hæreſ.* 28. 78. *Greg. Nyſſ. de Reſur. Chriſt. Or.* 2. *Theoph. in Mat.* 27. and of many of the *Latins*, *Hil. in Mat.* 1. *Ambroſ. in Gal.* for theſe generally ſuppoſed, that thoſe called *our Lord's Brethren*, in the Goſpel, were *Joſeph's* Children by his firſt Wife. But, after all, St. *Jerom* ſays, This Story they learn'd from Apocryphal Books of no Authority, and that our Lord's Brethren were his Couſin-Germans, *Hieron. in Mat.* 12. To the ſame Opinion *Theodoret* aſſents, *Theod. in cap.* 1. *Gal.* Which of theſe Opinions is the moſt probable, I will not pretend to determin. But, that ſhe was Fifteen Years of Age at the Time of her Eſpouſals with *Joſeph*: As ſome of the Ancients, from Tradition, do affirm it, *Greg. Nyſſ. Orat. de Chriſt. Nat.* ſo it may not be unreaſonable to ſuppoſe it to be true; that being the uſual Time of Marrying Young-Women, among the Jews. The Antients aſſigned ſeveral Reaſons, to evince the Neceſſity of the Marriage of the Holy Virgin, before her bringing forth our Bleſſed Lord; which may have their Weight. One Reaſon is given by *Ignatius*; That the *Devil might not know, but that her Child was born from Wedlock, and not of a Virgin.* Another Cauſe is alledged by St. *Ambroſe*; *That ſhe might avoid the Reproach of thoſe, who did not know ſhe was Impregnated by the Holy Ghoſt.* Some time after her Diſponſation to *Joſeph*, it was declared to her by an Angel, That ſhe ſhould bring forth One, who ſhould be the Son of God, and who ſhould have an Everlaſting Kingdom, *Luke* i. 32. and that this Extraordinary Off-ſpring, which ſhould be born of her Body, ſhould not be produced, after the uſual Way of Human Conceptions, but, by the Overſhadowing of the Holy Ghoſt, *Luke* i. 35. The Holy Scriptures record of her, That ſhe was a Perſon eminent for Devotion, and holy Contemplation; for the obſerving and remarking the extraordinary Occurrences concerning

## *Annunciation of the Virgin* MARY.

### *The* COLLECT.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we † have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his Croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

† Have knew Chriſt thy Sons incarnation, by the meſſage, *&c.* O. C. P.

### *For the* EPISTLE. ISAIAH VII. 10.

I. MOreover the Lord ſpake again unto Ahaz, ſaying, Ask thee a ſign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz ſaid, I will not ask, neither will I tempt the Lord. II. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign, Behold, a virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel. Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

### *The* GOSPEL. S. LUKE I. 26.

I. AND in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David; and the virgins name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee; bleſſed art thou among women. II. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And

cerning her Son, and *pondering them in her heart*, Luke ii. 19. for *keeping his wiſe Sayings in her heart*, ver 51. By her frequently following after him to hear his divine Sermons, *Matth.* xii. 26. *Mark* iii. 32. *Luke* viii. 20. And laſtly, by conſtantly joining herſelf, in the Publick Devotion with the Apoſtles, *Acts* i. 14. There was a Tradition in the Church, That ſhe travelled with St. *John* to *Epheſus*: For the Fathers of that Council, in an Epiſtle of theirs to the Clergy of *Conſtantinople*, mentioning *Epheſus*, ſay, *In which* John *the Divine, and the Deiparous Virgin* Mary, *ſome time dwelt*, Act. Eph. Conc. c. 26. There are various Opinions about the Time of her Death, ſome placing it in the 58th Year of her Age, ſome in the 72d, but moſt in the 62d or 63d Year of her Age, and in the Year of Chriſt 48. Some Writers, both in the *Greek* and *Latin* Church, tell a ſtrange Story about her Aſſumption into Heaven, and that with great variety in their Relation; ſome affirming her, To be conveyed thither alive, like *Enoch*, and *Elias*: Others, That after her Death, ſhe aroſe again, and was carried triumphantly into Heaven: *Mel. de Tranſ. Vir. Niceph. Hiſt. lib.* 2. *cap.* 21. But as all the Legendary Hiſtory of this Tranſlation is taken out of Apocryphal Books, it deſerves not much Credit; and, tho' the Church of *Rome* has adopted this Story, of the Aſſumption of the Bleſſed Virgin, into her Belief and Worſhip; yet the Authors which ſupport this Hiſtory, are condemned by all the learned Authors of that Church. I muſt needs ſay, this whimſical Notion is of conſiderable Antiquity, for 'tis undoubtedly as old as *Epiphanius*'s Time; but that Author, in his Relation of this Matter, ſays, "He will do nothing to depretiate the Honour of the Virgin, "and therefore will not give his Aſſent to that Opinion, nor yet "contradict it, but rather acquieſce in the Scriptures, which ſay "nothing of it: *Epiph. Hareſ.* 78. § 11. And I wiſh the Church of *Rome* had been as modeſt as this Writer, who is the beſt Author which they can quote, for any thing relating to this Matter.

*PARAPHRASE on the* COLLECT *for the Annunciation*, &c.

O Lord, we humbly pray, that thou wouldſt be pleaſed to infuſe ſuch a meaſure of Grace into our Hearts, that whereas thou haſt vouchſafed to make known thy Son Jeſus Chriſt's Incarnation, by a Meſſage of an Holy Angel ſent to the Bleſſed Virgin, ſo we may behave ourſelves with that Obedience to thy Commands, that we may, through the Merits of his Croſs and Paſſion, obtain that Everlaſting Glory, which his Reſurrection has given us the moſt comfortable Hopes that we ſhall enter into: Which we earneſtly deſire, for the ſake of the ſame Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the* EPISTLE. Iſa. VII. 10.

I. The Kingdom of *Ahaz* being infeſted by Invaſion of a Foreign Power, the Prophet *Iſaiah* had afforded him ſome Comfort, in predicting the Removal of the ſad Calamity: Which *Ahaz* diſtruſting, God promiſed him to confirm the Prediction, by any Miracle he ſhould deſire: Ask (ſays he) for any Miracle to be done, in Confirmation of what is foretold, and it ſhall be done, in any Part of the World, from the Sky to the Abyſs. *Ahaz* ſurlily replied, That his Caſe was ſo deſperate, that no Deliverance could be wrought for him, and therefore he would not put God to the Expence of doing a Miracle to no Purpoſe. II. The Irreligious Temper which was diſcovered in this Prince, by this Expreſſion, raiſed ſome Commotion in the Mind of the Prophet, which made him expreſs himſelf to *Ahaz* after this manner; O Prince, who doſt partake of the Blood of *David* in your Extraction, but not of his Piety, you ſhall be forced to hear one thing more which I have to ſay to you: Have you as contemptuous Thoughts of your Maker, as of your Subjects? And have you no more Regard to the Predictions of God himſelf, than to the ordinary Warnings of his Prophets? Since you will not ask for a Miracle to be done, in Confirmation of my preſent Prediction, I will tell one, and that the greateſt of Miracles, which ſhall be done in your Kingdom; A Virgin ſhal Conceive without any Carnal Knowledge of a Man; and the Son which ſhall be born of her, ſhall be *Immanuel*, or, *God with us*: He ſhall be fed, for ſome time, with Milk and Honey, the Food of Children, till he arrive to riper Years.

*PARAPHRASE on the* GOSPEL. S. Luke I. 26.

I. It was now ſix Months, after *Eliſabeth* was with Child of *John* the *Baptiſt*, when the Angel *Gabriel*, a bleſſed Spirit of chief Rank among the Celeſtial Orders, was ſent by God unto *Nazareth*, a City of *Galilee*, upon a ſpecial Meſſage to a young Virgin, whoſe Name was *Mary*, ſhe being lately betrothed to one *Joſeph*, who, tho' but of mean Circumſtances, was of direct Deſcent in the Royal *Davidical* Line. The Angel appearing before her in the Room where ſhe was, addreſſed to her with this Salutation; All Happineſs attend you, O Bleſſed Virgin! who ſtand in ſuch great Graces with Almighty God; he reſerving peculiar Degrees of Honour for you, O the Happieſt of all Women that ever were, or ever ſhall be! II. The Virgin was not a little ſurprized at ſo ſtrange an Appearance; and was in a like Confuſion, to think, what ſhould be the meaning of this ſo unuſual Salutation. But the Angel encouraging her,

And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his Name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end. III. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. And behold, thy coſin Elizabeth, ſhe hath alſo conceived a ſon in her old age; and this is the ſixth month with her who was called barren. For with God nothing ſhall be unpoſſible. IV. And Mary ſaid, Behold the hand-maid of the Lord; be it unto me according to thy word. And the angel departed from her.

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## (g) Saint * MARKS day.

### *The* COLLECT.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt ſaint Mark; Give us grace, that being not like children carried away with every blaſt of vain doctrine, † we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

*The*

bade her not be in ſo great a Concern, for nothing ſhould turn to her Prejudice, but, contrariwiſe, to her very great Honour and Satisfaction, which God deſigned for her by this Meſſage: For thou ſhalt Conceive (ſays he) at this Inſtant, and bring forth a Son, whoſe Name ſhall be *Jeſus*: He ſhall be the Greateſt Perſonage that ever appeared in the World, being the Son of the Moſt High God; and, being derived from *David*'s Family, he ſhall be placed upon the *Davidical* Throne, to reign over the *Iſraelites*; and however, ſhall not only enjoy a Temporary Empire, as the other Kings of *Iſrael* and *Judah* have done, but ſhall reign for ever. III. The Virgin *Mary* replied, That ſhe could not yet underſtand to what Purpoſe theſe Words tended; or how it was poſſible, that ſhe ſhould have a Child, ſhe never having Conſorted with a Man. The Angel proceeded to tell her, That this was to be brought about, not by the ordinary Courſe of Nature, but in a very miraculous manner, ſhe being to be impregnated by the Energy of God's Holy Spirit, and upon that Account her Child ſhould be ſtiled, *The Son of God*. And I have this further to add, for your Information, That your Couſin *Eliſabeth*, notwithſtanding her great advance in Years, and having all her Life-time before been barren, is Six Months gone with Child. Now as, according to the uſual Courſe of Nature, this ſeemed an impoſſible thing; yet when God Almighty is pleaſed to interpoſe, he can make it as poſſible for you to Conceive without Converſation with a Man, as it was for her to be with Child in her Old Age. IV. The Bleſſed Virgin, with great Modeſty and Humility, replied, That God Almighty might diſpoſe of her, according to his Alwiſe Pleaſure; and that ſhe ſhould be willing to ſubmit to this, or any other of his Providential Diſpenſations, which he ſhould think fit to lay her under. And with this the Angel diſappeared, having performed his Commiſſion,

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### *VARIOUS READINGS.*

* Introit.
Lord, I call upon thee: haſte thee unto me, *&c.* Pſal. 141.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Ed.* 6.

† But firmly to be eſtabliſhed in the truth, *&c.* *O. C. P.*

### *NOTE.*

(g) *Saint Mark's Day.*] There being ſeveral *Marks* mention'd in Scripture, it is not ſo eaſie to determin, which of them was the *Evangeliſt*, who is this Day commemorated by the Church. We read of one *John Mark*, mention'd *Acts* xii. 12. Peter *came to the Houſe of* Mary *the Mother of* John, *whoſe Sirname was* Mark. We read of another *Mark*, *Siſter's Son to* Barnabas, *Col.* iv. 10. We find likewiſe a *Mark* ſpoken of by St. *Peter*; *The Church which is at Babylon ſaluteth you, and ſo doth Marcus my Son*, 1 Pet. i. 13. Now that *John* ſirnamed *Mark*, and *Mark* the Kinſman of *Barnabas*, was the ſame Perſon, is evident from *Acts* xv. 37. where 'tis expreſly ſaid, That *Barnabas determined to take with him* (and his Collegue St. *Paul*) *John whoſe Sirname was Mark*: For why ſhould we think he ſhould take another *Mark*, ſooner than *Mark* his Siſter's Son? So that 'tis plain, *John Mark* was the Aſſociate of *Paul* and *Barnabas*, and the ſame who is ſo often mention'd in St. *Paul*'s Epiſtles, 2 *Tim.* iv. 11. *Col.* iv. 10. *Phil.* 24.

It remains therefore the Queſtion, Which of theſe two *Marks* was the Evangeliſt, *John Mark* the Companion of St. *Paul*; or the other *Mark* the Convert, or Son, as he is called, of St. *Peter*, and who was likewiſe the Attendant upon his Perſon? But Antiquity, if we have regard to that, will determin for the latter. For the moſt ancient Writers of the Church affirm, That *Mark*, in his Attendance upon St. *Peter*, wrote his Goſpel at the Command of St. *Peter*; That that great Apoſtle ſupervis'd it after it was done, and recommended it to the Church under the Authority of his Name: *Clem. Alex. Stro. lib.* 6. *Euſeb. Hiſt. lib.* 2. *cap.* 15. *Athan. in Synopſ. Epiph. Hær.* 51. *Hieron. Script. Eccleſ.* Upon which reaſon, *Tertullian* does not ſcruple to call his Goſpel, *The Goſpel according to St.* Peter: *Tertul. contr. Mar.* He wrote his Goſpel in the Year of Chriſt 45, as *Euſebius* relates, *Euſeb. Chron. A. D.* 45. He is ſuppoſed to be a Jew by Extraction, and that his Name was *Mordecai*; and he took *Marcus* as a *Roman* Name ſomething like in ſound; it being the Cuſtom of the Jews ſo to do, when they travelled from Home; as *Jeſus* the Son of *Onias* was call'd *Jaſo*, *Saul* was call'd *Paulus*.

He planted a Chriſtian Church at *Alexandria*, and was the firſt Biſhop of that Place: *Hier. Script. Eccl. Euſeb. Eccl. Hiſt. lib.* 2. *cap.* 15. The Particulars of his Martyrdom are not mention'd by any very early Writers: *Beda*, *Ado*, *Nicephorus*, and *Metaphraſtes*, ſay, That his Death was occaſioned by an Inſurrection of the Heathen Rabble upon him, as he was officiating in his Church at *Alexandria*, who tied a Rope about his Neck, and dragg'd him up and down the craggy Rocks by the Sea-ſide, till they had kill'd him.

### *PARAPHRASE on the COLLECT for St.* Mark.

O Almighty God, who haſt been graciouſly pleaſed to inſtruct thy Church by thoſe Divine Truths and Doctrines contained in the Goſpel written by the Evangeliſt St. *Mark*; We beſeech thee to afford us thy Grace, that our Belief of thoſe holy Truths may be bottomed upon ſo firm a Foundation, that we be *not like Children, toſſed to and fro, and carried about with every Wind of Doctrine*, Eph. iv. 14. but that we may be *eſtabliſhed in the preſent Truth*, 2 Pet. i. 12. which the Goſpel has revealed unto us: And this we pray, for Jeſus Chriſt his ſake. *Amen.*

PARA-

## *Saint* MARK's *Day.*

### *The EPISTLE.* EPHES. IV. 7.

I. UNto every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things) II. And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtours and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt. III. From whom the whole body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh encreaſe of the body, unto the edifying of it ſelf in love.

### *The GOSPEL.* S. JOHN XV. 1.

I. I Am the true vine, and my Father is the husbandman. Every branch in me, that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot

*PARAPHRASE on the EPISTLE.* Epheſ. IV. 7.

I. God Almighty has been pleaſed to afford every one of us Chriſtians very conſiderable Portions of his Holy Spirit, to ſome greater, and others leſs, according as is fitteſt for them; dealing them out to us in ſuch Proportion, as our Spiritual Neceſſities, and the Good of Religion, does require. Therefore he does declare to us, in the Holy Scripture, *Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men*, Pſal. lxviii. 18. Now ſince this Pſalm is allowed to be Prophetical of the *Meſſias*, it being poſitively ſaid here, That Chriſt has *aſcended on high*; it ſuppoſes, that this Great Perſon had deſcended low, and converſed ſome time in theſe inferior Regions of the World, in a State of Abaſement, and far beneath that glorious State of Ætherial Happineſs which he dwelt in before. Neither muſt we think that there are two *Meſſias's*; one who dwelt ignobly here upon Earth, without any Outward Splendour; and another, who is to deſcend glorioufly from Heaven; there being but one Meſſias, our Bleſſed Lord, who deſcended from Heaven into this abject State, and afterwards glorioufly aſcended beyond the Confines of this viſible World, that he might prepare us an Immortal State of Glory, for the Completion of our Happineſs. II. And upon his going, he promiſed us the Aſſiſtances of the Holy Spirit, and has ſince made good his Word, by affording us many Supernatural Powers; beſtowing upon ſome the Gifts of the Apoſtleſhip, and enabling them with an Inherent Power of performing Miracles, for the Confirmation of the Goſpel, qualifying ſome, by the ſame Endowments, to be Evangeliſts, or Coadjutors to the Apoſtles, in their Miniſtry; enabling ſome to be Teachers and Inſtructers of thoſe who are willing to receive the Goſpel, in the Fundamental Points of Religion, to the End that the Holy Believers may may be rendred more and more perfect, in the Knowledge of Goſpel Truths; that thoſe who labour in the Goſpel, may thereby find a better Succeſs and Fruit of their Labours, and that the whole Body of Chriſtians may receive Improvement, in all Spiritual Concerns: So that Chriſtianity may daily make more and more Advances, and overcome all the Difficulties which it ſtruggles with at preſent, by the Diſputes about the Jewiſh Ceremonies, and that all Chriſtians may come to an Uniformity of Opinion and Practice, in all the Points of Doctrine which our Bleſſed Lord has delivered to us, and may grow up to a Perfect and Manly Stature; and not be, as too many of us have been, like Children, of a wavering and uncertain Judgment; ſometimes mighty fond of a thing, and then growing weary of it, and ſlighting it: Which Fault is ſufficiently evident in thoſe, who have been perverted by the Doctrine of ſeveral Falſe-Teachers, who have drawn them in to very erroneous Opinions, by their cunning Sophiſtry, with the like Slight as cheating Gameſters manage the Dice, to win Money from thoſe Novices who are ignorant of their Fraud: But, on the contrary, you ought to profeſs the True and Genuine Doctrines of Chriſtianity, which ſhews forth itſelf, not in Wrangling and Diſputing, but in Charity and Good Works; that you may make a continual Improvement in Holineſs, till you arrive to the Perfection of that Copy which Chriſt has ſet you, and be entirely united with him your Head. III. For all you Chriſtians are Members of his Body, and Vitally united to him; for, as in the Natural Body, all the Limbs are ſo joined together, as that Nouriſhment is conveyed to every Part; and the Thriving of each Part, contributes to the Health and Strength of the Whole: So it is in the Myſtical Body of the Church; the particular Graces, and divine Aſſiſtances, which are afforded to every particular Chriſtian, tends to the Good of the whole Community, one Perſon edifying another, ſhewing him a good Example, and putting him in mind of ſomething defective in himſelf, and which he may imitate, by ſeeing ſomething more perfect in another.

*PARAPHRASE on the GOSPEL.* S. John XV. 1.

I. *Our Saviour, having adminiſtred his Laſt Supper to his Diſciples, before he roſe from the Table, taking occaſion, from the Cup which he then delivered, he illuſtrated the Unity, which he required among his Followers, by the Similitude of a Vine.* The Prophet *Jeremy* (ſays he) mentions a *noble Vine*, Jer. ii. 21. and I am ſuch an one, whom God the Father, the Great Vinitor, has planted in this World, that all the genuine Branches which ſhoot from me, might bring forth an excellent Fruit. Indeed, there will be ſome Branches which will be unprofitable ones, not bringing forth Grapes; I mean, formal Profeſſors of my Religion, without any juſt Effect thereof ſhewn in their Lives; but ſuch ſhall be cut off from me the Root, and ſhall not partake of the Beneficial Influences which the genuine Branches are Sharers in: But, as for all fruitful Branches, I mean, ſincere and good Chriſtians, thoſe God prunes, and, by Exhortations, Counſels and Chaſtiſements, renders them more profitable and fruitful. Indeed, as for your parts, you are ſo well grounded, by the Doctrine which I have preached to you, that you need not fear being cut off as unprofitable Branches, but you muſt expect to be pruned, and to undergo many ſevere Diſpenſations, in order to your being rendred berter. Do you take a ſpecial care to be conſtant and ſtedfaſt in the Religion which I have been Preaching to you, and do not fall off from it by any Perſecution, and I ſhall not be wanting to afford you ſufficient Aſſiſtances of my Grace, to enable you to diſcharge your Duty, and to bear all the Hardſhips, which you ſhall undergo for the ſake of it: For, as a Branch cut

cannot bear fruit of it ſelf, except it abide in the vine; no more can ye, except ye abide in me. II. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. III. If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Fathers commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

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## (*b*) Saint * Philip and Saint James day.

cut off from the Vine loſes all the quickning Sap which keeps it in Life and Vigour; ſo likewiſe ſhall you (if you fall off from the Profeſſion of your Religion, by reaſon of any Terrors or Dangers,) receive no Benefit by my Grace, nor Reward from my Promiſes. II. Now, ſince I am the Vine, and you are the Branches, you muſt underſtand, that there is a Vital Union between us both; and that Perſon, who adheres and keeps ſtedfaſt to me, ſhall have that Original Grace, which is inherent in me, communicated to him, ſo that he ſhall be abundantly prolifick of Good Works, as a Vine-Branch is the more fruitful after good Pruning: For you muſt not be ſo vain, to think that you are able of your own ſelves to perform theſe, without the Aſſiſtance of the Supernatural Strength which I ſhall afford you: But if any of you fall off from me, you ſhall be like a withered dead Branch, fit for nothing but to be burnt. III. As long as you continue ſtedfaſt to my Religion, and inviolably obſerve the Doctrine and Precepts, which I have delivered to you, you ſhall receive ſo great an Encouragement of your Obedience, that whatſoever Petitions you put up to God, for the furtherance of his Glory, and the Salvation of your Souls, he ſhall vouchſafe to grant them. But indeed, the Honour which you can do God, is not ſo much the miraculous Effects which ſhall be conſequent upon your Prayers, as the Fruits which you ſhall produce by a holy and exemplary Life; for this does beſpeak you to be my Diſciples, more than the Preternatural Powers which attend your Miſſion. As to my Love to you, you need not be anxious concerning that; for my ſingling out you for my Followers, above the reſt of Mankind, is a ſufficient Teſtimony of it; having ſhewed the like Degree of Love to you, as God the Father has to me, in ſending me to preach the Goſpel to the World. Now do you take a ſpecial care to merit this Love, and the Favour I have conferred upon you, by Obedience to my Commands. Be you as diligent in diſcharging the Commands which I have enjoined you, as I have done thoſe which my Father has enjoined me; and this will entitle you to my Love, as my Obedience to God the Father, has recommended me to his Love. I have been the more large in ſpeaking to you upon this Head, that, when I ſhall leave you, you may have a good Ground of Comfort to ſupport you under thoſe Dangers and Perſecutions, which you may be expoſed to.

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*VARIOUS READINGS.*

* The Second Leſſon,
*Acts* 8. unto, *When the Apoſtles*, &c.

Introit.
Behold how joyful a thing it is, *&c.* Pſal. 138.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

*NOTE.*

(*b*) *Saint Philip and James.*] Two Saints are commemorated by the Church this Day, the firſt whereof is St. *Philip*.

1. *Of St.* Philip.

St. *Philip* was born at *Bethſaida* a Town of *Galilee*, a barren Country of *Judæa*, near the Sea of *Tiberias*, Joh. i. 44. Our Saviour, living in this obſcure remote Place, was pleaſed to chuſe his Diſciples out of the plain ordinary Men of this Neighbourhood, who were moſtly Fiſher-men, by reaſon of the nighneſs of the Sea of *Tiberias*, which was a great Lake well ſtored with Fiſh, and which therefore invited many of the neighbouring Inhabitants to take upon them that Profeſſion. He was the next, after St. *Andrew* and St. *Peter*, call'd to the Apoſtleſhip, and, as ſome think, before them; the other, after their firſt Call, returning to their Employs. He was the Perſon to whom the *Greeks* applied themſelves, that they might have ſome knowledge of the Meſſias, *John* xii. 20. 'Twas he, whoſe Curioſity led him to know more of the Divine Nature, than our Saviour was willing to reveal unto him, in his Addreſs to him, *Lord, ſhew us the Father, and it ſufficeth us*, John xiv. 8. To whom our Saviour returns this gentle Rebuke; *Have I been ſo long with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father.* After our Saviour's Aſcenſion, he is recorded to have preach'd the Goſpel in the Higher *Aſia*: *Niceph. lib.* 2. *cap.* 29. Others will have him to have joined with St. *Bartholomew*, in Preaching to the *Scythians*: *Metaphr. in Vit. Iſidorus* ſays, he converted the *Galls*; but 'tis probable he means the *Gallogræci*, or Inhabitants of *Galatia*: *Iſod. de Vit. Sanct.* His laſt Preaching, before his Death, was in *Hierapolis*, a City of *Aſia Minor*, now call'd *Aleppo*, where he underwent his Martyrdom, as St. *Chryſoſtom* writes, *Chryſ. Hom. in Sanct.* And *Euſebius* expreſly ſays, That *Philip* the Apoſtle having preached the Goſpel at *Hierapolis*, was crucified; and whilſt he was faſtned to the Croſs, was kill'd by Stones thrown at him: *Euſeb. in Chron.* The latter Writers ſay, That the People of the Place were worked up to this Rage againſt him, for killing, by his Prayers, a great Serpent which they worſhipped. But this Story ſeems to be fabulous, partly, becauſe this Matter of Fact is not recorded in any good Author, and was never heard of till many Centuries after Chriſt; and partly, becauſe it does not appear that the *Phrygians* were addicted to any ſuch monſtrous Worſhip, they being infected by an Idolatry of another kind. *Euſeb. Præp. lib.* 2.

2. *Of St.* James.

The Saint which is this Day commemorated, is commonly call'd by the Name of *James the Leſs*. The reaſon of this Compellation was, either becauſe he was leſs in Perſonage, as ſome have imagined; or, moſt probably, becauſe he was younger than the other, and not ſo much advanced in Years when he came to the Apoſtleſhip. He was the Son of *Alphæus*, otherwiſe call'd *Cleopas*, Luke xxiv 18. Joh. xix. 21. and is, for Diſtinction-ſake, call'd the Brother of the Lord, *Gal.* i. 19. He was, after our Saviour's Reſurrection, conſtituted Biſhop of *Jeruſalem*, and ſeems to have preſided in the firſt Council held there, *Acts* xv. and to have directed the Debates of the Apoſtles, concerning the Jewiſh Ceremonies. There is mention made of him, and that too as of the Brother of Jeſus Chriſt, by *Joſephus*, who ſays, He was deliver'd up to be ſtoned, by the Cruelty of *Ananus* the High-Prieſt, whoſe Death gave great Diſſatisfaction to the good People of the City: *Joſeph. Ant. lib.* 20. *cap.* 8. There was an extraordinary Opinion of his Sanctity, throughout all the City of *Jeruſalem*, where he liv'd; from whence he got the Sirname of *the Juſt*. His Martyrdom is recorded by the Eccleſiaſtical Hiſtorians, after this manner: The Scribes and Phariſees, being impatient at the great Growth of Chriſtianity in *Judæa*, were reſolved to ſet upon St. *James*, and by Menaces force him to renounce that Religion, publickly before the People. And the better to do this, they hurry'd him up into a Gallery of the Temple, and would oblige him to make a Recantation before a Multitude of People, who were gather'd together, upon the Rumour which was ſpread abroad concerning this Matter. But, inſtead of Denying Chriſt, he made a Publick Confeſſion of him before that great Aſſembly; who thereupon almoſt unanimouſly cried out, *Hoſanna to the Son of David.* Which ſo enraged the unbelieviug Jews, that they threw him down headlong from the high Place, which they had ſet him on. But being not quite kill'd by his Fall, he prayed to God, for Forgiveneſs to his Murderers. However, this did but enrage his ſpiteful Perſecutors the more; and one of them, being a Fuller, and having in his Hand a Staff, which he made uſe of in his Trade to beat his Cloth in the Scouring, he ſtruck him over the Head therewith, and kill'd him outright. *Euſeb. Hiſt lib.* 2. *cap.* 2.

*PARA.*

## *Saint* PHILIP *and Saint* JAMES's *Day.*

### *The COLLECT.*

O Almighty God, whom truly to know is everlaſting life; Grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life, † that following the ſteps of thy holy Apoſtles, ſaint Philip and ſaint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

† As thou haſt taught S. Philip and other Apoſtles, through Jeſus Chriſt our Lord. O. C. P.

### *The EPISTLE.* S. JAM. I. 1.

I. JAmes a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. II. If any of you lack wiſdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double-minded man is unſtable in all his ways. III. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low; becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways. Bleſſed is the man that endureth temptation; for when he is tryed, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

### *The GOSPEL.* S. JOHN XIV. 1.

I. AND Jeſus ſaid unto his diſciples, Let not your heart be troubled; ye believe in God, believe alſo in me. In my Fathers houſe are many manſions;

*PARAPHRASE on the* COLLECT *for St.* Philip *and St.* James.

O All-powerful Creator, who *being the only true God, it is eternal life to know thee*, John xvii. 3. Give us Grace to have a perfect Knowledge of the admirable Pattern which our Bleſſed Lord has left us in this World, and that we may always acknowledge him to be *the Way, the Truth, and the Life*, John xiv. 6. and that following the Steps of thy holy Apoſtles, St. *Philip* and St. *James*, in all Holineſs of Living, we may not walk in the *broad way which leadeth to deſtruction*, but the narrow Way which leadeth unto Life Eternal, *Matth.* vii. 13, 14. And this we pray, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* James I. 1.

I. *James*, whom Almighty God has been pleaſed to make uſe of, as his Servant in the Miniſtry of the Goſpel, being one of the Apoſtles of our Lord Jeſus Chriſt, to all true *Iſraelites*, in whatſoever Country they live, wiſhes Health and Happineſs.

*My Chriſtian Brethren,*

I would not have you to be caſt down, by the ſevere Perſecutions which ſome of you are forced to undergo, but rather to be cheerful and well-pleaſed whilſt you are under them; as conſidering, that God is pleaſed to lay you under theſe Sufferings, to afford you an Experiment of the Truth of your Faith, when you ſtick cloſe to the Profeſſion of it, under ſuch ſharp Afflictions; and to ſtrengthen your Souls, and to work you up to ſuch a Firmneſs of Mind, is not to be attained, but by a long Exerciſe of Patience: Therefore I adviſe you, To bear up courageouſly under your Sufferings; that you may arrive, not to an ordinary degree of Patience, which many of the Heathens have been eminent for, but to the moſt conſummate degree thereof, the true Chriſtian Patience; ſo that there may be no Chriſtian Vertue, but what you may be eminent in; there being many good Perſons, who never had the Opportunity of exerciſing this Vertue. II. If any of you want ſuch a juſt Prudence as is requiſite for conducting yourſelves in theſe Times of great Danger, ſo as not either cowardly to deny your Religion, or raſhly to run into Danger; let him pray to God for it, and he will not be wanting to afford him ſuch a meaſure of it, as will be ſufficient to guide him in ſuch Difficulties: For God is a very liberal Benefactor, and not only does great Kindneſſes, but (what is not uſually found elſewhere) he never upbraids Men with their receiving them; and when he has done a great many, he invites Men ſtill to ask for more. But then it muſt be conſider'd, that he that asks this, or any other Favour of God, muſt ask it with a hearty Faith in his Promiſes and Revelations, and not be fluctuating in different Opinions, ſometimes pretending to be a Believer, and at other times an Infidel, as ſome Perſons are: For ſuch Halting Chriſtians, are like the Sea-Waves, never fix'd or ſtable, but are blown about as every Puff of Wind happens to drive them. For a Man that is of two Minds, will ſtand to neither. III. As to the Poorer ſort of Profeſſors of our Religion, let them not repine at the Lowneſs of their Circumſtances; but rather let them rejoyce, that God has been pleaſed to honour them ſo highly, as to make them Profeſſors of ſo Noble a Religion. And as for the Rich, let them not pride themſelves in their Abundance, nor let them value themſelves upon it; but pleaſe themſelves, that they have mortified their former Pride, and put on that Meekneſs and Humility which Chriſtianity has taught them; they being now thoroughly affected with the Shortneſs of Human Life, and the Vanity of all Human Enjoyments; for this is the Leſſon which Chriſtianity teaches us. As in a hot Summer's Day, a Flower, or tender Plant, which flouriſhes in the Morning, is withered by Night; ſo Riches, and all the Enjoyments of this World, paſs off with a like Velocity, and Men can enjoy them but a very little Time, in Proportion to that Eternity which is to come after. Therefore, he ought not to be call'd the Happy Man, who has a great Eſtate, and an Abundance of all Worldly Enjoyments; but he is the Happy Man, who having Afflictions, bears them with Patience: For God ſends theſe only for his Trial; and when his Probation is over, he ſhall be amply rewarded for his preſent Sufferings, by a Crown of Everlaſting Happineſs; nay, with one of the brighteſt Crowns of Heaven, which are allotted for thoſe who have demonſtrated their Love to God, by Suffering for his ſake.

*PARAPHRASE on the GOSPEL.* S. John XIV. 1.

I. Our Saviour, the Night before his Paſſion, thus ſpake to his Diſciples: I would not have you, my dear Followers, be

ſions; if it were not ſo, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, there ye may be alſo. And whither I go, ye know, and the way ye know. II. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye ſhould have known my Father alſo; and from henceforth ye know him, and have ſeen him. III. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father; and how ſayeſt thou then, Shew us the Father? Believeſt thou not that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of my ſelf; but the Father that dwelleth in me, he doth the works. IV. Believe in me, that I am in the Father, and the Father in me; or elſe believe me for the very works ſake. Verily, verily I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater works than theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye ſhall ask any thing in my Name, I will do it.

## (*i*) Saint *BARNABAS the Apoſtle.

*The*

over-concern'd for my Sufferings, which will ſhortly come upon me, and for my going from you; but one thing I muſt leave with you, to bear you up in your Troubles, and that is, firmly to believe and truſt in me, as you do in God the Father; for you may reſt yourſelves aſſured, that I will do all things that are proper and convenient for your Good and Happineſs. Do not you doubt, but that you ſhall be inveſted with a very great Degree of Glory in Heaven, where God my Father dwells; for in that his Houſe, there are a great many very glorious Apartments; and if there were not, I would have diſcover'd it to you, in my long Converſe with you: Now, to take up one of theſe glorious Seats for you, I, as your Harbinger, am going to Heaven; deſigning to return to you again, to conduct you to your State of Happineſs, which I have prepared for you. You know that Heaven is the Place to which I am a-going, and I have ſufficiently informed you of the Way which leads you thither. II. St. *Thomas*, who, by his Natural Temper, was difficult to credit any thing that was ſtrange and unuſual, interpoſed and ſaid, Maſter, we cannot ſo eaſily underſtand your Meaning; not knowing any thing of the Place you talk of going to, much leſs do we know the Way that leads to it. Then Jeſus ſaid, I am the Way that leads to Heaven, or the State of Happineſs which I am ſpeaking of. Truth, and Eternal Happineſs, are to be attained only by the Methods which my Religion propoſes; and the Fruition of God the Father, is only to be come at by my means. Then St. *Philip* put in, deſiring him, That, ſince ſo great Happineſs was to be obtained by the Viſion of God, he would be pleaſed to exhibit to them a Sight of that Glorious Being, which will (ſays he) be a mighty Satisfaction to us. Our Saviour replied to him, That, if they had been ſufficiently acquainted with him, (as they have had Opportunity enough) they had not been ignorant of the Father, whoſe Image he bears, and whoſe Nature he does partake of. Do not you verily believe, that there is a very intimate Degree of Union between the Father and My Self, by his being continually preſent with me, in confirming the Doctrine which I teach, by veſting me with a continual Power of doing Miracles. IV. If you will not give credit to my Words, credit the mighty Works which I do, which can proceed only from God. Indeed, this muſt occaſion a great Degree of Wonder and Surprize in you, that I ſhould, upon all Occaſions, when I pleaſe, have the Divine Power to aſſiſt me in performing ſo great Miracles: But I muſt let you know, That if you continue Faithful Believers of the Religion I teach, and ſhall not fall off through Terror at my Sufferings, ye ſhall be able to do greater Miracles, after the Deſcent of the Holy Ghoſt upon you, than any you have ſeen me do; for you ſhall readily ſpeak with all manner of Tongues, which you have not learn'd. And if you ſhall beg of the Father in my Name, to be enabled to do any Miracle, or great Work, however difficult or ſtrange it be, you ſhall have Power granted you to effect it; and herein God the Father will be highly honoured by the Glory which ſhall redound to me his Son, by the Succeſs of my Religion, and the Greatneſs of the Miraculous Power which I ſhall confer upon you, in order to the promoting it. But when ye ſhall ask this of the Father, you muſt remember always, to requeſt it of him for my ſake, and then you ſhall not fail of obtaining whatſoever is neceſſary for the carrying on that great Work of the Preaching the Goſpel which you are engaged in.

*VARIOUS READINGS.*

* At Mattens.

The Second Leſſon, *Acts* 14, unto the end.

Introit.

I cried unto the Lord with my voice, *&c.* Pſal. 142.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

At Even-Song.

The Second Leſſon, *Acts* 15, unto, *After certain days.* 1 E. *Ed.* VI.

*NOTE.*

(*i*) *Saint Barnaby.*] St. *Barnabas* was of Jewiſh Extraction, tho' born in the Iſland of *Cyprus*, being deſcended from Parents of the Houſe of *Levi* who had ſettled in that Country, *Acts* iv. 36. He was ſent to *Jeruſalem* to perfect his Studies in the Jewiſh Law, under the Tuition of *Gamaliel*: *Luc. Presb. de Steph. Protom.* Some of the moſt ancient Writers do affirm, that he was one of the Seventy Diſciples ſent out to preach by our Saviour, *Luke* x. 1. *Euſeb. Eccl. Hiſt. lib.* 2. *cap.* 1. *Epiph. lib.* 1. *cap.* 21. He readily complied with that Injunction of the Apoſtles, for throwing all their Wealth into a Common-Bank, for the better Propagation of the Goſpel, *by ſelling his Land, and laying the Money at the Apoſtles feet*, Acts iv. 37. which ſome Authors ſay, was not a little Field, but a very large Eſtate in *Cyprus*: *Metaphraſ. die* 11 *Maii.* His firſt publick Employ in the Miniſtry, was to ſettle a Chriſtian Church at *Antioch*, ſeveral Jews in that City being well-diſpoſed to the Faith in Chriſt, by the Converſation and Preaching of ſome Chriſtians, who were ſcattered abroad, upon the Perſecution which aroſe about *Stephen*, and had fled to that City. Here his Labours had great Succeſs; and the Converts multiplying upon him very faſt, he goes to *Tarſus* to bring *Paul* thither, to be his Fellow-labourer in that great Work of the Converſion of ſo populous a City. Here God bleſſed their joint-Labours with wonderful Succeſs, the Number of the Faithful growing ſo conſiderable, as to be diſtinguiſhed firſt by the Name of *Chriſtians* in that City, *Acts* xi. 22, &c. After ſome time of their continuance here, by the particular Direction of the Holy Ghoſt, *Niger*, *Lucius* and *Manaen* were appointed to take care of the Churches in *Antioch*; and *Paul* and *Barnabas* were ſeparated, to preach the Goſpel to the Gentiles at a more remote Diſtance, *Acts* xiii. 12. Which they accordingly did, planting many Churches in *Aſia Minor*, for the ſpace of three Years travelling and preaching together. At laſt there happened a Con-

## *Saint* BARNABAS *the Apoſtle.*

### *The* COLLECT.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

### *For the* EPISTLE. ACTS XI. 22.

I. TIdings of theſe things came unto the ears of the Church which was in Jeruſalem; and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith, and much people was added unto the Lord. II. Then departed Barnabas to Tarſus for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem unto Antioch. III. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

### *The* GOSPEL. S. JOHN XV. 12.

I. THis is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. II. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doth: but

a Contention between them, which occaſioned them to part aſunder, and preach ſeparately; which God ordered for the Good of the Church, the Goſpel being farther propagated by their ſingle Preaching, than it would have been by the conjunct Labours of two ſuch eminent Apoſtles. After this, he is ſaid to have ſettled the Goſpel in his Native Country of *Cyprus*; and ſailing from thence into *Italy*, to have planted Chriſtianity in *Milan*, not being ſuffered to come to *Rome*, by reaſon of the Edict of *Claudius*, which had prohibited all Jews to come into that City. He is ſuppoſed to be the Author of an Epiſtle abounding with pious Inſtructions, tho' very full of Allegories, according to the Way of Writing uſed by the Jews. It was allowed for a genuine Piece of St. *Barnabas*, by ſome of the beſt Criticks among the ancient Fathers, and who lived nigheſt to the Apoſtolical Times; by St. *Clement* of *Alexandria*, *Strom. lib.* 2. by *Origen*, *lib.* 1. *contr. Celſ.* and by *Tertullian*, *de Pudic.*

#### *PARAPHRASE on the* COLLECT *for St.* Barnabas.

O Lord the Almighty God, whoſe Holy Spirit did endow the Apoſtle *Barnabas* with ſuch extraordinary and ſupernatural Gifts, as made the Heathens confeſs, that there was a Divine Power inherent in him; We beſeech thee to afford us a Share of the *diverſity of Gifts of thy holy Spirit*, ſo far forth as thou ſhalt judge neceſſary for our Salvation; and give us Grace likewiſe to make uſe of thoſe Talents which thou haſt imparted to us. All which we ask, for the ſake of Jeſus Chriſt our Lord. *Amen.*

#### *PARAPHRASE on the* EPISTLE. Acts XI. 22.

I. The joyful News of the Heathens receiving the Goſpel in ſeveral Places, having reached the Ears of the Believers at *Jeruſalem*; they deſiring as much as they could to forward this great Work, ſent *Barnabas* to ſeveral Cities, to confirm the Faith of the Believers, in a large Circuit as far as *Antioch*. Who, when he was come to that great City, and had ſeen what a great Number of Converts were made in that Place, he was extraordinarily rejoyced; and he made an Exhortation to them, That they would continue with Conſtancy in that Faith of Jeſus Chriſt, which they had ſo readily received. For *Barnabas* was a very pious Perſon, who was endowed with many eminent Gifts of the Holy Ghoſt, and of great Zeal for Propagating the Goſpel; and, by his means, many more Converts were made after his coming thither. II After this, *Barnabas* took a Journey to *Tarſus*, to have ſome Conference with St. *Paul*. Where having met him, he perſuaded him to come to *Antioch*, to carry on the Converſion in that City. At which Place they continued a Twelve-month, preaching in the Publick Aſſemblies, converting many Perſons to the Faith, and confirmed others; ſo that making ſo conſiderable a Body of Men, as to be remarkably diſtinguiſhed, they were firſt in that Place called *Chriſtians*. III. Now one of the Perſons who came from *Jeruſalem*, of the Aſſembly there, being endowed with the Spirit of Prophecy, did predict, That That there ſhould be a great Famine over moſt part of the then known World; which accordingly came to paſs, as he had foretold, under the Reign of the Emperor *Claudius*. Wherefore the Chriſtians, judging that their Brethren in *Paleſtine* would be more particularly affected by it, they reſolved to buy up Corn in *Egypt*, and ſent it by *Barnabas* and *Saul*; that they might deliver it to the Paſtors of the ſeveral Congregations, to be diſtributed among thoſe that wanted it, according to their Diſcretion.

#### *PARAPHRASE on the* GOSPEL. John XV. 12.

I. Whereas it is cuſtomary with all celebrated Doctors, to have one particular Precept, to be a Symbol to their Followers, to diſtinguiſh them from the Scholars of other Maſters; tho' I have made it my buſineſs to furniſh your Minds with a great number of very excellent Precepts, yet there is one above all the reſt, which I muſt particularly enjoin you, which I call my peculiar Command, and which you muſt evidently diſtinguiſh yourſelves by, from all other Sects of Religion, and that is, *To love one another*; and this, not with the common Degrees of Friendſhip, but with ſuch a Sincerity and Heartineſs, and Ardour of Affection, as I have diſcovered in my Love to you. For certainly, if any Love in the World was hearty and real, mine to you is ſuch, which I deſign to ſeal with my Blood; and 'tis impoſſible to afford a greater Aſſurance of the Sincerity of one's Affection to his Friend. But then you muſt not think to partake of the Benefits of this high Degree of my Friendſhip which I have ſhewn you, unleſs you continue obedient to thoſe Commands which I have enjoined you. II. Indeed, when you firſt became my Followers, you put yourſelf under me, as my Servants and Scholars; but I have rather entertain'd you as Friends

but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain; that whatſoever ye ſhall ask of the Father in my Name, he may give it you.

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## (k) Saint * JOHN Baptiſt.

### *The COLLECT.*

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. *Amen.*

### *For the EPISTLE.* Isai. XL. 1.

I. COmfort ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lords hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtrait in the deſert a high way for our God. II. Every valley ſhall be exalted,

Friends and Intimates: I did not make you keep a diſtance from me, but admitted you into the cloſeſt Familiarities and Confidences, entruſting you with the Secrets of Heaven, which were communicated to me by God the Father. And this I have done for your ſake; not by Conſtraint, and by importunate Application from you, but out of my meer Good-will I have prevented your Deſires therein, and put you into the Way to Happineſs, ſo that, by God's ordinary Grace, you cannot miſcarry; whereby you are enabled to bring forth very great Fruits in the Goſpel, which ſhall be beneficial to yourſelves, and many others, in future Ages: And beſides, you ſhall have ſuch an Intereſt, on my Account, in God the Father, that he ſhall anſwer your Prayers in whatſoever you ſhall deſire, that may be ſerviceable to thoſe great Ends which you ſhall purſue.

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*VARIOUS READINGS.*

* Proper Leſſons at Mattens.

The Firſt Leſſon, *Mal.* 3, unto the end.

The Second Leſſon, *Mat.* 3, unto the end.

Introit.

Hear my Prayer, O Lord, *&c.* Pſal. 43.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Even-Song,
*Malach.* 3, unto the end. 1 B. *Ed.* VI.

*NOTE.*

(k) *Saint John Baptiſt.*] The Church has celebrated the Nativity of this Saint, as ſhe has done the Martyrdom or Day of Death of other Saints. For St. *John the Baptiſt*, tho' he laid down his Life for the Truth of his Preaching; yet he was not a Chriſtian Martyr, as our Saviour's Apoſtles were, who ſuffered in Teſtimony of the Goſpel of Jeſus Chriſt. However, his Memory is celebrated by the Chriſtian Church, becauſe he was the Fore-runner of our Bleſſed Lord, and, by Preaching the Doctrine of Repentance, paved the Way for the Publiſhing the Goſpel. His Birth was foretold by an Angel, and brought to paſs after an uncommon manner, his Mother being paſt the uſual Time of Child-bearing when ſhe conceived him, *Luke* i. 13. His Office, of being the Harbinger or Fore-runner of Chriſt, was predicted by the Prophets: *Malachy* calls him, *The Meſſenger to prepare the way of the Lord*, Mal. iii. 1. And *Iſaiah* calls him, *The voice of one crying in the wilderneſs, Prepare ye the way of the Lord*, Isa. iv. 3. He lived an auſtere and aſcetical Life; and till the Time of his Preaching, took to a Retirement in the Wilderneſs, feeding upon Locuſts, a ſort of Graſhoppers in that Country, and Wild Honey which the Bees had made within the Hollows of Trees. His Apparel was ſuitable to this Hermetical Life, being only a rough Garment of Camels Hair, tied to him with a Leathern-Girdle, *Matth.* iii. 4. He ſeemed to be an Imitator of the Prophet *Elijah*, who lived a Life of a not much unlike Nature; whereupon the Prophetical Predictions of him give him the ſame Name, *Mal.* iv. 5. He had a Divine Commiſſion, by the Holy Spirit of God, to adminiſter the Right of Baptiſm to thoſe who repented them of their Sins, *Luke* iii. 2. and our Saviour was pleaſed to confirm the Truth of his Miſſion, by partaking of that holy Ceremony at his Hands, *Matth.* iii. 13. the *Baptiſt* at the ſame time acknowledging him to be the *Meſſias*, Luke iii. 16. He was impriſoned by *Herod*, for preaching againſt his Inceſtuous Marriage with *Herodias* his Brother's Wife; and afterwards, by the Arts of that diſobliged Woman, was beheaded, *Matth.* xiv. 6.

This Feſtival was anciently obſerved in the Church; for *Maximus Taurinenſis*, who lived about the Year of Chriſt 400, mentions it.

*PARAPHRASE on the COLLECT for St.* John Baptiſt.

O All-powerful God, by whoſe All-wiſe Providence *John Baptiſt* was miraculouſly born of an aged Father and Mother, the Miniſtry of an holy Angel, and other wonderful Accidents attending it, *Luke* i. 13. and who was likewiſe ſent to prepare the Way to the Goſpel of our Bleſſed Saviour, by Preaching the Doctrine of Repentance; Give us Grace that we may copy after thoſe excellent Rules, which his holy Doctrine and ſtrict Life has reached out to us, that we may heartily repent of all our Sins, as he, by the conſtant Subject of his Preaching, exhorted us; that we, like him, may not be afraid to declare the Truth for the ſake of any Terrors, but boldly rebuke Sin even in the moſt honourable Perſonages; and if thou art pleaſed to call us to it, may boldly lay down our Lives for Righteouſneſs-ſake. And this we pray, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Isai. XL. 1.

I. There is a particular Command given out by Almighty God, to thoſe who are endowed with a Prophetical Spirit, That they ſhould declare a very comfortable Meſſage to the Children of *Iſrael* my peculiar People, after all the former Denunciation of Sufferings; and make known unto the Inhabitants of *Jeruſalem* ſome very kind Intentions of God, That after very great Sufferings for the Sins of her People, God ſhall no longer puniſh her, ſhe having ſuffered as much as God ſhall think fit to lay upon her, for the Puniſhment of her Offences. There ſhall, in God's good time, be heard the Preaching of a certain Perſon, who is to be the Fore-runner of the Meſſias, who ſhall make his Abode in the Wilderneſs; and the Subſtance of his Meſſage ſhall be, To exhort Men to prepare themſelves for the Reception of the Meſſias, by repenting of their Sins, which they have for a long time indulged themſelves in, and to quell and ſmooth thoſe exorbitant and crooked Habits which they had contracted, the better to practiſe thoſe gentle and peaceable Rules, which God, under that New Diſpenſation, ſhall give them. II. For then, as Pioneers are wont to level the Paſſages through which a Trium-

exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtrait, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth, but the word of our God ſhall ſtand for ever. III. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

## *The GOSPEL.* S. LUKE I. 57.

I. ELizabeths full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her coſins heard how the Lord had ſhewed great mercy upon her, and they rejoyced with her. II. And it came to paſs, that on the eighth day they came to circumciſe the child, and they called him Zacharias, after the name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he asked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. III. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. IV. And his

a Triumphal Prince is to make his Entry; ſo this Fore-runner of the Meſſias ſhall diſpoſe the Minds of Men, by the Doctrine of Repentance, and leaving off their more flagitious Sins, which have made their whole Courſe of Life irregular, for their receiving the more excellent and ſtrict Precepts of Life which the Meſſias ſhall lay down. And then Almighty God ſhall reveal himſelf more clearly by his *Logos*, and in a more glorious manner than ever he was wont to do by his *Schechinah*; and this not only to the Jewiſh Nation, but to all the Heathen World likewiſe. And tho' this may ſeem a very ſtrange Truth to thoſe, who think God has no Mercies in ſtore, but only to the Jews; yet God Almighty has declared it to be ſo, and he will make his Words good. This Voice bid it be proclaimed aloud. And it was asked, what it was which was thus to be proclaimed aloud? Anſwer was made; That Human Nature was, in itſelf, a frail and mortal thing, and as periſhable as the very Graſs of the Field, which is withered by the Sun, and the Winds: But the Divine *Logos* which ſhould be revealed, would be of Everlaſting Continuance, and would improve theſe our frail Natures into an Immortal State of Happineſs. III. O you Inhabitants of *Sion*, to whom this glorious Meſſage ſhall be firſt delivered, do you get yourſelves up to the higheſt part of the Hill you dwell upon, (as Proclamations are uſually made upon an Eminence,) and make known to all the World this wonderful Revelation which they have ſuch a Share in: And do you, who are Inhabitants of the Lower-part of *Jeruſalem*, ſpeak out the ſame, with the ſtrong Voice of a Cryer: Don't ſpeak faintly, as Men who are not well pleaſed with what is revealed, but with a hearty Courage and Satisfaction in what you proclaim, and make known to all the Inhabitants of the Land of *Judæa*, That God is revealed to all the World. He ſhall diſcover his Omnipotent Power, by planting a New Religion, in oppoſition to all the Force and Malice of Men, bringing about his great Purpoſes, with as much Aſſiduity and Diligence, as a Labourer works, when his Pay is ready as ſoon as he has done. And he ſhall protect and govern his New Church, with the like Care and Tenderneſs, as a Shepherd doth his Flock.

### *PARAPHRASE on the GOSPEL.* S. Luke I. 57.

I. Nine Months being elapſed, from the Time that the Angel had promiſed that a Son ſhould be born to *Elizabeth*, ſhe fell in Labour, and was Delivered of a Son, ſhe being then returned to her own Houſe. This being very joyful News to the whole Family, ſoon reached the Ears of her Relations at a diſtance, who preſently came to congratulate her upon this Occaſion, and to be preſent at the Solemnization of the Circumciſion. II. Which being performed, according to the Jewiſh Law, upon the Eighth Day, the Relations concluded, That his Name ſhould be *Zacharias*, that being his Father's Name, he having as yet no Son who bore it. This was oppoſed by his Mother *Elizabeth*, who had learn'd from her Husband, who had communicated his Viſion to her, That the Child's Name was to be *John*. But the Relations inſiſted, That it was by no means proper, to give the Child this Name; becauſe they could not find that any of that Family had been called ſo. They concluded, to put an end to this Diſpute, that Signs ſhould be made to his Father *Zacharias*, who ſtill continued under his Indiſpoſition of Deafneſs and Dumbneſs, to declare what Name he ſhould think fit to be given to the Child. *Zacharias*, upon this Motion made to him, preſently made ſigns, that a Pencil and Pocket-Book ſhould be brought to him: Which being done as he deſired, he wrote therein the Name of *John*. Which was a very great Degree of Surprize to all the Company, to find both Father and Mother agreeing upon a ſtrange Name, unknown to that Family. *Zacharias* had no ſooner written the Name, but preſently his Voice and Hearing were reſtored to him, breaking forth in Praiſes to God; not only for the Recovery of his Voice, and the Birth of a Son, in his Old Age, but for the very great Services which it was revealed to him, that God had deſigned him to. III. This filled the Hearts, of all the Perſons there preſent, with a religious Reverence; the Wonderfulneſs of which Occurrence they reported all over the Hill-Country of *Judæa*. And indeed, ſo ſtrong was the Impreſſion which it made upon them, that, for a conſiderable time after, they could not but make various Conjectures in their Minds, concerning the future Fortune of this Infant, whoſe Birth was attended by ſuch wonderful Accidents. IV. But his Father *Zacharias*, being under the Impulſe of the Holy Ghoſt, uttered this Prophetical Hymn, upon this Occaſion;

" Bleſſed and praiſed be the Great God of all the World,
" but who is particularly the God of the People of *Iſrael*,
" by reaſon of the reſt of the World lapſing into Idolatry,

his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. V. And thou, child, ſhalt be called the prophet of the Higheſt; for thou ſhalt go before the face of the Lord to prepare his ways; to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God, whereby the Day-ſpring from on high hath viſited us; to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. VI. And the child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

## (*l*) Saint * PETERS day.

The

☞ Between this Holiday and St. *James's Day*, in the Firſt Book of *Edw.* VI. follow'd St. *Mary Magdalen's Day*; whoſe Introit was, *Praiſe the Lord, O my ſoul*, &c. *Pſal.* 146. Glory be, *&c.* As it was, *&c.* The Collect: *Merciful Father, give us grace, that we never preſume to ſin, through the example of any creature: but if it ſhall chance us at any time to offend thy divine Majeſty, that then we may truly repent and lament the ſame, after the example of Mary Magdalen, and by lively faith obtain remiſſion of our ſins, through the only merits of thy Son our Saviour Chriſt.* The Epiſtle: *Whoſoever findeth an honeſt faithful woman*, &c. *Prov.* 31. The Goſpel: *And one of the Phariſees deſired Jeſus*, &c. *Luke* 7. *v.* 36, unto the end.

" *Pſal.* lxxii. 18. & cvi. 48. who hath *viſited*, (*i. e.* in the " Hebrew or Helleniſtical Phraſe) kindly come to the Relief " of his People, *Exod.* iii. 16. and redeemed them from the " Slavery of Sin: And hath raiſed up ſuch a *Horn*, (*i. e.* Royal " Power, *Dan.* vii. 24. *Zach.* i. 18.) as will bring Salvation to " us; and this out of the Family of holy *David*, from whence " 'tis expected that the *Meſſias* ſhould come. Which Coming " of the Meſſias, was predicted by a Succeſſion of Prophecies " from the Beginning of the World; when 'twas foretold, That " *the Woman's Seed ſhould break the Serpent's head*, Gen. iii. 15. " The End of whoſe Coming is, That we ſhould be ſaved from " our moſt grievous Enemies, the World, the Fleſh, and the " Devil: That the merciful Promiſes made to our Fore-fathers " the Patriarchs might be fulfilled, to whom God declared what " Kindneſſes he would do to their Poſterity, *Gen.* xii. 3. & " xxxv. 11. *Exod.* xx. 6. And that *he might perform the Oath*, " Gen. xxii. 16. by which he confirmed the Covenant which he " made with *Abraham*, that he would grant us the following " Bleſſings. That under the Diſpenſation of the *Meſſias*, being " delivered from our great Enemy the Devil, might ſerve God " with greater Aſſurance and Satisfaction, and more without " Fear, than under the *Moſaical* Ordinances. Not ſo much by " Legal Obſervances, as by Piety and Juſtice, and the like Parts " of a more Spiritual Worſhip. V. And thou, O my little " Child here preſent, ſhalt be that Prophet predicted *Iſai.* xl. 3. " who is to be the Fore-runner of the Meſſias, and who is to " prepare the Way of the Lord. And to give Notice to the " World, particularly to the Jews, That Salvation was now " coming to them, and that they might ſhortly expect a full " Remiſſion of their Sins. Which Remiſſion of Sins, and other " Benefits of the Meſſias, were granted, by the tender Bowels " of Compaſſion in the Divine Nature, which could not ſee us " periſh, without a Redeemer, and has therefore ſent that *Day-ſpring*, the Meſſias, to ſhine upon us: And, like the Sun-ſhine " after a long Winter-Night, to give a comfortable Light to " thoſe who have ſpent ſo many Hours in Darkneſs, and " have had nothing elſe to direct them, but the dusky Um-" brages of the *Moſaical* Law, by the clear Light of the Goſpel, " guiding their Feeet with Certainty in the Way to Everlaſting " Happineſs. VI. And as *John* grew in Stature, he had the Spirit of God continually more and more manifeſting itſelf to him; he living in the Deſert, or Hill-Country of *Judæa*, till he entred upon his Prophetick Office.

*NOTE.*

(*l*) *Saint Peter.*] This eminent Apoſtle was born at *Bethſaida* a Town of *Galilee*, Joh. i. 44. being by Profeſſion a Fiſherman, *Matth.* iv. 18. He was Brother to St. *Andrew*, and his elder Brother moſt probably; becauſe, in the Catalogue of the Apoſtles, he is mention'd before him, *Matth.* x. 2. The Papiſts indeed are very loth to allow this, becauſe they would have him to be entituled to this Precedence, by his pretended Supremacy; and therefore they rely moſt upon the Authority of *Epiphanius*, who ſays, he was younger than St. *Andrew*: *Epiph. Hæreſ.* 51. But the Proteſtants bring the better Authorities of St. *Jerom* and St. *Chryſoſtom*, and many others, who aſſert, that he was the elder Brother. He had in his Character ſome eminent Qualifications, which gave him a Diſtinction above the generality of the Apoſtles, tho' not what the Papiſts pretend, a Supremacy over them. He was the firſt of the Apoſtles who publickly profeſſed his Belief of the Divinity of our Bleſſed Lord, *Matth.* xvi. 16. Which frank Declaration of his made our Saviour promiſe him, That his Preaching, and Confeſſion, ſhould be a principal Foundation of the Church which he deſigned to build. He, together with *James* and *John*, had a particular Intimacy with our Bleſſed Lord, as appears by his being with them ſo frequently in private, *Matth.* xvii. 1. *Mark* ix. 2. *Matth.* xxvi. 37. He had a mighty Zeal for his Maſter, which prompted him to draw his Sword in his Defence, and to cut off *Malchus*'s Ear, *John* xviii. 26. But withal, it muſt be ſaid, That theſe good Qualities were eclipſed, by the Cowardiſe which he ſhewed, in Denying his Maſter, *Matth.* xxvi. 70. and by his Diſſimulation which he uſed, in complying with the Jews, in the Obſervation of their Ceremonies, *Gal.* ii. 4.

After our Saviour's Aſcenſion, he did ſingular Service in the Propagation of the Goſpel: He, by one Sermon, converted Three thouſand Souls, *Acts* ii. 41. He was ſent by the Apoſtolical College, together with *John*, to confirm the New Converts that *Philip* had gained to the Faith in *Samaria*; which Office they diſcharged with great Faithfulneſs, *Acts* xviii 17. Though, by the way, this Miſſion is not very conſiſtent with the Supremacy of this Apoſtle, which, in latter Ages, has been pretended: For ſuch a Papal Authority, as ſome Perſons would veſt St. *Peter* with, could hardly have brooked to have been ſent on an Errand, and that too with a Collegue entruſted with equal Powers with himſelf. He was impriſoned by *Herod*, about the Year of Chriſt 44; and was, in a miraculous manner, delivered from thence, by the Miniſtry of an Angel, *Acts* xii. 7.

After

*VARIOUS READINGS.*

* At Mattens.

The Second Leſſon, *Acts* 3, unto the end.

Introit.

Bleſſed be the Lord my ſtrength, *&c.* Pſal. 144.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Even-Song.

The Second Leſſon, *Acts* 3. 1 B. *Ed.* VI.

## *Saint* PETER's *Day.*

### *The* COLLECT.

† O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle ſaint Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock; Make, we beſeech thee, all biſhops and paſtours, diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

† Almighty God, which by thy Son Jeſus Chriſt haſt given to, *&c.* O. C. P.

### *For the* EPISTLE. ACTS XII. 1.

I. ABout that time Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread) II. And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſouldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon; but prayer was made without ceaſing of the Church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſouldiers, bound with two chains; and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon; and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thy ſelf, and bind on thy ſandals: and ſo he did. III. And

After this, when the Apoſtles divided themſelves aſunder to preach the Goſpel, (if we may credit the latter Greek Writers,) he conſtituted a Chriſtian Church at *Cæſarea Paleſtinæ*, otherwiſe call'd *Turris Stratonis*; from thence he came to *Sidon*, and placed another Biſhop there: He next converted many of the Inhabitants of *Berytus*, another Town of *Phœnicia*, and ſettled a Biſhop likewiſe in that Country: He then extended the Goſpel to *Biblos*, another City of *Phœnicia*; after that to *Tripolis*, next to *Antandros* a Town of *Phrygia*; proceeding to the Iſland *Aradus*, to *Balanea* and *Panta*, he carried on his Preaching to *Laodicæa*, where converting many, and curing the Sick, he ſettled a Biſhoprick: *Metaph. Surius.* But, beſides St. *Peter*'s Preaching in theſe neighbouring Towns of *Judæa*, St. *Jerom* ſays, he converted many to the Faith in *Pontus*, *Galatia*, *Cappadocia*, *Bithynia*, and at laſt ſettled a Biſhoprick, where he himſelf ſome time preſided, in *Antioch*: *Hier. Script. Eccl.* Some time after this, he came to *Rome*; as *Euſebius*, *Irenæus*, St. *Cyprian*, *Lactantius*, and other Authors, relate. But that he came hither in the ſecond Year of *Claudius*, *A. D.* 45, as *Euſebius* in his *Chronicon* ſets it, can hardly be evinced. When he and St. *Paul* had for a conſiderable time preached here, their Miniſtry in the Goſpel was much hindred by the Magical Arts of *Simon* the Magician. But this Sorcerer, having long beguiled the People by his Diabolical Tricks, he once gave out, That they ſhould ſee him fly in a Fiery Chariot: Which, by the Devil's Aſſiſtance, he eſſaying to do, and being lift up to a conſiderable height in the Air; by Virtue of the Prayers which theſe Saints put up to God, that the Devil's Power, being over-ruled by the Divine Providence, might fail him, he fell down to the Ground, and broke his Hip; becoming thereby a Scorn to all his former Admirers; and the Pain and Vexation he underwent, ſhortly afterwards occaſion'd his Death: *Armb. adv. Gent. lib.* 2. *Cyril. Catech.* 6. *Euſeb. Hiſt. lib.* 2. *cap.* 14. *Epiph. Hær.* 21. This was the cauſe, as ſome later Writers affirm, of St. *Peter*'s being thrown into Priſon at *Rome*, and likewiſe of his Martyrdom; *Nero* taking to himſelf, the Affront which was done to the Magicians, which ſort of People he was particularly fond of. St. *Peter* being firſt ſcourged, was led out to be crucified upon the Hill call'd *Janiculus*, deſiring to be faſtned to the Croſs with his Head downwards; alledging, That he thought himſelf unworthy, to die exactly after the ſame manner with his Lord: *Hier. Script. Eccl. Euſeb. Hiſt. lib.* 3. *Auguſt. de Sanct.* The more modern Greek Writers deſcribe his Perſonage thus: "His Body was indifferently ſpare, upright, and ſomewhat tall; his Face pale, and in a manner white; the Hair of "his Head and Beard curled, tho' not buſhy; his Eyes were "black, and ſomething Bloodſhot; his Eye-brows were thin; "his Noſe longer than ordinary, being big at the end, and "a little bending downwards: *Niceph. lib.* 2. *cap.* 37.

That *Peter* was a Marry'd-Man, is mention'd in Scripture, his Wife's Mother being ſpoken of there, *Mark* viii. 14. And that his Wife ſuffered Martyrdom, the ancient Writers do affirm; for *Clemens* of *Alexandria* writes thus of her: "'Tis reported, That "St. *Peter*, when he ſaw his Wife drawn to Execution, re"joyced at her being called to ſo great an Honour, and that ſhe "was now going to her own Home: That he exhorted her "and comforted her, calling her by her proper Name, and bid"ing her remember her Saviour; and telling her, That now ſhe "was going to be marry'd in Heaven: *Clem. Alex. Strom. lib.* 7.

*PARAPHRASE on the* COLLECT *for St. Peter's Day.*

O All-Powerful God, who by thy Son Jeſus Chriſt didſt convey to thy Apoſtle St. *Peter*, many excellent and miraculous Gifts, for the Propagating the Goſpel; and didſt give a Command, perſonally directed to him, but deſigned for the uſe of all Miniſters of the Goſpel, *to feed thy Sheep*, John xxi. 16. We beſeech thee, that thy good Providence would ſo direct, that all Biſhops and inferior Paſtors may diligently preach thy Holy Word; and the People may, with a like care, practiſe what they ſhall deliver; and that they both, at the Reſurrection, *may receive a Crown of Glory*, 1 Pet. V. 4. Which we pray, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the* EPISTLE. Acts XII. 1.

I. It was now about the 43d Year of Chriſt, when *Herod*, obſerving the great Encreaſe of the Chriſtians, notwithſtanding the Malice of the Jews againſt them, that *Herod Agrippa*, Grandſon to *Herod* the Great, joined his Power with that of the Jewiſh *Sanhedrim*, in Perſecution of the Chriſtians. And having beheaded *James* the Brother of *John*, and Son of *Zebedee*, which he found many of the Jews well approved of, he proceeded to gratifie their Malice with further Cruelty, and accordingly took St. *Peter* into Cuſtody; it being then the *Azyma*, or Solemnity of the Unleavened Bread, which preceded the *Paſſover*, or *Paſchal-Sabbath*. II. He placed about him, in the Jail, ſixteen Soldiers, for Centinels, to guard him in their Turns, that no Attempt might be made for his Reſcue; deſigning, after the Paſchal-Solemnity was ended, to make a Complement to the Jews, by putting him to Death at their Requeſt, which he knew they were ready enough to petition for. During this time of Saint *Peter*'s Confinement, the Chriſtians were not wanting to put up their continual and earneſt Prayers to Almighty God, for his Deliverance. It was now the Night before the Day, that *Herod* deſigned to expoſe him before the People, to have his Death petition'd for by them, when an heavenly Angel appeared to him, the Reſplendency of whoſe Light ſhone into the Priſon before he made his Appearance, and, appearing in a Bodily Shape, he gently laid his Hand upon him, bidding him with ſpeed to get up. And with that, the heavy Chains, with which his Hands were loaded, fell off: The Angel further commanding him to put

III. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. IV. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

*The GOSPEL.* S. MATTH. XVI. 13.

I. WHen Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay, that I, the Son of man, am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. II. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Barjona: for fleſh and bloud hath not revealed it unto thee, but my Father which is in heaven. III. And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

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# (m) Saint * JAMES the Apoſtle.

*The*

put on his Garments, and his Shooes; which he did, according as he was directed. III. Now, ſays the Angel, Put on thy Cloak, or Upper Garment, and come after me: which he did; *Peter* all the time imagining, that the Action was not real, but that he was aſleep, and dreamt of what he was doing. The Priſon being in the Suburbs of the City, he paſſed, under the Direction of the Angel, through two Watches, which were ſet to guard the City, and then came to the great Iron-Gate, which gives admittance into the Town; this, without his knocking, or any one's opening it, flew open of its own accord, to let him in; through which the Angel and he paſſing, the Angel conducted him through one Street; and when they came to a ſecond, the Angel left him. IV. *Peter* having now recover'd himſelf from the Conſternation which he was before in, he began to reflect, upon the extraordinary Deliverance which God had wrought on his behalf, and to conclude, that this Angel was ſent, by the ſpecial Appointment of God, to deliver him from the Cruelty of *Herod*, and the Jews, who deſigned his Death the next Day.

*PARAPHRASE on the GOSPEL.* S. Matth. XVI. 13.

I. Our Saviour being near the City of *Cæſarea*, not far from the Banks of *Jordan*, a City which was built, or greatly enlarged, by *Philip* the Tetrarch, and therefore bearing his Name, to diſtinguiſh it from the other *Cæſarea*, Acts xxi. 8. he asked his Diſciples, What opinion the generality of Perſons, whom they converſed with, had concerning him: Do they take me to be a plain ordinary Perſon, a bare Son of Man, I having, in humility, taken to myſelf that Title; or ſome other Great Perſon, of a Superior Character? They anſwer'd him; That ſome took him to be *John the Baptiſt*, again riſen from the Dead; That others ſaid he was *Elias*, who was come upon the Earth again; And others, That he was the Prophet *Jeremy* revived, or ſome one or other of the ancient Prophets, they could not tell which. II. Well! (ſays our Saviour) you have told me the Opinions of other Perſons, concerning me; but, I pray, what are the Sentiments which you entertain of me? *Peter* took upon him to anſwer for the reſt of his Fellows, and ſaid; I, for my part, do own, and I believe I ſpeak the Opinion of the reſt of my Brethren, That thou art the Meſſias, the Son of the only True and Living God. To this our Saviour replied; That this was not only a true, but a noble and moſt pious Confeſſion, which was not ſuggeſted to him by human Reaſoning, but was owing to the Grace of God, which had illuminated his Mind with the Knowledge of ſo Divine Truth, and with the Courage to confeſs it. III. And ſince thou haſt made ſuch a generous Confeſſion concerning me, I will declare ſomething very remarkable concerning thee: Thy Name is *Peter*, or *Rock*, and it is not without ſome reaſon that thou art call'd ſo; for thou ſhalt be a *Rock*, or Foundation-ſtone, upon which I deſign to build my Church, thou being the Occaſion of the firſt great Converſion of Proſelytes to Chriſtianity. III. And the Church which ſhall be laid upon this Foundation, ſhall be ſo ſtrong, that all the Powers of Hell, which may aſſault it, ſhall not be able to overthrow it. And beſides this, I will give thee the Keys of Heaven; *i. e.* Power of Binding Men by Excommunications, and Looſing them by Abſolutions; as I ſhall do alſo hereafter to all thy Brethren, the Apoſtles and their Succeſſors, *John* xx. 23.

*VARIOUS READINGS.*

* Introit.

O praiſe the Lord of heaven, *&c.* Pſal. 148.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

*NOTE.*

(m) *Saint James.*] St. *James* the Great, or the Elder, was one of the Sons of *Zebedee*, and Brother to St. *John*. His Mother's Name was *Mary*, otherwiſe call'd *Salome*, a Kinſwoman of the Bleſſed Virgin. This was ſhe that came to our Saviour, with a Petition in behalf of her two Sons *James* and *John*, that one might ſit on his Right Hand, and the other on his Left, in the Kingdom of Heaven, *Matth.* xx. 21. That this Importunity did not proceed, ſo much from the Fondneſs of the Mother, as from the Ambition of her two Sons, whilſt they kept their uncorrected Nature, not yet ſufficiently cultivated by the Goſpel Doctrine, is plain; becauſe our Saviour directs himſelf to them, as well knowing it was they, that had put her upon this unreaſonable Petition: *Ye know not what you ask: Are ye able to drink of the Cup that I drink of?* &c. Another Inſtance of the ungoverned Paſſions of theſe two Diſciples, and which the Evangelical Goodneſs and Wiſdom, taught by our Lord, had not ſufficiently reſtrained, was, their calling for Fire from Heaven, to fall upon the *Samaritans*, becauſe of their inhoſpitable Treatment of our Bleſſed Lord, as *Elijah* had done before on the like Occaſion. For which indiſcreet and furious Zeal, our Bleſſed Lord gently rebukes them, telling them, That *they knew not what manner of Spirit they were of*; i. e. "This cruel Impre-
"cation, did, moſt certainly, ſhew, that they were not led by
"that

## *Saint* JAMES *the Apoſtle.*

### *The* COLLECT.

GRant, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo we forſaking all worldly and carnal affections, may be evermore ready to follow † thy holy commandments, through Jeſus Chriſt our Lord. *Amen.*

† Thy commandments. O. C. P.

### *For the* EPISTLE. ACTS XI. 27.

I. IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. II. Now about that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

### *The* GOSPEL. S. MATTH. XX. 20.

I. THen came to him the mother of Zebedees children, with her ſons worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. II. But Jeſus anſwered and ſaid, Ye know not what ye ask. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of

" that gentle Spirit which he had taught them; for he came " among them, not to teach them, by a cruel and bigotted Zeal, " to take away Mens Lives; but his chief Meſſage into the " World, was, to ſave them, *Luke* ix. 55. The *Spaniards* have a Notion, That after our Saviour's Aſcenſion, he came to preach in their Country; upon which account, he is acknowledged the Tutelar Saint of *Spain*. But that is a Story raiſed without any ground, no ancient Author making mention thereof; and it does not appear, that this Apoſtle ever ſtirred out of *Judæa* during his Life, he undergoing Martyrdom there very early; for he was kill'd by *Herod*, in the ſecond Year of *Claudius*, about eight Years after Chriſt's Aſcenſion. He was the firſt of the Apoſtles that ſuffered Martyrdom, being brought to that Tryal by the wicked Vain-glory of *Herod Agrippa*, who being newly advanced to his Kingdom, was willing to do ſome popular Act, to pleaſe the Generality of the Jewiſh People, who being managed by the Prieſts, had conceived a great Hatred againſt the Chriſtians; which he taking notice of, thought he could not do them a more obliging Favour, than to ſlay, before their Faces, one of the chief Teachers of this New Sect This was the occaſion of the Martyrdom of this bleſſed Saint. *Euſebius* relates this particular Circumſtance at his Martyrdom, out of *Clemens* of *Alexandria*. *Clemens*, in his foreſaid Book, aſſerts a very memorable Story of St. *James*, which he tells as a Tradition handed down from his Anceſtors, *viz.* " That the Perſon who had " given in Information againſt St. *James*, and had been Witneſs " againſt him at his Trial, when he ſaw him ſo readily laying down his Life for Chriſt, he likewiſe confeſſed himſelf " a Chriſtian; and ſo they both together were led to Execution. " St. *James*, for ſome little time revolving in his Mind the " Strangeneſs of this Accident, accoſts him with this Evange- " lical Saluration, *Peace be to you*; and he kiſſed him, and ſo " they were both beheaded together: *Euſeb. Eccl. Hiſt. l.* 2. *c.* 8.

### *PARAPHRASE on the* COLLECT *for St.* James *the Apoſtle.*

O Merciful God, we beſeech thee to grant to us thy humble Servants, that as St. *James left his Ship and his Father, to follow* our bleſſed Saviour, *Matth.* IV. 21. when he was called to the Apoſtleſhip; ſo we, forſaking all our carnal and corrupt Affections, may with a like readineſs follow the Rule which thy Holy Goſpel has preſcribed. And this we beg, for the ſake of Jeſus Chriſt our Lord. *Amen.*

### *PARAPHRASE on the* EPISTLE. Acts XI. 27.

I. At that time, *An. Ch.* 43. ſeveral Chriſtians, who had the Gift of Prophecy, were ſent on an Embaſſy from the Chriſtians of *Jeruſalem*, to thoſe at *Antioch*. And one of their number, whoſe Name was *Agabus*, being joined with them in their Religious Aſſembly, declared to them, by the Inſtinct of the Holy Ghoſt, That there ſhould be a great Scarcity of Corn throughout all the World: Which accordingly fell out, as was predicted by him, in the Reign of the Emperor *Claudius*. But the Chriſtians of *Antioch* being forewarned of this, during the Time of Plenty, made a Common Purſe, and bought up conſiderable Quantities of Corn in *Ægypt*, which was the great Granary for that Part of the World, to ſend it into *Judæa*, for the Relief of their poor Brethren there, who were like to ſuffer moſt by the Dearth Which having done, they conveyed it thither, deſiring *Barnabas* and *Saul* to go along with it, to ſee it well diſtributed. II. Not long after, *Agrippa*, who was deſcended from *Herod* the Great, and bore his Name, raiſed a Perſecution againſt the Chriſtians, cauſing St. *James*, who was call'd the Great, or the Elder, to be beheaded: Which he finding to be an acceptable Action to the Jews, he caſt about how he might take up *Peter*, to put him likewiſe to Death.

### *PARAPHRASE on the* GOSPEL. S. John XX. 20.

Whilſt our Saviour was on the Way to *Jeruſalem*, and diſcourſing to his Diſciples, of his Death, and Riſing again; *Salome*, who was in Company, taking this, moſt probably, to be his Temporal Kingdom, which moſt of the Jews Heads at that time were full of, in humble manner proſtrated herſelf before him, telling him, That ſhe had a Requeſt to make to him. Our Saviour bid her ſay what it was. She replied, That ſhe underſtood he was ſhortly to enter upon his Kingdom; and being one of his conſtant Attendants, and nighly Related to him in Blood, ſhe begg'd, That her two Sons, *James* and *John*, might be his two Great Miniſters of State, or Principal Favourites, in his New Kingdom, and have the two chief Places of Honour next his own Perſon. II. Our Saviour, knowing that the Young-Men were prompted by Ambition, to put their Mother upon making this unreaſonable Requeſt, he returned his Anſwer, directed particularly to them, in this manner: You have put your Mother upon asking ſomething for you, which, if it were

of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. III. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominiinion over them, and they that are great, exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant: Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſome for many.

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## (*n*) Saint * BARTHOLOMEW the Apoſtle.

### *The COLLECT.*

† O Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace truly to believe and to preach thy word; Grant, we beſeech thee, unto thy Church to love that word which he believed,

granted, I know not whether it will be ſo acceptable to you, or no: For the Glory of my Kingdom, conſiſts in courageous Sufferings, and bearing Afflictions patiently. Now, firſt conſider with yourſelves, whether you have Conſtancy and Courage to drink of ſuch a Bitter-Cup as I am going to drink of; or, whether you can bear the being plunged into ſuch an Ocean of Pain and Sorrow, as I am ſhortly to be. They replied, That they hoped they were. Well! (ſays our Saviour,) Be it as you deſire, ſo far: You ſhall undergo Perſecution, and Martyrdom, as I have done; but as for the Chief Places of Honour in my Kingdom, they are not to be diſpoſed of out of Favour or Inclination, as you may imagine from my Relation, or particular Friendſhip ſhewn to you; they are reſerved by Almighty God, as the Rewards of the Vertue and Piety of ſome eminently holy Perſons, whoſe Goodneſs has diſtinguiſhed them from the reſt of the World; which indeed every one ought to ſtrive for, but this only, (*i. e.* by qualifying themſelves with thoſe extraordinary Perfections) will entitle them to it. III. The ten other Diſciples, who obſerving *James* and *John* to be ſome time in private apart from them with our Saviour, had learn'd the Nature of *Salome*'s Petition in behalf of her Sons; and therefore began to cenſure their Ambition, and to grudge at their Intereſt and Favour with Chriſt, every one deſiring that Precedency themſelves, which they found fault with others for affecting. Our Saviour knowing this, bid them come up to him, he having nothing to ſay of any private Concern: And then he ſpoke to them after this manner: I perceive, that you are wonderfully tranſported with the Charms of Power and Dignity; and you have very remarkable Inſtances, how well theſe look, among the Gentile Princes round about you, (or, perhaps you have experienc'd ſomething of it at Home,) how the Governor of every little Province lords it over the Lives and Liberties of his Subjects, without any Senſe of Juſtice or Mercy; and the Emperors make as great Slaves of theſe Petty Kings, as they do of thoſe under their Government. But this is a ſort of Polity, which I do not deſign ſhall be uſed in my Kingdom. Thoſe who are to be the Greateſt among you, muſt be thoſe that are the moſt Humble; for the Chriſtian Prelacy is to be a State of Servitude, an Office of Burden rather than Honour, in which the higheſt Church-Officers are obliged to give as much Attendance upon thoſe they are ſet over, as Servants do upon their Maſters.

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### *VARIOUS READINGS.*

* Introit.

Not unto us, O Lord, not unto us, *&c.* Pſal. 115.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.* 1 B. *Ed.* 6.

† O Almightie and euerlaſting God, which haſt giuen grace to thy Apoſtle Bartholomew, truely to beleeue and to preach thy word, graunt we beſeech thee vnto thy Church, both to loue that he beleeued, and to preach that hee taught, through Chriſt our Lord. O *C. P.*

### *NOTE.*

(*n*) *Saint Bartholomew*] St. *Bartholmew* is reckon'd in the Catalogue of the Apoſtles, which is given by St. *Matthew*, St. *Mark*, and St. *Luke*; *Matth.* x. 3. *Mark* iii. 14. *Luke* vi. 14. *Acts* i. 13. But his Name not being mention'd by St. *John*, but ſeveral things being recorded by him, of another Diſciple who is call'd *Nathanael*, of whom there is a perfect ſilence in the other Evangeliſts, it has made ſome Perſons think, that *Nathanael* and *Bartholomew* is the ſame Perſon. This Opinion, as far as I can find, was unknown to the ancient Writers of the Church; the firſt Author that is to be met with, who eſpouſed this Notion, is *Rupertus de Vita Sanct.* who wrote about the Year 1130, and is followed therein by *Toſtatus Com. in Mat.* x. 3. and by many learned Men after them. They give ſeveral Reaſons, not altogether improbable, why the ſame Perſon is to be underſtood by theſe two Names: Becauſe the Evangeliſts, who wrote the Catalogues, join *Philip* and *Bartholomew* together, as *John* does *Philip* and *Nathanael*: Becauſe the Vocation of all the Apoſtles being recorded, there is no Calling of *Bartholomew* mention'd, unleſs that of *Nathanael* be it: Becauſe the other three Evangeliſts make mention of *Bartholomew*, and not of *Nathanael*; and S. *John* makes mention of *Nathanael*, and not of *Bartholomew*; which is hardly to be accounted for, unleſs they were the ſame Perſon: Becauſe St. *John* makes mention of *Nathanael* as one of the Apoſtles, *Matth.* xxi. 2. and his Character is not agreeable to any of the Apoſtles, unleſs it be *Bartholomew*: Becauſe *Bartholomew* is not a proper Name, but is as much as the Son of *Tolmai*, in the ſame manner as *Peter*, whoſe Name was *Simon*, is call'd *Barjona*. There is not much to be ſaid againſt the Cogency of theſe Reaſons, but that this Opinion is but late in the Church, the ancient Fathers being of another Opinion. Now, if *Bartholomew* be but a Patronymical Name, then this Saint appears to be the Son of *Tolmai*, or of a Family which bore that Name among the Jews; for *Joſephus*, in his *Antiquities*, mentions one *Tholomæus*: *Antiq. lib.* 20. *cap.* 1.

He is recorded, by the Ancients, to have preach'd the Goſpel in the Greater *Armenia*, and to have converted the *Lycaonians* to Chriſtianity: *Chryſ. in* 12 *Apoſt.* Others ſay, he preached to the *Albanians*, a People upon the *Caſpian-Sea*: *Hier. de Script. Eccl. Origen* and *Socrates* write, that he preach'd likewiſe in *India*: *Orig. in Gen. lib.* 3. *Socr. lib.* 1. *cap.* 15. But that he preach'd the Goſpel in the *Indies*, is a Truth which is moſt evidently confirmed by the Teſtimony of *Pantænus*, the famous Chriſtian Philoſopher, who was Maſter of the Chriſtian Univerſity at *Alexandria*, about the Year 180; but reſolving to take upon him the Office of a Miſſionary, went and preached the Goſpel in *India*; and, after ſome time, returning Home ſafe to *Alexandria*, he made this Report concerning his Miſſion; That he found, in the Hands of ſome of the *Indians*, St. *Matthew*'s Goſpel in Hebrew, which was brought among them by St. *Bartholomew*, and that the Original Book was kept among them to that day: *Euſeb. Hiſt. Eccl. lib.* 5. *c.* 10.

Some more modern Authors relate, That he was crucified, like St. *Peter*, with his Head downwards; others, That he was flea'd alive; which laſt Account is the moſt probable, Crucifixion being a *Roman* Puniſhment: And, ſince it is not recorded, that he ever return'd from among the barbarous *Indians*, Excoriation is a Death, which was moſt likely to be inflicted by the rude Cruelty of thoſe Savages.

### *PARAPHRASE on the COLLECT for St.* Bartholomew *the Apoſtle.*

O All-powerful and Eternal God, who didſt afford ſuch Grace to the Apoſtle *Bartholomew*, as to be a faithful Believer of thy Word,

believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

*For the EPISTLE.* ACTS V. 12.

I. BY the hands of the Apoſtles were many ſigns and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the reſt durſt no man joyn himſelf to them: but the people magnified them. II. And believers were the more added to the Lord, multitudes both of men and women) Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one.

*The GOSPEL.* S. LUK. XXII. 24.

I. AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. II. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. III. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

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## (o) Saint * MATTHEW the Apoſtle.

*The*

Word, revealed to the World by our Bleſſed Lord, and afterwards to be a painful Preacher of the ſame; Grant, we beſeech thee, thy Grace to us, and to all the Members of the Church, that we may with entire Affections love that Divine Doctrine, which he was one of the firſt Believers of; That our Clergy may faithfully preach the ſame, and our People readily receive it. And this we beg, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* Acts V. 12.

I. The Apoſtles ſtill continuing at *Jeruſalem*, did a great number of Miracles in the Preſence of the People; the Place, where they performed theſe extraordinary Works, being that Porch of the Temple which is called *Solomon*'s, where they every Day met all together. Nor did any of the other Chriſtians, out of regard to their high Character, preſume to mix or conſort with them: And the People having received ſo many beneficial Miracles from their Hands, could not but highly extol them. II. This being a divine Teſtimony of the Truth of their Preaching, occaſion'd a great number of People of both Sexes to take upon them the Profeſſion of Chriſtianity; and many more had ſuch a Perſwaſion of the Miracles done by the Apoſtles, that they brought out Sick Perſons, who were not able to go of themſelves, and laid them upon Beds in the Streets, that when, by reaſon of the Crowd, they could not get cloſe enough to *Peter*, to be touched by his Hand, they might be cured by the Shadow of his Body, as he paſſed by. The Fame of theſe miraculous Cures, reaching the Country-Towns about *Jeruſalem*, occaſioned them to bring their Diſtemper'd People to the City, ſome Sick, and other Demoniacks and Epilepticks, and they were all Cured, according to their Deſire.

*PARAPHRASE on the GOSPEL.* S. Luk. XXII. 24.

I. At our Saviour's Laſt Supper, the Diſciples falling into Diſcourſe concerning his Kingdom; there aroſe a Contention among them, about a Precedency therein; ſome laying a Claim to it, from their Age; and others, from their Relation, or particular Intimacy with our Saviour. II. But our Saviour rebuked their Ambition, in this manner: You know that the Gentile Princes bear an unlimited Sway over their Subjects, whom they make Slaves and Vaſſals under them; and they are ſo Good-natur'd, as to ſtyle them Benefactors, for ſo doing. But I tell you plainly, I will have none of this in my Chriſtian Kingdom: For he that is a Ruler in my Polity, muſt be a Servant to thoſe whom he is ſet over. I leave it to your Judgment, to determine, which is the Perſon of the chiefeſt Honour, he that ſitteth at Table, or he that waiteth. I preſume you will readily anſwer, He that ſitteth at the Table. Now I have been all along, as one that attendeth and waiteth upon you: Imitate therefore my Example, who have not exacted thoſe Reſpects and Services from you, which I might have expected; but have been readier in my Attendance upon you, than you have been in yours upon me. III. Ye have followed me as Diſciples, and been hitherto conſtant to me, in the Afflictions and Perſecutions that have befallen me. And as a Reward for your Fidelity, I will beſtow upon you a Kingdom, as God my Father has beſtowed upon me: And at the End of the World, you ſhall be preferred, in Honour and Glory, before other of my Followers; and you ſhall enjoy the Dignity of being Coaſſeſſors with me, in Judging the World.

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*VARIOUS READINGS.*

* Introit.

O praiſe the Lord, all ye heathen, *&c.* Pſal. 117.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

*NOTE.*

(o) *Saint Matthew*] St. *Matthew* was the laſt called of the Apoſtles. He had another Name, which he was likewiſe called by, and that was *Levi*; for St. *Mark* and St *Luke* mention him under that Name, when they relate his Calling. He was a Publican by Profeſſion, whereby he lived in very handſom Circumſtances; as appears by his making a conſiderable Entertainment at his Houſe for our Saviour, to which he invited a great many more of his own Profeſſion. Some have thought he was one of the *Publicani*, of which there was a ſort of Order or Brotherhood in *Rome*, who were the Farmers of the Publick Revenues, whom *Cicero* calls, *The Flower of the Roman Knights, the*

*Ornament*

## *Saint* MATTHEW *the Apoſtle.*

### *The COLLECT.*

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receit of cuſtom to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, one God, world without end. *Amen.*

### *The EPISTLE.* 2 COR. IV. 1.

I. THerefore ſeeing we have this miniſtry, as we have received mercy we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God. II. But if our Goſpel be hid, it is hid to them that are loſt: In whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſer-

*Ornament of the City, and the Support of the Commonwealth:* Or. pro Plan. Theſe were Places of vaſt Profit, which Gentlemen of the faireſt Fortunes in the *Roman* State procured to themſelves; many of them ſo great, that they would not have exchanged them for *Herod*'s Tetrarchate; much leſs would have gone, to have pick'd up the Tolls of a few Fiſhermen, in the Sea of *Tiberias*. But the word *Publican* is extended likewiſe to ſignifie the Deputies, and Servants of the Maſter *Publicanus*, who was the Provincial-Redemptor, and farmed the Revenue of a whole Province, or ſome conſiderable part of it, from the *Roman* State. It remains therefore, that *Matthew* was a Cuſtom-Officer, placed by the *Publicanus*, or his Deputy, to take up the Duties laid upon the Fiſhing-Trade in the Lake of *Tiberias*; or however, to receive thoſe which were due in the Neighbourhood of *Capernaum*, which was the Place of his Settlement. For this Town ſeems to be a very commodious Place for this Purpoſe; not only as ſituated upon the Lake, but becauſe all Veſſels, which came up or down the *Jordan*, muſt paſs by it. And the *Portitorium*, or Duty for Waſtage of Perſons or Goods over the Lake, was probably paid here. The *Telonium*, or Receipt of Cuſtom, was the Cuſtom-houſe of the Place, probably a great Table and Bench under Cover, but open to the Sea-ſide, ſo that the Clerk or Cuſtomer ſitting thereat, might have a clear View of Ships and Lading: And upon this reaſon it was, that our Saviour paſſing by, could ſee St. *Matthew* ſitting thereat. The wonderful Efficacy of the Holy Spirit of God was viſible, in this Man's Converſion; for our Saviour ſaid no more but, *Follow me; and he aroſe and followed him*, Matth. ix. 10. Indeed, our Saviour, doing ſo many Miracles in the Country about *Capernaum*, might make ſome reſpectful Impreſſions upon him, with regard to his Character; but that he ſhould become his Diſciple, only by Beckening to him, ſhews an Omnipotent Power of a Divine Grace infuſed into the Heart of this Saint, to engage him to leave a Wealthy Employ, for the Want, and Penury, and Dangers of the Apoſtleſhip. The Feaſt, which he made to entertain our Saviour juſt after his Call, at which ſeveral Publicans, or Cuſtom-Gatherers, were preſent, gave great Diſguſt to the Phariſees; who thought, with the reſt of the Jews, that all Publicans were wicked Men, and not fit for an ordinary Jew, much leſs for a holy Prophet, to converſe with. The uſual Name, which they were wont to give to the Publicans, was *Pariſim*, pitiful Rogues, a Name appropriated to raſcally Fellows, who uſed to pluck up Hedges, and pull down Walls, in the Night-time. Our Saviour therefore thought fit, to chuſe one of his Followers, out of an Order of them, whom they had the worſt opinion of; to ſhew, that the Grace of the Goſpel was not extended only to good Men, but that all Men, however flagitious, might be ſaved, upon their Repentance. Not that the Employ of the Publicans was unlawful; for the Publicans did with more honeſty gather the legal Taxes, than the Jews did deny them, or revile the Collectors of them; but our Saviour choſe to make one, whom they thought of a vile Character, one of his Diſciples; to demonſtrate to them the Prevalency of his Doctrine, tho' they, by their Perverſeneſs, made the worſt uſe of it.

This Apoſtle wrote the Goſpel which bears his Name, about eight Years after Chriſt's Aſcenſion; *Euſeb. in Chron.* juſt before the Apoſtles diſperſed themſelves, to go to preach the Goſpel in Foreign Parts. He undertook this Work, at the Entreaty of the Converted Jews in *Paleſtine*; who were deſirous to have ſome Memoirs of our Saviour's Life left with them, that they might have recourſe to, in the Apoſtles abſence. St. *Matthew*, complying with this their Deſire, wrote this excellent Goſpel, which we now have in our hands. He wrote his Goſpel in the Vulgar Hebrew, or Syriack, as all Antiquities do agree: *Euſeb. Hiſt. Eccl. lib. 6. Iren. lib. 3. cap. 1. Epiph. Har. 29. & 57. S. Gyr. Catech. 15.* It ſhould ſeem, that all the Apoſtles took a Copy of it with them, when they went to travel: *Euſeb. lib. 5. cap. 10.* And *Athanaſius* ſays, That the Greek Tranſlation, we have thereof, was made by *Jacobus Minor* Biſhop of *Jeruſalem*, and our Lord's Brother: *Athan. in Synopſ.*

He was a Man of extraordinary Abſtinence, his only Food being Pulſe, Berries, and Coleworts, without any Fleſh: *Clem. Alex. Paed. lib. 2. cap. 1.* By which great Abſtemiouſneſs, when he had brought his Stomach into diſorder, he was perſwaded by St. *Paul* to drink a little Wine, which he had totally abſtained from before: *Chryſ.* upon 1 *Tim.* V. 23.

The Province allotted for his Preaching the Goſpel, as ancient Writers relate, was *Æthiopia*: *Orig. in Gen. lib. 3. Socr. lib. 1. cap 15.* from whence we do not read that he ever returned, but probably ſuffer'd Martyrdom there.

### *PARAPHRASE on the COLLECT for St.* Matthew *the Apoſtle.*

O All-powerful God, who by the Mouth of thy Bleſſed Son, when he was upon Earth, didſt call St. *Matthew* from his Employ in gathering the Cuſtoms, by which he had a plentiful Income, unto the Apoſtleſhip, which expoſed him to great Wants and Diſtreſſes; Grant that we may learn, from his Example, to abandon all covetous Deſires, and exceſſive or unlawful Love of the Riches and Pleaſures of this World, and to part with every thing which is unlawful or prejudicial to our Souls, the better to follow our Bleſſed Lord, now he is gone to Heaven, where he liveth and reigneth with thee and the Holy Ghoſt, in Unity of Eſſence, to all Eternity. *Amen.*

### *PARAPHRASE on the EPISTLE.* 2 Cor. IV. 1.

I. Since God Almighty has been pleaſed to employ me in the Work of the Goſpel-Miniſtry, according to the Meaſure of his Grace which he has afforded me, I go on with Courage in my Work, without ſhrinking at any Danger which I am to encounter with, in the diſcharge of it. I have no cunning underhand Deſigns in view; but preach the Goſpel, in its true native Simplicity, without any artificial Diſguiſes, and making it bend to the Jewiſh Ceremonies, to gain Popularity among the Jews by it, or to avoid Danger; I do not affect the Applauſe and Eſteem of the Multitude, (as ſome do;) my Aim is, to recommend myſelf to the Conſciences of ſome few good Men, who are acquainted with my Sincerity; but chiefly, to the All-ſeeing Eye of God, who knows my Heart. II. But ſome of you may ſay, that I do not clearly make out thoſe Goſpel-Truths which I preach. But I anſwer, They are clear enough to all, but to thoſe unhappy Men whoſe Eyes the Devil has blinded by the Vanities of this World, and by leading them into inveterate Habits of Vice; for ſuch Men are averſe to the Chriſtian Faith, for fear Chriſtianity (that glorious Diſpenſation which Chriſt, the Image of the glorious God, reveal'd) ſhould afford them Light to ſee the Depravedneſs of their Condition, and make them uneaſy under it. I do not preach up myſelf, but my Maſter Jeſus Chriſt; and I declare likewiſe, that I will be your Servant too for his ſake, and for promoting his Religion

ſervants for Jeſus ſake. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

*The GOSPEL.* S. MATT. IX. 9.

I. AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. II. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many Publicans and ſinners came and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your Maſter with Publicans and ſinners? III. But when Jeſus heard that, he ſaid unto them, They that be whole need not a Phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice; for I am not come to call the righteous, but ſinners to repentance.

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## (p) Saint **MICHAEL and all Angels.

*The COLLECT.*

†O Everlaſting God who haſt ordained and conſtituted the ſervices of *Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee ſervice in heaven; ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

*For the EPISTLE.* REV. XII. 7.

I. THere was war in heaven: Michael and his Angels fought againſt the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent,

Religion among you. For the Great God, who in the Creation of the World made the Light to ſhine, there being nothing but a dark Chaos before, has by a like Divine Power made the Light of the Goſpel to ſhine among you, and brought you to the view of that Divine Glory which Jeſus Chriſt has revealed in his Perſon, and by whoſe Authority we preach it.

*PARAPHRASE on the GOSPEL.* S. Matth. IX. 9.

I. Our Saviour paſſing through a part of the City *Capernaum*, which lay by the Water-ſide of the Lake *Gennejereth*, ſaw a certain Cuſtom-Officer or Publican in the execution of his Employ, whom he only bid to leave his Buſineſs, and follow him as his Diſciple; and without any more ado, he abandoned his Employment, and followed our Saviour as his conſtant Attendant. Not long after this, he made an Entertainment for our Saviour, to which he invited ſeveral of his Acquaintance, of the ſame Profeſſion which he himſelf had been of, who ſat down without Diſtinction with our Saviour and his Diſciples at the ſame Table; Which being obſerv'd by ſome of the Phariſees, who were likewiſe there, they, in a ſort of Abhorrence of the Act, as an Affront offer'd to the Jewiſh Cuſtoms, ask'd his Diſciples, how their Maſter, who pretended to a peculiar Degree of Sanctity, could vouchſafe to ſit at Meat, with ſuch profane Perſons as the Publicans were generally reputed to be? This our Saviour obſerving, directed his Diſcourſe to the Phariſees, and told them, That it was to little purpoſe for a Phyſician to viſit Perſons in Health; but that it was very proper for him to give his Attendance on thoſe, who laboured under a dangerous Diſtemper, that he might thereby have an opportunity of working their Cure. And what, I pray, (ſays he) do you take the meaning of that Paſſage in *Hoſea* to be, *I deſired Mercy and not Sacrifice*, but only that God eſteems any good and charitable Action, eſpecially ſuch as tends to the Salvation of Men's Souls, before the Outward Ceremonial Parts of the Moſaical Law; which you, to the neglect of the more ſubſtantial Parts of the Moral Law, lay ſo great a ſtreſs upon? For it is no part of my Miſſion, whereunto I am appointed by God, to preach Repentance, (which is one of the main Branches of the Evangelical Doctrine) to righteous Perſons who do not want it, but only to ſuch careleſs Perſons who live in a conſtant Neglect of their Duty, which it is my Buſineſs to awaken them to.

*VARIOUS READINGS.*

** Introit.

Praiſe the Lord, ye ſervants, *&c.* *Pſal.* 113.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 E. *Ed.* VI.
† Everlaſting God. O. C. P.
* all Angels. O. C. P.

*NOTE.*

(p) *Saint Michael.*] This Feſtival is celebrated by the Church, in thankfulneſs to God, for the Benefits we receive by the Miniſtry of the holy Angels. And, becauſe St. *Michael* is recorded in Scripture, as an Angel of great Power and Dignity, and as preſiding and watching over the Church of God, with a particular Vigilance and Application, *Dan.* 10. 13. and triumphing over the Devil, *Rev.* 12. 7. *Jude* 9. it therefore bears his Name.

*PARAPHRASE on the COLLECT for St.* Michael.

O eternal God, who haſt conſtituted the ſeveral Ranks of Beings in a wonderful Subordination to each other, and which do, in their reſpective Turns, pay thee the Service which thou haſt commanded from each of them; We beſeech thee of thy Mercy to grant, that as thy holy Angels are always ready before thy Throne in Heaven to execute thy Commands, ſo thou wouldſt be pleaſed to give them a Charge to defend and protect us thy poor Servants here upon Earth. *Amen.*

*PARAPHRASE on the EPISTLE.* Rev. XII. 7.

I. Then there was repreſented to me in my Viſion, as it were, a great Battle fought in the Heavens, between the Archangel *Michael*, who commanded all the good Angels, who fought on his ſide; and the Devil called the Dragon, who was chief of the wicked Spirits. The Diabolical Squadrons, tho' they ſeem'd to fight with all the Fury which their deſperate Condition excited them to, yet they were not able to make the leaſt Impreſſion upon the Angelick Troops; but on the contrary, were

ſerpent, called the devil and Satan, which deceiveth the whole world; he was caſt out into the earth, and his angels were caſt out with him. II. And I heard a loud voice ſaying in Heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and Night. And they overcame him by the bloud of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. III. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

## *The GOSPEL.* S. MAT. XVIII. 1.

I. AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. II. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my Name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a mill-ſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world, becauſe of offences: for it muſt needs be that offences come; but wo to that man by whom the offence cometh. III. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be caſt into everlaſting fire. And if thine eye offend thee pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell fire. IV. Take heed

not able to ſuſtain the Force of their Arms; and in a little time were perfectly beaten out of the Cœleſtial Field. After this I ſaw the Devil, the wicked Tempter and Enemy of all Mankind, after his Defeat, turned out of Heaven, and tumbled down upon the Earth, together with all the other wicked Spirits of his Party. II. Upon this I heard the Heavens ring with Shouts and Acclamations, and the Voice, as it were, of an Herald, proclaiming, That from this time forward, the Kingdom of God, the Divine Inſtitution of Jeſus Chriſt, is eſtabliſhed: For the Devil their malicious Enemy, who by Calumnies and Miſrepreſentations, and by exciting the worldly Powers againſt the Chriſtians, had much oppoſed the Growth thereof, and raiſed moſt terrible Perſecutions againſt it, was now become a vanquiſhed and a proſtrate Enemy, being perfectly conquered by the Power and Efficacy of the Blood of Chriſt, and by the courageous Preaching of the Apoſtles and other Propagators of this holy Religion; who have not been wanting, when they were call'd to it, to ſeal the Truth of their Doctrine by their Blood. III. Therefore, O all ye heavenly Spirits, and all ye good Men who are not yet arrived thither, but whoſe Converſation is there, *Phil.* 3. 20. *Epheſ.* 2. 6. do you rejoyce and triumph upon this happy Occaſion. But wo to thoſe earthly and ſenſual Perſons, who have not received the Goſpel of Chriſt; for the Malice of the Devil being confined to do Miſchief among them only, and that for a ſhorter time too than he expected, he will redouble his Fury.

### *PARAPHRASE on the GOSPEL.* S. Mat. XVIII. 1.

I. Our Saviour's Diſciples having Expectations of being promoted to great temporal Honour in his Kingdom, propoſed a Queſtion to him, Who was the Perſon that was to be his chief Favourite, and to be promoted to the principal Degree of Dignity in the Kingdom of Heaven which he preached? Our Saviour, to put a Stop to the Ambition which he diſcovered in them, and to make a firmer Impreſſion of what he ſaid to them upon their Memories, choſe to make uſe of this Emblematical way of inſtructing them. He took a little Boy belonging to ſome one in the Company, and placed him ſo as to be viewed by all his Diſciples, and then he addreſſed himſelf to them in this manner: Except there be made a total Change in your Natures, and all the evil Habits which you have formerly contracted be eradicated in you, and every evil Tendency rectify'd, of which I find by this Queſtion of yours, Ambition to be one, and your whole Temper be changed into a gentle and Innocent Frame, ſuch as that of this Child, who has no crafty, ambitious, or ſelf-intereſted Deſigns in view, you will not be qualified to partake of this Kingdom of Heaven which I am preaching up. II. Now I tell you plainly, in anſwer to your Queſtion, that That Perſon of you that has the greateſt Degree of Humility and Innocency, and in thoſe Qualifications is moſt like to this Child here before you, That Perſon, I ſay, ſhall have the principal Share of Happineſs and Honour allotted him in my Kingdom. I know very well, that ſuch an humble Frame of Mind will not only be undervalued by the wicked World for a Poorneſs of Spirit, but it will expoſe Men to frequent Inſults and Oppreſſions. But this I promiſe, and will make my Words good, That I will afford my Aſſiſtance for the Encouragement of this good Temper, and will greatly reward thoſe who ſhall be kind to the meek and humble Profeſſors of my Religion, as if their Kindneſs was ſhewn perſonally to me: And whoſoever ſhall oppreſs and injure them, or ſhall take an advantage from their mild and gentle Diſpoſition, to affront and wrong them, I will take care, that theſe wicked Men ſhall have ſuch a terrible Puniſhment inflicted upon them for their Inſolence and Cruelty, that it were a more eligible Condition for them, to have a great Stone tied about their Necks, and be thrown into the Sea. Indeed, ſuch is the great Degeneracy of Human Nature, that it cannot but be expected that Good Men ſhould ſuffer by the Bad, and ſometimes be made to apoſtatize from the true Faith, by the Subtilty or Cruelty of their Adverſaries: But then thoſe ill Men muſt expect a very terrible Reckoning, for their Beguiling and Ill-uſing ſuch Chriſtians. III. But to prevent theſe ill Effects as much as may be on your parts, if any Boſom-Sin, if any Friend or Relation, who is as dear and tender to you as a Limb of your Body, or your very Eye, prompt you to diſobey God's Laws; keep at the furtheſt diſtance from ſuch a Vice, uſe no Familiarity with ſuch a Perſon, tho' the Parting with either of them, be with as much Reluctancy as the plucking outyour Eye, or chopping off your Foot; for this is the only Remedy you can uſe to preſerve yourſelves from a Poiſon, which elſe will grow upon you like a Gangrene. For 'tis better going to Heaven with denying one-ſelf ſuch a Satisfaction, than to go to Hell after having indulged ourſelves with the Enjoyment of it. IV. Therefore I would adviſe all Perſons, as they value their eternal Happineſs or Miſery, that they

heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

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## (q) Saint ** LUKE the Evangeliſt.

### *The COLLECT.*

† ALmighty God, who calledſt *Luke the Phyſician, whoſe praiſe is in the Goſpel, to be an Evangeliſt and Phyſician of the ſoul; ††May it pleaſe thee, that by the wholſom medicines of the doctrine delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* 2 TIM. IV. 5.

I. WAtch thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy miniſtery. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day: and

they do not do any thing to the detriment of any one of my poor innocent Flock; for as contemptible as they may appear in the Eye of this World, they have a very great Intereſt in Heaven; for I will aſſure you, that they have Guardian-Angels, who are continually watching for their Benefit, and will repreſent their Cauſe to God whenever they are injur'd, and will not fail of receiving Commiſſion from him to revenge their Quarrel, in whatever Particular they are wronged.

### *VARIOUS READINGS.*

** Introit.

By the Waters of Babylon, *&c.* Pſal. 137.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† Almighty God, which haſt called Luke the Phiſitian, whoſe praiſe is in the Goſpel, to be a Phiſitian of the ſoule, it may pleaſe thee by the wholeſome Medicines of his doctrine, to heal all the diſeaſes of our ſoules, through thy Sonne Jeſus, &c. O. C. P.

* S. Luke. *S. L.*
†† Grant, we beſeech thee. *S. L.*

### *NOTE.*

(q) *Saint Luke the Evangeliſt*] That famous Evangeliſt, whoſe Memory we celebrate this Day, was born at *Antioch*, where there flouriſhed Schools of the liberal Sciences. *Hier. Præf. in Matt. Evan.* In theſe St. *Luke* had his Education, and, having paſſed through his Preliminary Studies, he applied himſelf to the Study and Practice of Phyſick. It is thought, that for ſome Years he practiſed Phyſick at *Rome*, being a Servant in the Houſhold of one of the Family of the *Lucilii*, and, upon his Liberty obtained, he took the Name of *Lucas*, a Diminutive of *Lucilius*. That this was the *beloved Phyſician* mentioned by St. *Paul*, Col. 4. 14. and *the Brother whoſe praiſe is in the Goſpel*, 2 Cor. 8 18. the moſt ancient Writers of Chriſtianity do allow; for this is acknowledged by *Ignatius*, in his Epiſtle to the *Epheſians*, who lived in or next to the Apoſtolical Times. Some have thought him to be one of the Seventy Diſciples, *Greg. M. Præf. in Job.* But this is aſſerted without ground; for all Antiquity make St. *Luke* the Diſciple of the Apoſtles, and not of Chriſt, *Iren.* lib. 3. cap. 20. *Tertul. contra Marc.* lib. 4. c. 2. The time when St. *Luke* joined himſelf to St. *Paul*, was ſoon after the Contention happened between him and *Barnabas* at *Antioch*, in the Year of Chriſt 51, *Iren.* lib. 3. cap. 14. For taking only *Silas* with him in his Journey to *Troas*, *Acts* 16. 8. it is very probable, that *Luke* was taken into company when he came to that place; for in the whole Relation, before this time, of St. *Paul*'s Acts, the Author of the Acts of the Apoſtles (which was undoubtedly St. *Luke*) ſays, Paul *Spoke*, Paul *departed*, Paul *went*, &c. but almoſt ever after his being at *Troas*, to the End of the Book, he ſpeaks of St. *Paul*'s Actions, as if he himſelf had mingled with them. *We looſing from* Troas; *we were abiding certain days*; *we went out*; *we ſat down*. He wrote his Goſpel, about ſeven Years after his Conjunction with St. *Paul*, whom he never left till his Death. He is recorded to have wrote this excellent Work, in *Achaia* and *Bœotia*, whilſt St. *Paul* ſtaid there, which was in the Year of Chriſt 58. *Hier. Præf. Metaph.* He is ſaid to have wrote his Goſpel, to hinder the Faithful from being poiſoned by the Heretical Relations of the *Cerinthians*, a very early Race of Hereticks, ſprung up in the Church, *Epiph. Hær.* 51. He wrote his Book of *The Acts of the Apoſtles* about three Years after, in the fifth Year of *Nero*, and of Chriſt 61. There has been a general Tradition concerning this Saint, That he was not only a Phyſician, but an eminent Painter in his time; That he painted the Virgin *Mary*, *Niceph.* lib. 4. cap. 2. St. *Peter* and *Paul*, *id.* lib. 2. c. 23. and (if we may credit *Metaphraſtes*) our Saviour himſelf, *Metaph. in* 18 *Octob.* How St. *Luke* diſpoſed of himſelf after St. *Paul*'s Martyrdom at *Rome*, is not ſo very certain: *Epiphanius* ſays he preached in *Dalmatia*, in *Gaul*, *Italy*, and *Macedonia*, *Epiph. Hær.* 51. Others affirm, that when he left *Rome*, he returned into the Eaſt, and that from thence he went to preach in *Africa*, and that he converted the *Thebans* to the Faith, *Oecum. in Lucam.* That he at laſt ſuffer'd Martyrdom, the beſt Authors of Antiquity allow, *Nazianz.* 1 *Orat. in Jul. Gaudent. Tract. de ded. Baſil.* The later Greek Writers relate his Death with more Particularities, ſaying, That he was crucified or nailed to the Branches of an Olive-Tree, there not being upon the place dry Wood ſufficient, to make a Croſs for him to ſuffer on, *Niceph.* lib. 2. cap. 43.

### *PARAPHRASE on the COLLECT for St.* Luke *the Evangeliſt.*

O all-powerful God, who waſt pleaſed to call *Luke*, *that beloved Phyſician*, mentioned *Col.* 4. 14. and *whoſe Praiſe is* ſaid to be *in the Goſpel.* 2 Cor. 8. 18. to be, by writing his Evangelical Hiſtory, a Spiritual Phyſician to recover Men's Souls; We deſire of thee to grant, that by the ſalutiferous Truths and Doctrines contained in his ſacred Book, our Sins, thoſe Diſeaſes of our Souls, *Iſa.* 5. 6. may be healed, and our Lives thorowly reformed. And this we ask for the ſake of the Merits of Chriſt Jeſus our Lord. *Amen.*

### *PARAPHRASE on the EPISTLE.* 2 Tim. IV. 5.

I. I adviſe you to be very watchful in keeping out all ill Opinions and Practices, from coming into the Church which you have the Care of: You muſt bear with Patience all the Misfortunes which may befal you upon account of the Goſpel: Diſcharge the Duty of an Evangeliſt, or Coadjutor of the Apoſtles, in making Converts to Chriſtianity, with that Prudence and Diligence, as becomes the Dignity of that high Office: And perform every part of the Office of the Miniſtry which you are entruſted with, circumſpectly and exactly; that you may be qualified to take up my Charge in the Church, when God ſhall think fit to call me to him. For I look upon myſelf to be a Victim ready ſprinkled, and juſt upon the point of being offered up a Sacrifice; and my Soul is juſt upon its Departure from this Body of Clay. Like a good Athletick, I have fought my Prize courageouſly, I have run my Courſe through, being now not far from the Goal; not making any Deviations from the Bounds which were ſet me, by maintaining

and not to me only, but unto all them alſo that love his appearing. II. Doe thy diligence to come ſhortly unto me: For Demas hat forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the miniſtery. And Tychicus have I ſent to Epheſus. III. The cloak that I left at Troas with Carpus when thou comeſt bring with thee, and the books, but eſpecially the parchments. Alexander the copper-ſmith did me much evil: the Lord reward him according to his Works. Of whom be thou ware alſo, for he hath greatly withſtood our words.

## *The GOSPEL.* S. LUKE X. 1.

I. THe Lord appointed other ſeventy alſo, and ſent them two and two before his face in every city and place whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few; pray ye therefore the Lord of the harveſt that he would ſend forth labourers into his harveſt. II. Go your wayes, behold, I ſend you forth as lambs among wolves. Carry naither purſe, nor ſcrip, nor ſhoes, and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

ing Heterodox Opinions, but kept myſelf within the juſt Limits which the Chriſtian Faith has preſcribed me. And now having performed my part, I may with a pious Confidence expect that immortal Crown, which God has promiſed me, to encourage me to the obſervance of his righteous Laws, and which ſhall be awarded by my bleſſed Lord, when he comes to judgment at the Great Day: A Crown which he has not promiſed to me alone, but to all other pious Chriſtians, who carefully diſcharge their Duty, and look for their Reward, when he ſhall come to Judgment. II. I deſire you would loſe no Opportunity of coming to me with all poſſible Speed: for my late Aſſiſtant *Demas* hath left me, preferring his own Affairs before thoſe of the Goſpel and me, and has taken a Journey to *Theſſalonica*: *Creſcens* is gone to *Galatia*, and *Titus* to *Dalmatia*. I have no Aſſiſtant now but *Luke*. Therefore, when you come to me, I deſire you would perſuade *Mark* the Kinſman of *Barnabas*, Acts 12. 25. to come along with you; for he will be a very uſeful Aſſiſtant to me in propagating the Goſpel. As for *Tychicus*, I have ordered him to go to *Epheſus*, to ſupply your place there in your Abſence. III. I in haſte left my Cloak at *Troas*, when I came from thence, which I deſire you, when you come hither, to bring along with you; as alſo my Books I left there; but be ſure not to forget the Writings. *Alexander* the Brazier was a very malicious Informer againſt me in my Accuſation; and God Almighty will puniſh him according to his Deſerts for it. Therefore when you come here, I would adviſe you to avoid him as a Man of a dangerous Converſation; for he is an inveterate Enemy to the Doctrine of the Goſpel which we preach.

### *PARAPHRASE on the GOSPEL.* S. Luke X. 1.

I. Our Saviour being on his Journey to *Jeruſalem*, in the third Year of his Preaching, but taking a large Circuit thro' ſeveral Towns by the way; finding that his twelve Diſciples were not a ſufficient Number to propagate the Goſpel to the Extent which he intended, pitched upon ſeventy other pious Perſons of his Followers, whom he ſent by Couples, to go before him into the ſeveral Towns thro' which he reſolved to paſs, to prediſpoſe them for the Doctrine which he deſigned to preach to them. But before they ſet out upon their Miſſion, he gave them Inſtructions to this purpoſe. I perceive (*ſays he*) that there is a very great Harveſt enſuing upon my ſowing of the Word, or preaching the Goſpel formerly in this Nation; but there are not ſufficient Labourers for the bringing ſo great a Work forward to perfection; the Perſons who are diſpoſed to be Believers, being more numerous in proportion than the Preachers: Therefore I would adviſe you to be very inſtant in your Prayers to Almighty God, who is the Owner of this Crop, and to whoſe Bleſſing the great Produce is owing, that he would be pleaſed to provide more Labourers in this his Evangelical Field, who by their Preaching may give their Aſſiſtance in this mighty Harveſt, which requires ſo many Hands. II. You are the Perſons whom I have ſingled out to be Aſſiſtants to me in this great Work; and therefore with God's Bleſſing upon you, immediately make an Entrance upon your Miſſion. You will have occaſion to make uſe of all the Courage which either Nature or Grace can afford you; for you are to ſtruggle with a crafty and cruel Generation of Men; with whom to conteſt, I foretel you, is as dangerous as it is for Lambs to converſe among Wolves: for they will be watching all Opportunities of doing you Spight and Miſchief. But I would not have you ſpend any time in making Proviſion for your Journey, of the common things which you may judge neceſſary; for God ſhall provide all theſe things for you by his ſpecial Providence: Nay, I would not have you ſo much as to pay a Complement, or reſpect to any Perſon whom you may meet in the Way, leſt it retard your Journey, which requires ſo much Expedition. When you enter into any Family, put up your Petitions to Almighty God, that he would beſtow his moſt eſpecial Bleſſing upon it; and, if there be any pious and well-diſpoſed Perſon therein, God Almighty ſhall readily hear thoſe Prayers which you ſhall make to him; or otherwiſe you ſhall receive the Benefit of your own Prayer yourſelves. But if you be friendly entertained in that Houſe, be not too delicate in ſhewing a Diſlike to any the coarſeſt Food which is ſet before you, nor make any ſign as if you were willing to be treated with a nicer Diet; for as it would be a Fault to give the Family any unneceſſary trouble, in providing for you out of their common Way of Living; ſo you, by preaching the Goſpel to them, have a juſt Claim to be entertained with their uſual Proviſion.

## (r) Saint ** SIMON and Saint JUDE Apoſtles.

### *The COLLECT.*

O Almighty God, who haſt built † thy Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joined together in unity of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

### *The EPISTLE.* S. JUDE 1.

I. Jude the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called: Mercy unto you, and peace, and love be multiplyed. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. II. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the onely Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew

*VARIOUS READINGS.*

** Introit.

O praiſe God in his holineſs, *&c.*

Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Ed.* VI.

† thy Congregation. O. C. P.

*NOTE.*

(r) *Saint Simon and Saint Jude.*] There are two Saints commemorated by the Church this Day: The firſt is *Simon*, ſirnam'd *The Canaanite*, *Matth.* 10. 4. and *Zelotes*, Luke 6. 15. Acts 1. 13. which two Names are the ſame; for the *Hebrew* word *Canaan* ſignifies a *Zelot*. There were a Sect of Men called *Zelots*, about the time of Chriſt, in *Judæa*, who out of a pretended Zeal for God's Honour, would commit the moſt grievous Outrages; they would chuſe and ordain High-Prieſts out of the baſeſt of the People, and murther Men of the principal Dignity, *Joſeph. Bell. Jud.* lib. 4. c. 11, 12. It is probable, that *Simon*, before his Converſion and Call, might be of this Sect; or however ſome Fire and Fierceneſs in his Temper, gave occaſion for his being call'd the *Zelot*. He was one of the twelve Apoſtles, and kin to our Bleſſed Lord; either his Half-Brother, being one of *Joſeph*'s Sons by another Wife, as all the Greek Fathers contend; or Couſin by his Mother's ſide. Moſt certain, this is that *Simon* which is meant *Matth.* 13. 55. *Are not his Brethren, James, and Joſes, and Simon, and Judas?* There is a Tradition, that 'twas at his Marriage in *Cana* of *Galilee*, that our Saviour was preſent, *Niceph.* lib. 8. cap. 30. After our Saviour's Aſcenſion, he is recorded to have preached the Goſpel in *Meſopotamia*, *Hier. in Ep. ad Gal.* cap. 4. *& cont. Helo.* That he preached likewiſe in *Ægypt* and *Africa*, is related by others, *Iſidor. de vit. & obit. Sanct.* And (if we may credit *Nicephorus*, a later Writer) that he extended his Miſſion as far as *Britain*, *Niceph.* lib. 2. cap. 40. He ſuffered Martyrdom in *Perſia*.

*Jude* the other Apoſtle, whoſe Memory is this Day obſerved, was one of the twelve Apoſtles, Brother to *James*, Jude 1. and therefore bore the ſame Relation with him to our Saviour. He was that *Judas* mentioned in the Verſe before-cited, *Are not his Brethren, James, and Joſes, and Simon, and Judas?* He had two Surnames, one was *Thaddæus*, which does not ſeem to be more than a Diminutive or ſmall Alteration of *Judas*, and is derived from the ſame Root in *Hebrew*, as *Judas* is. *Labbæus* is derived from a Word in *Hebrew* which ſignifies *Heart*, and is as much as *Corculum* or *Little Heart*. He preached the Goſpel with his Brother in *Meſopotamia*, *Arabia*, and *Idumæa*, &c. *Niceph. Hiſt.* lib. 2. cap. 4. and ſuffered Martyrdom at *Berythus*.

*PARAPHRASE on the COLLECT for St.* Simon *and* Jude.

O Almighty God, who haſt *built* thy Church *upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone*, Eph. 2. 20. Grant that by the Efficacy of the Doctrine which they preached, we may be joyned *in the Unity of the Spirt*, Eph. 4. 3. and in the Profeſſion of the ſame Catholick Doctrine; that we may be made *the Temple of the living God*, 2 Cor. 6. 16. and that we may *preſent our Bodies a living Sacrifice holy and acceptable to him*, Rom. 12. 1. This we pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE on the EPISTLE.* St. Jude 1.

I. *Jude*, a Servant of Jeſus Chriſt in the Apoſtleſhip, and the Brother of *James*, to you the Chriſtian Brethren whom God has ſanctified, preſerved from Deſtruction, and called to the Profeſſion of the Chriſtian Faith; wiſhes, That you may abound with a large Share of the Divine Bounty, and, That Peace and Love may increaſe among you.

*My Beloved Chriſtians,*

Since my Office obliges me ſometimes to write to you concerning the Affairs of our common Chriſtianity, I think it neceſſary at this time to inculcate one Duty with particular Earneſtneſs; and that is, That you zealouſly defend the Orthodox Faith, which was delivered by our bleſſed Saviour, when he was upon Earth, to the Apoſtles. II. For at this time there is a particular neceſſity for your ſo doing, ſeveral falſe Teachers having inſinuated themſelves into the Church by indirect Methods, God Almighty as a Puniſhment for their Sins, ſuffering them to fall into this Wickedneſs; Men of ill Principles and as bad Manners, who turn the Doctrine of the Goſpel into a Syſtem of Laſciviouſneſs; who make Dæmons to be Governors of the World in ſtead of God Almighty, and making our Bleſſed Saviour to be only an airy Phantaſm when he was upon Earth, and to have ſuffered only in appearance. Now, becauſe you ſhould take care how you copy from the Actions of ſuch Men, I will lay before you ſome particular Inſtances of God's Vengeance on ſuch Perſons, which being in Scripture, you know before hand; but however I will repeat them to you to refreſh your Memories. You know, that the Jews were God's Favourite People, he delivering them from their *Ægyptian* Slavery by unheard-of Miracles: and yet when they lapſed into Diſobedience and Infidelity, he deſtroy'd many of them ſeveral

knew this, how that the Lord having ſaved the People out of the land of Egypt, afterward deſtroyed them that believed not. III. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the Vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

## *The* GOSPEL. S. JOH. XV. 17.

I. THeſe things I command you, that ye love one another. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. II. Remember the word that I ſaid unto you, The ſervant is not greater than the Lord: if they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my Names ſake, becauſe they know not him that ſent me. III. If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen, and hated both me and my Father. But this cometh to paſs that the word might be fulfilled that is written in their law, They hated me without a cauſe. IV. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

ways, as by Serpents and Plagues. III. There were Angels of ſome of the higheſt Orders, to whom God vouchſafed the Honour of being Attendants about his Throne; and yet when they warped from their original Goodneſs, turning Rebels to their Creator, and making a Defection from his Government; God, as Puniſhment for their Wickedneſs, confined them to the Darker Regions of the World, by an inevitable Law, until the time of the General Judgment. In like manner *Sodom* and *Gomorra*, with the neighbouring Towns, *Adama* and *Zeboim*, were once flouriſhing Places, but by abandoning themſelves to Whoredom and unnatural Luſts, were made a dreadful Example of by God, by being burnt with Fire from Heaven, which was not to be extinguiſhed. IV. Theſe Men I ſpeak of, are ſuch impure Perſons, that their very Sleep is polluted; that Government, which all good Men revere as God's Authority, they deſpiſe; reviling thoſe Perſons in the higheſt Stations, whom they ought to ſpeak of with the greateſt Reſpect.

### *PARAPHRASE on the GOSPEL.* S. Joh. XV. 17.

I. You muſt always remember this peculiar Command of mine, which I take all Occaſions to inculcate, *To love one Another*. Nor muſt you be diſcourag'd, if the wicked People of this World calumniate and perſecute you, and do all ill Offices and Miſchief to you; for this is but juſt the ſame Treatment which I have found from them, and you muſt not think it hard to ſhare your Maſter's Fortune. Nay, the ill Treatment which the World gives you, ought rather to afford you matter of Comfort and Joy, that you are not Children of this World, who have generally a great Share of Proſperity in it, and not ſubject to thoſe Misfortunes that God's pious Servants for the moſt part are; but are Children of God, whom he has ſelected above all the reſt of the World, to crown them with an extraordinary ſhare of Happineſs in Heaven, after your Sufferings in this Life. II. You may remember what I have formerly remarked to you, That the Servant muſt not think to fare better than his Maſter, and that you muſt expect to go thro' a Courſe of Sufferings, as I have done before you; Since the wicked Men of this World have perſecuted me, and given me ſo much ill Treatment; I forewarn you, that they will do the ſame to you: And if they obſtinately held out againſt the Force of my Preaching, you muſt not expect that they will be over-forward in hearkening to you. Theſe Sufferings you muſt expect to undergo for the ſake of my Goſpel, which you are to promulgate to the World. But theſe Misfortunes the Hardneſs of Men's Hearts neceſſitates you to bear, they being under ſo incurable an Averſion, by reaſon of the Meanneſs of my Condition, to believe, that God has ſent me into the World for theſe Great Ends. III. Indeed, if I had not declared to the World upon what Errand I came, and had not confirmed the Powers by which I act, by unexceptionable Credentials, Unbelievers might have ſome Excuſe for their Incredulity; but now they have no manner of Pretence for their Unbelief. He that now holds out againſt the Evidence of the Goſpel-Truth, maliciouſly oppoſes himſelf to Almighty God my Father, who has ſo evidently declared himſelf in favour of the Doctrine which I have taught. So that That Paſſage of the Pſalmiſt, *They hated me without a Cauſe*, Pſal. 35. 19. is literally verified in me: Men have maliciouſly oppoſed and perſecuted me, whereas they ought in all reaſon to have reſpected and loved me. IV. But when the Holy Ghoſt, that Paraclete or Comforter whom I have formerly ſpoken to you of; that Holy Spirit whom I ſhall ſend from the Father, and by an ineffible way of Proceſſion goeth out from him; This Holy Spirit, I ſay, ſhall afford new and unexceptionable Teſtimony concerning the Truth of my Miſſion; and by the Gift of Tongues, and other miraculous Powers, which he ſhall veſt you with, you ſhall be appointed proper Witneſſes and Preachers of what you have heard me teach; I having for this end, all the time of my Preaching the Goſpel, aſſociated with you.

All

# (1) ALL ** SAINTS Day.

## The COLLECT.

O Almighty God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical Body of thy Son Chriſt our Lord; Grant us grace ſo to follow † thy bleſſed Saints in all vertuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. *Amen.*

## For the EPISTLE. Rev. VII. 2.

I. AND I ſaw another angel aſcending from the eaſt, having the ſeal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads.
II. And I heard the number of them which were ſealed; and there were ſealed an hundred and forty and four thouſand, of all the tribes of the children of Iſrael.

Of the tribe of Juda were ſealed twelve thouſand.
Of the tribe of Reuben were ſealed twelve thouſand.
Of the tribe of Gad were ſealed twelve thouſand.
Of the tribe of Aſer were ſealed twelve thouſand.
Of the tribe of Nephthalim were ſealed twelve thouſand.
Of the tribe of Manaſſes were ſealed twelve thouſand.
Of the tribe of Simeon were ſealed twelve thouſand.
Of the tribe of Levi were ſealed twelve thouſand.
Of the tribe of Iſachar were ſealed twelve thouſand.
Of the tribe of Zabulon were ſealed twelve thouſand.
Of the tribe of Joſeph were ſealed twelve thouſand.
Of the tribe of Benjamin were ſealed twelve thouſand.

III. After this I beheld, and lo, a great multitude which no man could number, of all nations, and kinreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and

*VARIOUS READINGS.*

** Proper Leſſons at Mattens.
The Firſt Leſſon, *Sapi.* 3. unto, *Bleſſed rather it the*, &c.
The Second Leſſon, *Heb.* 11. unto, *If ye endure.*

Introit.

O ſing unto the Lord a new ſong, *&c.* Pſal. 118.
Glory be to the Father, *&c.*
As it was in the beginning, *&c.* 1 B. *Edw.* VI.

† thy holy Saints.

*NOTE.*

(1) *All Saints.*] The Feaſt of *All Saints* is not of very great Antiquity in the Church. About the Year of our Lord 610, the Heathen *Pantheon*, or Temple dedicated to all the Gods, at the Deſire of *Boniface* IV. Biſhop of *Rome*, was taken from the Heathen by *Phocas* the Emperor, and dedicated to the Honour of *All Martyrs*. Hence came the Original of *All Saints*, which was then celebrated upon the firſt of *May*. Afterwards by an Order of *Gregory* IV. it was removed to the firſt of *November*, *A. D.* 834. as it has ſtood ever ſince. Our Reformers having laid aſide the Celebration of a great many Martyrs-days, which had grown too numerous and cumberſome to the Church, thought fit to retain this Day, wherein, by a general Commemoration, our Church gives God Thanks for them all.

*PARAPHRASE on the COLLECT for* All Saints Day.

O Almighty God, who haſt *knit together* all Chriſt's Myſtical Body the Church, (who *according to the Faith are God's Elect*, Tit. 1. 1.) *by Bands and Joints with Chriſt the Head*, Col. 2. 19. Grant us thy Grace, that we, following the Examples of thy bleſſed Saints, in the Exerciſe of all Chriſtian Vertues in this World, may attain to the unſpeakable Joys of the other, *which Eye hath not ſeen, nor Ear hath heard, and which God hath prepared for them that love him*, 1 Cor. 2. 9. *Amen.*

*PARAPHRASE on the EPISTLE.* Revel. VII. 2.

I. I then ſaw another Angel flying from the Eaſtern Part of Heaven, bearing the Seal of God as the Enſign of his high Authority; and he called out with a ſtrong Voice unto the other four Angels, who had a Commiſſion to deſtroy the Earth, that they ſhould forbear to execute their Commiſſion, till ſuch time as he had ſet God's Seal in the Foreheads of his elect Servants, that they may be known to belong to God; as Servants were wont to be mark'd by the Name of their Maſter. II. And then I learnt the Number of thoſe who were thus ſealed, they being of all the Tribes of *Iſrael forty and four thouſand*; twelve thouſand of *Judah*, twelve thouſand of *Reuben*, and ſo the ſame Number of all the reſt. III. After this I ſaw a prodigious number of Perſons, which no one could reckon, of all Nations and Countries who ſtood before the Throne of God and Chriſt, paying their Adoration, and ſhouting *Hoſannahs* to God the Father, and our bleſſed Saviour

and unto the Lamb. IV. And all the angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God, ſaying, Amen; Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

## *The GOSPEL.* S. MATTH. V. 1.

I. JEſus ſeeing the multitudes, went up into a mountain; and when he was ſet, his diſciples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven. II. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. III. Bleſſed are the peacemakers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. IV. Rejoyce and be exceeding glad; for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

Saviour. IV. And I ſaw likewiſe Crouds of Angels ſtanding about the Throne, and about the Elders, and the four Animals before deſcribed; who afterwards fell proſtrate before the Throne, as a Poſture of the profoundeſt Adoration, and with united Voices, aſcribed unto their gracious God the moſt exalted Degrees of Happineſs, Wiſdom, and Glory; and to be thanked, praiſed, and magnified for ever and ever. *Amen.*

### *PARAPHRASE on the GOSPEL.* S. Matth. V. 1.

I Our Saviour having for ſome time preached the Goſpel, and gain'd a conſiderable number of Followers, who came after him wherever he went; he being now in the higher part of the Country about *Capernaum*, came to a Hill-ſide there, that he might ſpeak with more Advantage to the People, and ſitting down with his Diſciples about him, he began a moſt admirable Diſcourſe, containing the chief Points of Chriſtian Doctrine, which was to this purpoſe. Happineſs is a Thing which all Men, tho' they take different Ways to attain it, are naturally inclined to purſue; and therefore I ſhall inform you what will make you truly happy or bleſſed. Indeed many Men think, that Greatneſs of Soul, as they call it, (that is, a proud, haughty, and domineering Temper, which deſpiſes all about them, and is continually aſpiring to Honour and Preferment) is a great Ingredient of Happineſs; But I tell you, that That Poverty of Spirit which they deſpiſe, an humble and lowly Deportment, and a Contentedneſs with the Condition God has placed Men in, will make them more truly happy, than this other haughty Diſpoſition; for this Temper qualifies them for Heaven, where they ſhall have a Kingdom allotted them, more glorious than any Honour which their Ambition could court in this World.

II. Some Men think, that Happineſs conſiſts in a Life of Jollity and Pleaſure, and a freedom from all croſs Accidents and Misfortunes: But I tell you, That afflicted Piety, however it may want its Reward in this World, ſhall be amply recompenſed by the Joys of the other.

Some think to purſue Happineſs by a factious and turbulent Spirit; and to attain Honours and Riches by joining in the heady Enterprizes, and oftentimes wicked Deſigns of a Party: But I muſt let you know, that Modeſty and Meekneſs, and a quiet way of Living, under the Direction of Governors, makes a Man much more happy, even in this World, as affording them much more inward Quiet and outward Security.

Importunate Deſires, and eager Purſuits after the Good things of this World, will not lead Men to Happineſs: They will much ſooner arrive at it by an impatient Suit after God's Favour, by earneſt Addreſſes in conſtant and devout Prayer for his Grace, by an unwearied Reſolution to the utmoſt of our Power to perform his Will; and a longing to partake of the heavenly Happineſs; for ſuch good Perſons, in God's due time, ſhall have their Appetites gratified to the full; which is more than Men, who are craving for the Satisfactions of this World, can ever pretend to.

Tho' Miſers think, that Happineſs is to be attained by Grippingneſs and Hard-heartedneſs to the Poor, or any other unrighteous Methods, which will ſerve to raiſe a great Eſtate: Yet Charity and Liberality to the Poor will much more contribute to a Man's true Happineſs; for his Vertue God Almighty ſhall reward, by ſhewing Mercy to them when they want it.

Tho' many think to find Happineſs by the Gratification of their Luſts, and indulging themſelves in brutiſh Pleaſures: Yet ſome time or other they will find themſelves miſerably miſtaken in their Hopes. Whereas Temperance, and Chaſtity, in Thoughts, Words, and Actions, qualify Men for the heavenly State, where they ſhall enjoy pure and unmixed Joys for ever.

III. Many Men ſeek their Happineſs among Quarrels, and Diſputes, and Controverſies in Religion, as the Phariſees do: But it is rather to be attained in compoſing Differences, in reconciling Animoſities, and putting an end to Diſputes; For this entitles Men to be properly called the Children of God, who is ſtiled the God of Peace.

Some think Happineſs is to be attained by unlawful Compliances with the Religion of the Government, whatever it be, as the Sadducees do: But I tell you, that Happineſs is ſooner to be attained by ſuffering for the ſake of a good Conſcience and the true Religion; for God ſhall reward ſuch Pious Sufferers with a Kingdom in another World, in which the Martyrs Crown ſhall be of all others the moſt glorious. IV. And this will be the Caſe of many of you here preſent, who by embracing my Religion, ſhall be expoſed to Perſecutions and Calumnies: But you have reaſon to rejoice for your great Sufferings in this Cauſe, ſince God will amply reward you for them in another World. And you have had former Examples of this; for many of your great Predeceſſors the Prophets, who are now glorious Saints in Heaven, have been treated with the ſevereſt Perſecution and Cruelty, in diſcharge of the great Duties which God enjoined them to go through

OF THE

# COLLECTS

IN THE

Sacramentary of *GREGORY the Great*,

Uſed in the

# LITURGY

OF THE

# Church of ENGLAND.

*GReat Clamours have been raiſed againſt our Common-Prayer-Book, and particularly the Collects, by the Adverſaries thereof, upon account (as they give out) that it was taken out of the Maſs-Book. But if this were true, as they pretend, it were no good Objection, as to the unexceptionable Parts of the* Roman *Service. For certainly, Popery, bad as it is, did, in the worſt Times thereof, retain ſomething of genuine Antiquity; and which ought not entirely to be abandoned, barely for the* Roman *Church's uſing it, even in its moſt corrupted State. For if this Reaſon held, we muſt lay aſide the Creed, the Lord's Prayer, the Pſalms, the Goſpels, and the Apoſtolical Epiſtles; which no Man, in his ſober Senſes, will allow to be a juſt Reaſon for ſo doing. Nor is the Caſe of the Collects much different. For ſuppoſe, that moſt of the Collects are found in the Maſs-Book; the Compilers of that Book might make ſome good Prayers, tho' they made a great many bad ones. But after all, the Compilers of that Book did not make thoſe Collects, which we have received into our Liturgy. We have undoubted Authority, that they were compoſed ſeveral hundred Years before the preſent Maſs-book had a being. For, to ſet the riſe of them at the lateſt Date, they are at leaſt eleven hundred Years old; they being placed in the Office by S.* Gregory the Great, *when he was Biſhop of* Rome, *about the Year of Chriſt* 590. *And for this, we have the undoubted Teſtimony of* Walafridus Strabo, *who lived in the beginning of the Ninth Century.* Gregorius ſupradictus in diſpoſitione Officiorum anni —— *And again,* Gregorius junior ſtatuit eam Miſſis & Orationibus eſſe ſolennem, *&* *undequaq; colligens* ejuſdem diei *augmentavit* Officia. Wal. Strab. de reb. Eccl. cap. 20. *Where it muſt be obſerv'd, that he does not ſay he made the Offices, but* collected *and* augmented *them. And a little after in the ſame Book, he writes,* Ideoq; credimus Conciliis Carthaginenſi & Milevitano ſtatutum, ut Preces & Orationes, niſi probatæ fuiſſent, niſi probatæ fuiſſent in Concilio, non dicerentur. Nam & ipſe Gelaſius Papa in Ordinatione LI, tam a ſe quam ab aliis compoſitas Preces dicitur Ordinaſſe. Et Galliarum Eccleſiæ ſuis orationibus utebantur, quæ & adhuc a multis habentur. Et quia a tam incertis authoribus, multa videbantur incerta, curavit *Beatus Gregorius* rationabilia quæq; coadunare, & ſecluſis his quæ nimia & inconcinua videbantur, compoſuit *Librum qui dicitur Sacramentorum,* ſicut ex titulo ejus manifeſtiſſimè declaratur. *The ſame is confirm'd by* Radulphus Tungrenſis, Alias quoq; Orationes niſi *antiquas & Gregorianas* difficillime admittunt, utpotè quas in antiquioribus, in emendatioribus Sacramentariis maxime inveniunt. Rad. Tungr. Prop. 23. ex Micrologo. *But to render this matter more unqueſtionable,* Gregory *himſelf ſpeaks of this Performance, and his Alterations made in the* Roman *Liturgy, in his Epiſtle to* John, *Biſhop of* Syracuſe: *Wherein he tells him, That ſome Perſons of his Acquaintance had taken Offence at theſe Alterations:* Quod aliqui amici ejus, vel Græci, vel Latini, neſcio, quaſi ſub zelo ſanctæ Romanæ Eccleſiæ de meis *diſpoſitionibus* murmurarent: *That however, he had done no more than the* Greeks *had done in their Liturgies, altering ſome old Prayers and making ſome new ones:* In quo Græcorum conſuetudinem ſecuti ſumus, qui aut veteres noſtras reparavimus, aut novas & utiles conſtituimus. S. Greg. Reg. Epiſt. Ep. LXIV. *So that it does from hence clearly appear, that many of theſe Collects were much older than S.* Gregory's *Time; he being but the Compilator, or Gatherer of them from the older Liturgies, and not the Compoſer.*

*Therefore I have thought it worth my Labour, to draw out of* Gregory's *Sacramentary, thoſe Collects that are uſed in our Church, which are almoſt all the Collects for the ſeveral Sundays, and the principal Feſtivals of the Year: Thoſe upon the Feaſts of the Apoſtles, which are of later Inſtitution; being taken from the Office of* Sarum, *which was drawn up by an ancient Biſhop of our Church.*

*Chriſtmas-Day.*

COncede nobis, omnipotens Deus, ut natus hodie ſalvator mundi, ſicut *divinæ nobis generationis eſt auctor*, ita et immortalitatis ſit ipſe largitor, *qui tecum vivit & regnat.*

OMnipotens ſempiterne Deus, qui hunc diem per incarnationem Verbi tui, *& partum Beatæ Mariæ Virginis* conſecraſti, da populis tuis in hac celebritate conſortium, ut qui *tua gratia ſunt redempti tua, ſint adoptione ſecuri, Per eundem Dominum noſtrum.* Greg. Sacr. viii. Cal. Jan. in die Nat. Dom.

*St.* Stephen's *Day.*

DA nobis, quæſumus, imitari quod colimus, ut diſcamus & inimicos diligere, qui ejus natalitia celebramus, qui novit etiam pro perſecutoribus exorare Dom.

*St.* John's *Day.*

ECcleſiam tuam, Domine, Benignus illuſtra, ut Beati Johannis Evangeliſtæ illuminata doctrinis, ad dona perveniat ſempiterna, Per, *&c.* Greg. Sacr. vi. Cal. Jan. Nat. S. Joh. Evang.

*Innocents Day.*

DEus cujus hodierna die præconium innocentes Martyres, non loquendo ſed moriendo confeſſi ſunt, omnia in nobis vitiorum mala mortifica, quam ut fidem tuam, lingua noſtra loquitur, etiam moribus vita fateatur, Per, *&c.* Greg. Sacr. v. Cal. Jan. Natal. Inn.

*Epiphany.*

DEus qui hodierna die Unigenitum tuum gentibus ſtella duce revelaſti, concede propitius, ut qui jam Te ex fide cognovimus, uſq; ad contemplandam ſpeciem tuæ celſitudinis perducamur, Per eundem. Greg. Sacr. viii. Id. Jan. in Epiph. Dom.

*First Sunday after Epiphany.*

VOtiva quæſumus Domine, ſupplicantis populi cæleſti pietate perſequere, ut et quæ agenda ſunt videant, & ad implenda quæ viderint convaleſcant, Per, *&c.* Greg. Sacr. Dom. 1 poſt Theoph.

*Second Sunday after Epiphany.*

OMnipotens ſempiterne Deus, qui cœleſtia ſimul & terrena moderaris, ſupplicationes Populi tui clementer exaudi, & pacem tuam noſtris concede temporibus, Per, *&c.* Gr. Sacr. Dom. 2 poſt Theoph.

*Third Sunday after Epiphany.*

OMnipotens ſempiterne Deus, infirmitatem noſtram propitius reſpice, atq; ad protegendum nos dexteram Majeſtatis Tuæ extende, Per, *&c.* Greg. Sacr. Dom. 3 poſt Theoph.

*Fourth Sunday after Epiphany.*

DEus qui nos in tantis periculis conſtitutos pro humanâ ſcis fragilitate non poſſe ſubſiſtere, da nobis ſalutem mentis & corporis, ut ea quæ pro peccatis noſtris patimur, te adjuvante vincamus, Per, *&c.* Greg. Sacr. Dom. 4 poſt Theoph.

*Fifth Sunday after Epiphany.*

FAmiliam tuam quæſumus, Domine, continuâ pietate cuſtodi, ut quæ in ſolâ ſpe gratiæ cœleſtis innititur, tua ſemper protectione muniatur, Per Dominum, *&c.* Greg. Sacr. Dom. § poſt Theoph.

*Septuageſima Sunday.*

PReces Populi Tui, quæſumus Domine, clementer exaudi, ut qui juſtè pro peccatis noſtris affligimur, pro Tui nominis gloria miſericorditer liberemur, Per Dominum, *&c.* Greg. Sacr. in Septuag.

*Sexageſima Sunday.*

DEus qui conſpicis, quia ex nulla noſtra actione confidimus, concede propitius, ut contra adverſa omnia Doctoris gentium protectione muniamur, Per, *&c.* Greg. Sacr. in Dom. Sexag.

*Quinquageſima Sunday.*

PReces noſtras, quæſumus, Domine clementer exaudi, atq; a Peccatorum vinculis abſolutos ab omni nos adverſitate cuſtodi, Per, *&c.* Greg. Sacr. in Dom. in Quinquageſ.

*Second Sunday in Lent.*

DEus qui conſpicis omni nos virtute deſtitui, interius exteriuſq; cuſtodi, ut & ab omnibus adverſitatibus muniamur in corpore, & a pravis cogitationibus mundemur in mente, Per Dominum, *&c.* Greg. Sacr. Hebd. 2 in Quadrag. Fer. 1.

*Third Sunday in Lent.*

QUæſumus, omnipotens Deus, vota humilium reſpice, atq; ad defenſionem noſtram dexteram Tuæ Majeſtatis extende, Per Dominum, *&c.* Greg. Sacr. Hebd. 3 in Quadrag. Fer. 1.

*Fourth Sunday in Lent.*

COncede quæſumus, omnipotens Deus, ut qui ex merito noſtræ actionis affligimur, Tuæ gratiæ conſolatione reſpiremur, Per Dominum noſtrum, *&c.* Greg. Sacr. Hebd. 3 in Quadr. Fer. 4.

*Fifth Sunday in Lent.*

QUæſumus, omnipotens Deus, familiam Tuam propitius reſpice, ut te largiente regatur in corpore, & te ſervante cuſtodiatur in mente, Per Dominum, *&c.* Greg. Sacr. Dom. de Paſſ. Dom.

*Sunday next before Eaſter.*

OMnipotens ſempiterne Deus, qui humano generi ad imitandum humilitatis exemplum ſervatorem noſtrum carnem ſumere, & crucem ſubire feciſti: concede propitius, ut & patientiæ ipſius habere documenta, & Reſurrectionis conſortia mereamur, Per eundem, *&c.* Greg. Sacr. Dom. in Ram. Palmar.

*Good Friday.*

*First Collect.*

REminiſcere miſerationum tuarum, Domine, & famulos tuos eterna protectione ſanctifica, pro quibus Jeſus Chriſtus Filius Tuus per ſuum cruorem nobis inſtituit Paſcale Myſterium. Greg. Sacr. Fer. 2 poſt Palm.

*Second*

*Second Collect.*

OREmus, ſempiterne Deus, cujus Spiritu totum Corpus Eccleſiæ ſanctificatur & regitur, exaudi nos pro univerſis Ordinibus ſupplicantes, ut gratiæ tuæ munere ab omnibus Tibi gradibus fideliter ſerviatur, Per eundem Dominum, *&c.* Greg. Sacr. Fer. 4 poſt Palm.

*Third Collect.*

OREmus & pro Hæreticis atq; Schiſmaticis, ut Deus & Dominus noſter eruat eos ab erroribus univerſis, & ad ſanctam matrem Eccleſiam Catholicam atq; Apoſtolicam revocare dignetur.

OREmus & pro perfidis Judæis, ut Deus & Dominus noſter auferat velamen de cordibus eorum, ut & ipſi agnoſcant Jeſum Chriſtum Dominum noſtrum. Greg. Sacr. Fer. 4 poſt Palm.

*Eaſter-Day.*

DEus qui hodierna die per Unigenitum Tuum æternitatis nobis oſtium, devictâ morte reſerafti, vota noſtra quæ præveniendo aſpiras, etiam adjuvando proſequere, Per eundem, *&c.* Greg. Sacr. in die S. Paſch.

*Aſcenſion-Day.*

COncede, quæſumus, omnipotens Deus, ut qui hodierna die Unigenitum Tuum, Redemptorem noſtrum, ad Cœlos aſcendiſſe credimus, ipſi quoque mente in cœleſtibus habitemus, Per eundem, *&c.*

*Whitſunday.*

DEus qui hodiernâ die corda fidelium ſancti Spiritûs illuſtratione docuiſti, da nobis in eodem Spiritu recta ſapere, & de ejus ſemper conſolatione gaudere, Per, *&c.*

*Firſt Sunday after Trinity.*

DEus in te ſperantium fortitudo, adeſto propitius invocationibus noſtris; & quia ſine te nihil poteſt mortalis infirmitas, præſta auxilium gratiæ, ut in exequendis mandatis, & voluntate tibi & actione placeamus, Per, *&c.* Greg. Sacr. Hebd. 2 Pentec.

*Second Sunday after Trinity.*

SAncti nominis tui, Domine, timorem pariter & amorem fac nos habere perpetuum, quia nunquam tua gubernatione deſtituis, quos ſoliditate tuæ dilectionis inſtituis, Per Dominum, *&c.* Greg. Sacr. Dom. 3. poſt Pentec.

*Third Sunday after Trinity.*

DEprecationem noſtram, quæſumus Domine, benignus exaudi, & quibus ſupplicandi præſtas effectum, tribue defenſionis auxilium, Per eundem, *&c.* Greg. Sacr. Hebd. 4 poſt Pentec.

*Fourth Sunday after Trinity.*

PRotector in te ſperantium Deus, ſine quo nihil eſt validum, nihil ſanctum, multiplica ſuper nos miſericordiam tuam, ut Te rectore, Te duce, ſic tranſeamus per bona temporalia, ut non amittamus æterna, Per Dominum noſtrum, *&c.* Greg. Sacr. Dom. 5 poſt Pentec.

*Fifth Sunday after Trinity.*

DA nobis, quæſumus Domine, ut & mundi curſus pacifico nobis tuo ordine dirigatur, & Eccleſia tua tranquilla devotione lætetur, Per Dominum, *&c.* Greg. Sacr. Hebd. 6 poſt Pentec.

*Sixth Sunday after Trinity.*

DEus, qui diligentibus Te bona inviſibilia præparaſti, infunde cordibus noſtris tui amoris affectum, ut Te in omnibus & ſuper omnia diligentes, promiſſiones Tuas, quæ omne deſiderium ſuperant conſequamur, Per, *&c.* Greg. Sacr. Dom. 7 poſt Pentecoſten.

*Seventh Sunday after Trinity.*

DEus virtutum, cujus eſt totum quod eſt optimum, inſere pectoribus noſtris amorem tui nominis; & præſta in nobis religionis augmentum, ut quæ ſunt bona nutrias, ac pietatis ſtudio, quæ ſunt nutrita cuſtodias, Per, *&c.* Greg. Sacr. Hebd. 8 poſt Pentecoſten.

*Eighth Sunday after Trin.*

DEus cujus providentia in ſui diſpoſitione non fallitur, Te ſupplices oramus, ut noxia cuncta ſubmoveas, & omnia nobis profutura concedas, Per, *&c.* Greg. Sacr. Dom. 9 poſt Pentec.

*Ninth Sunday after Trinity.*

LArgire nobis, Domine, quæſumus, ſemper ſpiritum cogitandi quæ recta ſunt, propitius & agendi, ut qui ſine te eſſe non poſſumus, ſecundum te vivere valeamus, Per, *&c.* Greg. Sacr. Dom. 10 poſt Pentecoſten.

*Eleventh Sunday after Trinity.*

DEus qui omnipotentiam tuam parcendo maxime & miſerando manifeſtas, multiplica ſuper nos miſericordiam tuam, ut ad tua promiſſa currentes, cœleſtium bonorum facias eſſe conſortes, Per Dominum noſtrum, *&c.* Greg. Sacr. Hebd. 12 poſt Pent.

*Twelfth Sunday after Trinity.*

OMnipotens Sempiterne Deus, qui abundantia pietatis tuæ, & merita ſupplicum excedis & vota, effunde ſupra nos miſericordiam tuam, ut dimittas quæ conſcientia metuit, & adjicias quod oratio non præſumit, Per, *&c.* Greg. Sacr. Dom. 13 poſt Pentecoſten.

*Thirteenth Sunday after Trinity.*

OMnipotens & miſericors Deus, de cujus munere venit, ut Tibi a fidelibus tuis digne & laudabiliter ſerviatur; tribue quæſumus, ut ad promiſſiones tuas ſine offenſione curramus, Per, *&c.* Greg. Sacr. Hebd. 14 poſt Pent. Coll. ſuper populum.

*Fourteenth Sunday after Trinity.*

OMnipotens & ſempiterne Deus, da nobis fidei ſpei & charitatis augmentum; & ut mereamur aſſequi quod promittis, fac nos amare quod præcipis, Per, *&c.* Greg. Sacr. Hebd. 15 poſt Pentec.

*Fifteenth*

*Fifteenth Sunday after Trinity.*

CUſtodi, Domine, Eccleſiam tuam propitiatione perpetuâ: & quia ſine Te labitur humana mortalitas, tuis ſemper auxiliis & abſtrahatur a noxiis, & ad ſalutaria dirigatur, Per, *&c.* Greg. Sacr. Hebd. 16 poſt Pentec.

*Sixteenth Sunday after Trinity.*

ECcleſiam tuam, Domine, miſeratio continua mundet & muniat; & quia ſine te non poteſt ſalva conſiſtere, tuo ſemper munere gubernetur, Per Dominum, *&c.* Greg. Sacr. Dom. 17 poſt Pentec.

*Eighteenth Sunday after Trinity.*

DA, quæſumus, Domine, populo Tuo diabolica vitare contagia, & te ſolum, Dominum, puro corde ſectari, Per, *&c.* Greg. Sacram. Domin. 21 poſt Pentecoſten.

*Nineteenth Sunday after Trinity.*

DIrigat corda noſtra, Domine, quæſumus, tuæ miſerationis operatio, quia Tibi ſine Te placere non poſſumus, Per Dominum, *&c.* Greg. Sacr. Hebd. 22 poſt Pentecoſten.

*Twentieth Sunday after Trinity.*

OMnipotens & miſericors Deus, univerſa nobis adverſantia propitiatus exclude, ut mente & corpore pariter expediti, quæ tua ſunt liberis mentibus exſequamur, Per Dominum, *&c.* Greg. Sacr. Hebd. 23 poſt Pentecoſten.

*Twenty-firſt Sunday after Trinity.*

LArgire, quæſumus, Domine, fidelibus tuis indulgentiam & pacem, ut pariter ab omnibus mundentur offenſis, & ſecura tibi mente deſerviant, Per, *&c.* Greg. Sacr. Hebd. 24 poſt Pentec.

*Twenty-ſecond Sunday after Trinity.*

FAmiliam tuam, quæſumus, Domine, continuâ pietate cuſtodi, ut a cunctis adverſitatibus Te protegente ſit libera, & in bonis actibus Tuo nomini ſit devota, Per eundem Dominum, *&c.* Greg. Sacr. Hebd. 25 poſt Pentec. Coll. ſuper populum.

*Twenty-third Sunday after Trinity.*

DEus refugium noſtrum & virtus, adeſto piis Eccleſiæ tuæ precibus, auctor ipſe pietatis, & præſta, ut quod fideliter petimus, efficaciter conſequamur, Per, *&c.* Greg. Sacr. Hebd. 26 poſt Pentec.

*Twenty-fourth Sunday after Trinity.*

ABſolve, quæſumus, Domine, tuorum delicta populorum, ut a peccatorum noſtrorum nexibus, quæ pro noſtra fragilitate contraximus, tua benignitate liberemur, Per, *&c.* Greg. Sacram. Hebd. 18 poſt Pentecoſten.

*Twenty-fifth Sunday after Trinity.*

EXcita, quæſumus, Domine, tuorum fidelium voluntates, ut divini operis fructum propenſius exſequentes, pietatis tuæ remedia majora percipiant, Per Dominum, *&c.* Greg. Sacram. Hebd. 27 poſt Pentecoſten.

THE

# The Order for the Adminiſtration of the (a) Lord's Supper, or Holy Communion.

¶ *So many as intend to be partakers of the Holy Communion* (b) *ſhall ſignifie their Names to the Curate, at leaſt ſome time the day before.*

¶ * *And if any of thoſe be an open and* (c) *notorious evil liver, or have done any wrong to his Neighbours by word or deed, ſo that the Congregation be thereby offended;*

### VARIOUS READINGS.

* This Rubrick in the Old Common-Prayer-Book was worded thus: *And if any of thoſe be an open and notorious evil-liver, ſo that the Congregation by him is offended, or have done any wrong to his Neighbours by word or deed, the Curate having knowledge thereof, ſhall call him, and adverriſe him in any wiſe not to preſume to come to the Lord's Table, until he have openly declar'd himſelf to have truly repented and amended his former naughty Life, that the Congregation may thereby be ſatisfied, which afore were offended; and that he have recompenſed the Parties whom he hath done wrong unto, or, at the leaſt, declare himſelf be in full purpoſe ſo to do, aſſoon as he conveniently may.*

### NOTES.

(a) *Lord's-Supper, or Holy-Communion.*] Of the many Compellations given to this Sacrament in former Ages, our Church has very wiſely thought fit to retain theſe two in her Publick Service, as thoſe which are moſt Ancient and Scriptural. For it was called beſides, Μυστήριον, *The Myſtery*; Εὐχαριστία, *The returning of Thanks for the Bleſſings of our Saviour's Merits*; and for the ſame Reaſon likewiſe Εὐλογία; Σύναξις, *The Meeting together*; *The Lord's Table*; the Ἁγίας Τραπέζης, *&c.*

As for the Name *Lord's-Supper* (which Name the Papiſts cannot endure to have this Sacrament call'd by, becauſe it deſtroys their Notion of a Sacrifice, and their Uſe of Private Maſs,) we find this Compellation given to it, as the proper Name belonging to it in the Apoſtle's Time, by St. *Paul* himſelf: *When ye come together into one place this is not to eat THE LORD'S SUPPER*, 1 Cor. 11. 20. And beſides, this Name is frequently given it by Ancient Writers: By the Author *De Cœna Domini*, under St. *Cyprian*'s Name; by St. *Chryſ.* Hom. XXVII. in 1 *Cor.* who makes the Δεῖπνον κυριακὸν the Δεσποτικὸν, which all are to partake of: And ſo does *Theodoret* in 1 *Cor.* 11. St. *Auſtin* calls the *Acceptationem Euchariſtiæ*, the *Dominicam Cœnam*. Vid. XVI Exer. Caſaub. in Bar.

So for the Name of the *Communion*, it is plain that this is another Scriptural Compellation of the ſame Holy-Sacrament; *The cup of Bleſſing which we bleſs, is it not the COMMUNION of the blood of Chriſt?* Which Name is given to it, partly becauſe by this we teſtify our Communion with Chriſt our Head, *Damaſc. Orthodox. fid. Lib.* 4. partly, becauſe it unites us together with all our Fellow-Chriſtians; and partly, becauſe all good Chriſtians have a right to partake of it, *Pachym. in Areop. Cap. III. Chryſ. Hom.* XXVII. *in* 1 *Cor.* Hence κοινωνεῖν is the common Word to expreſs the Participation of this Sacrament. St. *Chryſoſtom* ſpeaks of the ἀναξίως κοινωνήσαντων, *of thoſe that receive unworthily.* St. *Baſil* ſays, πλεῖον καθ' ἑβδομάδα κοινωνίαν, *We partake of the Communion four times a Week*, Ep. 239.

(b) *Shall ſignify their Names.*] The reaſon of this Injunction of the Rubrick is, That the Miniſter of the Pariſh may have time to inform himſelf of the Parties who deſign to Receive; ſo that if there be any among them who are not duly qualified to partake of that Sacrament, he may perſwade them to abſtain for ſome time; or, in caſe of their refuſal, repel them. Now in ſeveral Caſes Perſons may be unqualified to partake of this Sacrament, either by the Preſcript of God's Word, or by the Canons of the Church. *Firſt*, A Want, or a Contempt of the Rite of Confirmation unqualifies Perſons to Receive; for the Rubrick of the Common-Prayer, which is confirmed by the Act of Uniformity, ſays, *No one ſhall be admitted to the Holy-Communion, until ſuch time as he be Confirmed, or be ready and deſirous to be Confirmed.* And ſuch the Ancient Church reckon'd under the number of the ἀμύητοι and ἀπίλεγοντες; and to ſuch the Deacon, before the Euchariſt began, was wont to cry out, ἀπέλθετε, πορεύεσθε, *Be gone, Walk out.* The like is enjoined by our Provincial Conſtitutions; *Nullus ad Sacramentum Corporis & Sanguinis Domini admittatur extra Articulum Mortis, niſi fuerit confirmatus, vel niſi à receptione Confirmationis rationabiliter fuerit impeditus. Let no one be admitted to the Sacrament of the Body and Blood of our Lord, unleſs in the Article of Death, unleſs he be Confirmed, or unleſs he have a reaſonable Impediment for his not receiving Confirmation*, Prov. Linw. cap. de ſacr. Unc. And the *Gloſs* ſays, that the only reaſonable Impediment is the want of a Biſhop near the Place. *Secondly*, Perſons Excommunicate, or who are doing Penance by Church-Cenſure, for any notorious Fault, are unqualified to Receive; for ſuch Perſons are ſhut out from the Κοινωνία or Communion, and therefore are called by the Ancients, ἀκοινώνητοι & *Excommunicati.* And to venture upon Receiving the Communion under ſuch Cenſure was look'd upon, by Antiquity, as one of the greateſt Faults which any Perſon could be guilty of. Hence in the Council of *Africa* it is decreed, That any ἀκοινώνητος, *tho' of the Clergy*, if he did under his Cenſure κοινωνίαν τολμήσαι, be ſo bold to come to the Communion, *Let him be adjudged to have pronounced the Sentence of Damnation upon himſelf*, Con. Afr. Can. XXIX. And our own Provincial Conſtitutions enjoin, That he ſhould not partake of the Sacrament at *Eaſter*, which every one is obliged to, *Qui ab Ingreſſu Eccleſiæ arcetur*, by which is underſtood not only Excommunicates, but, as *Lindwood* Gloſſes, thoſe who are under Penance or Church-Cenſure, *Prov. Conſt. Tit. de Pœn. cap. Confeſſ. Thirdly*, Perſons under Frenzy, or thoſe who are Poſſeſſed by an Evil Spirit, are unqualified to partake of the Holy-Communion, *Vid. Linw. Prov.* in the place before-cited; *Dionyſ. Areop. Cap.* 3. Now Perſons who are under the foregoing Unqualifications, may lawfully be refuſed Admiſſion to the Communion by the Miniſter: For the Eccleſiaſtical Law impoſes great Penalties upon the Miniſter who ſhall give them the Communion in ſuch Caſes. *Fourthly*, A Perſon may be unqualified by notorious Wickedneſs, or Flagitiouſneſs of Life. But of this more in the next Note.

(c) *If any of thoſe be a notorious evil liver.*] In the Primitive Times, when Diſcipline was kept up ſtrict, all ſuch Perſons, aſſoon as known, were put under Cenſure; but if before Cenſure they offer'd themſelves at the Communion they were repelled. Τῆς ψυχῆς ἀποθήσομαι πρότερον, *&c.* (ſays St. *Chryſoſtom*) *I will ſooner lay down my Life than I will deliver my Lord's Body unworthily. I will ſooner pour out my own Blood, than deliver the tremendous Blood to one who ought not to receive it*, Hom. 82. in Mat. And we read in Church Hiſtory, That St. *Ambroſe* refuſed the Communion to no leſs a Perſon than the Emperor *Theodoſius* himſelf, after his Commiſſion of a great Crime; for there being a Sedition among the People of *Theſſalonica*, he ordered his Guards to fall upon them, who, in that Heat, cut the Throats of many Thouſands of poor People. Soon after the Emperor coming to St. *Ambroſe*'s Church at *Milan*, the Biſhop met him before the Church's Door, begging of him not to come to that Holy Exerciſe with the Stain of his late bloody Sin unrepented of. Ποίοις γοῦν ὀφθαλμοῖς, &c. *With what Eyes will you behold the Temple of him who is the common Lord of us all? With what Feet will you tread his Holy Place? How will you put out your Hands to receive the Bleſſed Elements, which are yet reeking with Innocent Blood? How will you take the Lord's Body into ſuch Hands? How will you move the Precious Blood to that Mouth which gave out thoſe bloody Orders?* Ἄπιθι οὖν, &c. *Depart therefore, and take heed that you do not encreaſe your firſt Crime by a ſecond; ſubmit yourſelf to the Bond which the Lord of the World has been pleaſed to bind you with: For this Tie is only Medicinal, and what will work your Cure.* This Repulſe the Holy Emperor acquieſced in, and in Tears repented him of the ſad Effects of his haſty Anger, *Vid. Theod. Hiſt. Eccl. Lib. V.* And indeed ſuch ſevere Diſcipline might not be amiſs, whilſt it was grounded only upon Piety and Zeal for God's Honour, as it was in thoſe Devout Times: But afterwards other not ſo warrantable Paſſions, mixed in the Minds of ſome of thoſe who Miniſtred in Holy Things, and ſome Perſons were debarred the Communion out of Pique and Reſentment: Therefore there was an Imperial Injunction prohibiting *all both Biſhops and Presbyters, from ſhutting out any one from the Communion,*

*fended; the Curate having knowledge thereof, ſhall call him and advertiſe him, that in any wiſe he preſume not to come to the Lord's Table, until he hath openly declar'd himſelf to have truly repented and amended his former naughty Life, that the Congregation may thereby be ſatisfied, which before were offended; and that he hath recompenſed the Parties to whom he hath done wrong, or at leaſt declare himſelf to be in full purpoſe ſo to do, aſſoon as he conveniently may.*

¶ *The ſame Order ſhall the Curate uſe with thoſe betwixt whom he perceiveth Malice and Hatred to reign; not ſuffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties ſo at Variance, be content to forgive from the bottom of his Heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended; and the other Party will not be perſwaded to a godly unity, but remain ſtill in his Frowardneſs and Malice: the Miniſter in that caſe ought to admit the Penitent Perſon to the Holy-Communion, and not him that is obſtinate.* † *Provided that every Miniſter ſo repelling any, as is ſpecified in this, or the next precedent Paragraph of this Rubrick, ſhall be obliged to give an account of the ſame to the Ordinary within fourteen Days after at the farthest. And the Ordinary ſhall proceed againſt the offending Perſon according to the Canon.*

¶ *The Table at the Communion-time having a* * *fair (d) white Linen Cloth upon it, ſhall ſtand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be ſaid. And the Prieſt ſtanding at the North ſide of the Table ſhall ſay the Lord's Prayer, with the Collect following, the People kneeling.*

Our

*VARIOUS READINGS.*

† All this Clauſe added in the laſt Review.
But it muſt be obſerved that there was this Rubrick in the firſt Book of *Edw.* VI.

*Upon the day and at the time appointed for the Adminiſtration of the Holy-Communion, the Prieſt that ſhall execute the Holy Miniſtry, ſhall put upon him the Veſture appointed for that Miniſtration, that is to ſay, a White Alb with a Veſtment or Cope. And where there be many Prieſts or Deacons, there ſo many ſhall be ready to help the Prieſt in his Miniſtration as ſhall be requiſite; and ſhall have upon them likewiſe the Veſtures appointed for their Miniſtry, that is to ſay, Albs with Tunicles. Then ſhall the Clerks ſing in Engliſh for the Office or Introite (as they call it) a Pſalm appointed for that Day.*

* *A Carpet and Fair Linen Cloth with other decent Furniture, meet for the high Myſteries there to be Celebrated, ſhall ſtand at the uppermoſt part of the Chancel or Church, where the Presbyter ſtanding at the North-ſide thereof ſhall ſay the Lord's-Prayer, with the Collect following for due Preparation.* S. L.

*Then ſhall he ſay a Pſalm appointed for the Service; which Pſalm ended, the Prieſt ſhall ſay, or elſe the Clerk ſhall ſing,*

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

*Then the Prieſt ſtanding at God's Board ſhall begin,*

Glory be to God on high.

*The Clerk.*

And on Earth peace, Good-will towards Men.
We praiſe thee, we bleſs thee, *&c.*

*Then the Prieſt ſhall turn himſelf to the People and ſay,*

The Lord be with you.

*The Anſwer.*

And with thy Spirit.

*The Prieſt.*

Let us pray.

1 *B. of* Edw. VI.

*NOTES.*

*nion, before juſt Cauſe be ſhewn, that the Holy Canons do give them Power ſo to do,* Nov. 123. Can. 11. And the Canon-Law did not allow a Diſcretionary Power to the Prieſt, to thruſt away every ill Perſon from the Sacrament. *Etiam criminoſus ingerens ſe Communioni non eſt repellendus, ſed potius privatim inducendus, & admonendus ne Communionem recipiat. A vitious Perſon offering himſelf to receive the Communion, is not to be repelled, but is to be carried privately aſide, and to be exhorted not to receive the Communion:* Extr. de Off. Ord. cap. ſi ſacerd. Indeed the later Canoniſts did interpret this only of occult Crimes, and which were not generally known; (*Linw. Prov. de ſacr. Unct.*) allowing only Perſons *notoriouſly guilty*, to be repelled: and of this Opinion were the Compilers of our Rubricks in *Edward* VI. his Times, by their wording the Rubrick, *If any be an open and notorious evil liver*, &c. But, however, they limited this Diſcretionary Power of the Miniſter, obliging him, even in *notorious Crimes*, to *admoniſh* ſuch Perſons firſt to abſtain, and only upon *Obſtinacy* to repel. But, nevertheleſs, this formerly gave occaſion to ſeveral Exceptions and Diſputes; and therefore in the laſt Reviſion of the Common-Prayer Repulſion was not left to the abſolute Power of the Miniſter, but he was obliged to give notice thereof to the Dioceſan, and to take his Advice therein. And ſtill it remains ſo uncertain what is *Notoriety* both in *Preſumption*, *Law*, and *Fact*, that a Miniſter is not out of danger of tranſgreſſing his Rule, if, before Judicial Conviction of a Crime, he goes farther than Admoniſhing any Perſon to abſtain.

It is a Queſtion, what the Law requires as to thoſe who are *ipſo facto* Excommunicate. But the Reſolution of this I leave to Superiors, who underſtand this Matter better than myſelf, to determine.

(*d*) *White Linen Cloth.*] That it was the Practice of the Primitive Church to have the Altar covered with a clean Linen-Cloth, we may learn from ſeveral Paſſages of *Optatus*: *Quis fidelium neſcit in peragendis myſteriis ipſa ligna linteamine cooperiri? What Chriſtian is ignorant that the Wood of the Altar is covered with a Linen-Cloth?* Opt. in Don. Lib. 6. *Exterſiſtis cum Codicibus Pallas, niſi fallor has purificare properâſtis, Laviſtis proculdubio pallas. You cleanſed the Palls or White-Cloths upon the Altars, this I ſuppoſe was to make them more Holy; and I doubt not but that you waſhed the Palls,* ib. This was the *Palla Altaris*, called ſo to diſtinguiſh it from the *Corporis Palla*, or the Cloth thrown over the Conſecrated Bread, *Greg. Sacr. in Ord. Diac.* St. *Jerom* praiſes *Nepotianus* for keeping clean the Linen upon the Altar, *in Ep. ad Neop.* Indeed in latter Times ſome Superſtition mix'd itſelf with this Matter. By the *Roman* Order the Altar was enjoin'd to lie uncover'd, during the latter part of the Paſſion-Week, in remembrance of our Saviour's being ſtripped of his Garment, and being forſaken of his Diſciples, *Amar. Fort. Eccl. Off. Lib. 5. Durand. Rat. Lib.* 1. But this has been wiſely laid aſide by our Church, which has only order'd the decent White-Covering upon it during the time of Celebration.

The

# The COMMUNION.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. Amen.

*The Collect.*

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; Cleanſe the thoughts of our hearts by the inſpiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnifie thy Holy Name, through Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt,* * *turning to the People, rehearſe diſtinctly all the* † *TEN COMMANDMENTS; and the People ſtill kneeling, ſhall after every Commandment ask God Mercy for their tranſgreſſion thereof for the time paſt, and Grace to keep the ſame for the time to come, as followeth.*

*Miniſter.*

I. GOD ſpake theſe words, and ſaid, I am the Lord thy God: Thou ſhalt have none other Gods but me.

People.

*Lord, have mercy upon us, and incline our Hearts to keep this Law.*

*Miniſter.*

II. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down to them, nor worſhip them; for I the Lord thy God am a jealous God, and viſit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and ſhew Mercy unto thouſands in them that love me, and keep my Commandments.

People.

*Lord, have mercy upon us, and incline our Hearts to keep this Law.*

*Miniſter.*

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

People.

*Lord, have mercy upon us, and incline our hearts to keep this Law.*

IV. Re-

*VARIOUS READINGS.*

* The words, *turning to the People*, were not in the Old Common-Prayer, but were taken from the Scotch-Liturgy. This Rubrick in the Old Common-Prayer was worded thus: *Then ſhall the Miniſter rehearſe diſtinctly all the Ten Commandments, and the People kneeling, ſhall, after every Commandment, ask God mercy, for their tranſgreſſion of the ſame, after this ſort.*

† The Ten Commandments, with their Reſponds, were not in the firſt Book of *Edward* VI.

*PARAPHRASE on the Ten Commandments.*

I. Theſe are the Precepts which God Almighty has commanded us, ſaying, *Firſt*, Thou ſhalt have Me for thy God, paying Me all the Duties which are owing to me, as an eternal Creator, and an almighty Governour. *Believing* in me, *Heb.* 11. 6. *Truſting* in me, *Prov.* 3. 5. *Hoping* in me, 1 *Tim.* 1. 1. *Loving* me, 1 *John* 4. 19. *Obeying* me, 1 *John* 5. 3. *Fearing* me, *Pſal.* 111. 10. *Secondly*, Thou ſhalt worſhip no God together with me, or excluſively of me; avoiding *Polytheiſm*, Deut. 6. 14. *Idolatry*, Jer. 5. 19. *Sorcery*, Deut. 18. 10, 11. and *Idolizing of Riches*, Job 31. 24. Col. 3. 5.

People. *O Lord, ſhew thy Mercy to us, in pardoning us for our former Tranſgreſſion of this Commandment; and give us Grace better to obſerve it for the future.*

II. Thou ſhalt not worſhip me after the Pagan-way of Images, *Deut.* 4. 12, 15. either of Celeſtial Bodies, as Sun, Moon, or Stars, *Job* 31. 26. or of the Inhabitants of the Earth, as of Men and Beaſts, *&c. Dan.* 3. 5. or of the Fiſhes in the Water. No manner of Religious Worſhip ſhalt thou pay to them, either by bowing to them, or kneeling, or by ſhewing any other Token of Religious Regard; for I am very jealous of my Honour in this reſpect, aſſuring you, that any that ſhall be guilty of this Fault, I ſhall not only puniſh him in his own Perſon, but in his Family likewiſe for ſeveral Generations. But, *ſecondly*, Thou ſhalt pay me my Worſhip in the way which I ſhall direct, *Deut.* 12. 31. by *Praying* to me, *Luke* 21. 36. by *Praiſing* me, *Deut.* 10. 21. *Acts* 16. 25. by *Hearing* my Holy Word, *Deut.* 4. 10. *Matt.* 4. 18. by *frequenting the publick* Congregations aſſembled for my worſhip, *Pſal.* 22. 22. *Heb.* 10. 25.

People. *O Lord, ſhew thy Mercy to us*, &c.

III. *Firſt*, Thou ſhalt not make uſe of my Name in an Oath, to atteſt a *falſe matter*, Lev. 19. 12. Numb. 30. 2. nor upon any *trivial occaſion*, Matt. 5. 34. James 5. 12. nor ſpeak of my *Attributes*, Pſal. 78. 19. Exod. 5. 2. or my *holy Word* irreverently, 1 *Tim.* 1. 13. nor

*Miniſter.*

**IV.** Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-ſervant, and thy Maid-ſervant, thy Cattle, and the Stranger that is within thy Gates. For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

*Lord, have mercy upon us, and incline our Hearts to keep this Law.*

*Miniſter.*

**V.** Honour thy Father and thy Mother, that thy Days may be long in the Land, which the Lord thy God giveth thee.

People.

*Lord, have mercy upon us, and incline our Hearts to keep this Law.*

*Miniſter.*

**VI.** Thou ſhalt do no Murder.

People.

*Lord, have mercy upon us, and incline our Hearts to keep this Law.*

*Miniſter.*

nor ſhalt thou yet make a Vow, which is an inferior kind of Oath, *raſhly*, Eccl. 5. 2. *inſincerely*, Pſal. 78. 36. nor without ſufficient *Authority*, Numb. 30. 5. nor upon any but a very *weighty occaſion*, Gen. 28. 20. Numb. 30. 14. and when made, thou ſhalt carefully and readily *perform it*, Numb. 30. 2. Acts 5. 4. But contrariwiſe, thou ſhalt honour me, by ſwearing *truly* and *reverently* by my Name, *Deut.* 6. 13. and 10. 12. eſpecially if it be for a charitable Deſign, in *deciding differences*, Gen. 26. 28. Heb. 6. 16. If thou ſhalt, at any time, ſpeak of me, it ſhall be with *reverence*, and an awful admiration of my Being, *Rom.* 9. 5. 2 *Cor.* 11. 31. and if thou Reaſon out of my Revealed Word, it muſt be not out of Wantonneſs, but for *Edification*, Acts 17. 11. Pſal. 119. 172. If thou ſhalt make a Vow upon any good and *laudable account*, Gen. 28. 20. thou ſhalt *perform it conſcientiouſly*, Pſal. 132. 2. Now for a Man to be faulty in any of theſe Particulars, is to commit a great Sin againſt God, for which I will moſt ſeverely puniſh him.

People. *O Lord, ſhew thy Mercy to us*, &c.

IV. Take great care to obſerve religiouſly the Sabbath-day, one Day in the Week, which I have eſpecially ſet aſide for my Worſhip, in remembrance of my Creation of the Univerſe: That Day thou ſhalt keep Holy, by thy own abſtaining, and of all that belongs to thee, from Work and ordinary Calling; not to *buy* or *ſell*, Neh. 13. 15. or carry *Burthens*, Jer. 17. 22. or make *Journeys*, Exod. 16. 29. excepting Works of Neceſſity, as Proviſion of Food, and looking after Cattle, *Mark* 12. 11. fighting for defence of your Country, 1 *Mac.* 2. 41. and Works of *Charity*, as healing the Sick, and aſſiſting Women in their Travel, *Mat.* 12. 7, 12. *Hoſ.* 6. 6. Labour of Miniſters in the Exerciſe of their Calling, *Mat.* 12. 5. and the travelling of People to the Places of Publick Worſhip, 2 *Kings* 4. 23. But the better part of the Sanctification of this Day, does conſiſt in performing the Spiritual Exerciſes, which all devout Perſons ought to ſpend their Time in upon that Day; joining in the *Publick Devotion*, and hearing the *Word preached*, Lev. 23. 2. 1 *Cor.* 16. 2. and *meditating* upon it afterwards at home: In private Devotions with their *Families*, and in a more retir'd one by themſelves in their own *Cloſets*; by *reading* the Holy Scriptures and other good Books; by *viſiting the Poor*, and relieving the *Needy*; and by *making up* unhappy Differences among Neighbours.

People. *O Lord, ſhew thy Mercy to us*, &c.

V. Take care to perform thy Duties as well to thy Political Parent, the Prince, who governs thee; to thy Domeſtick Parent, thy Maſter, who feeds and cloaths thee; to thy Eccleſiaſtical Parent, who inſtructs thee; as to thy natural Father and Mother who begat thee. (1.) If thou art a Subject, thou muſt Honour the Prince whom God has ſet over thee, 1 *Pet.* 2. 17. ſtand in awe of him, and obey him in all things, not forbid by God, and contrary to National Conſtitutions and the Liberties of a Free People, *Rom.* 13. 1. 1 *Pet.* 2. 13. Submit to his Correction and Puniſhment, 1 *Pet.* 2. 19, 20. and aſſiſt him with thy Perſon or thy Money in his juſt Wars, or Maintenance of the Royal Dignity, *Matt.* 22. 17. *Rom.* 13. 6, 7. And on the other ſide, I will require of him to govern thee, according to the Rules of Juſtice and Piety, 1 *Tim.* 2. 2. that he ſhall ſeek thine and all his People's good, *Rom.* 13. 4. (2.) If thou be'ſt a Servant, *Reverence* and Honour thy Maſter, 1 *Tim.* 6. 1. *Fear* to diſpleaſe him, *Mal.* 1. 6. *Obey* his Commands, *Eph.* 6. 5. be *patient* under his Corrections, 1 *Pet.* 2. 18. and be *diligent* in thy Buſineſs, *Col.* 3. 22, 23. ſtudying, in all things, to *pleaſe* him, *Tit.* 2. 9. As on the other ſide, I will require for thy ſake, of thy Maſter, that he ſhould not behave himſelf *peeviſhly* and perverſely towards thee, 1 *Pet.* 2. 18. *Deut.* 24. 14, 15. but that he be *gentle and kind*, as he ſhall expect to find Favour from me, *Col.* 4. 1. and *provide* for thee in thy old Age, if thou ſpendeſt thy whole time in his Service, *Prov.* 17. 2. (3.) If thou art a Lay-Perſon, thou muſt love thy Paſtor, who has the Care over thee, 1 *Theſſ.* 5. 13. thou muſt pay him juſt Reverence and Reſpect, *Phil.* 2. 20. 1 *Tim.* 5. 17. Thou muſt ſubmit thyſelf to his Direction in Spiritual Matters, *Heb.* 13. 17. Thou muſt contribute to make him up a handſome and liberal Maintenance, 1 *Tim.* 5. 17, 18. *Gal.* 6. 6, 7. 1 *Cor.* 9. 7, &c. And on the other ſide, I will require of him, that he ſhall look upon thee, and the reſt of his Flock, as his Children, *Gal.* 4. 19. *Phil.* 2. 20. that by his Holy Life and Converſation, he ſhall ſet an Example for thee to copy by, *Tit.* 2. 7. 1 *Tim.* 4. 12. That he ſhall be diligent in Preaching the Word in Seaſon, and out of Seaſon, 2 *Tim.* 4. 2. And laſtly, That he ſhall be Meek, Peaceable, and Courteous, 2 *Tim.* 2. 22, 24. (4.) As thou art Son or Daughter, reverence and reſpect thy Parents, tho' they happen to be in a Mean Condition, *Mal.* 1. 6. *Matt.* 21. 30. obey them in all lawful Things which they command thee, *Eph.* 6. 1. *Col.* 3. 20. Relieve them when in Want, *Matt.* 15. 4, 5. 1 *Tim.* 5. 4. Submit thyſelf to their Inſtruction, *Prov.* 1. 8. and when thou art young, to their Correction, *Heb.* 12. 7. And when thou art grown up, thou ſhalt take their Advice in any important Affair of Life, *Gen.* 24. 1. and 27. 46. Now to anſwer this, I expect on thy Parents ſide, That they ſhould nouriſh and bring thee up in thy Childhood, 1 *Tim.* 5. 10. provide Neceſſaries for thee in that State, Raiment, *&c. Prov.* 31. 15. 1 *Tim.* 5. 8. inſtruct thee in Religion, *Deut.* 6. 6, 7. 2 *Tim.* 3. 15. ſhew thee a good Example, *Job* 1. 5. *Joſ.* 24. 15. keep thee in Obedience by a juſt Awe, avoiding Fondneſs and Rigour, 1 *Tim.* 3, 4. and laying up for thee, to put thee out into the World, according to thy Birth and Quality, 2 *Cor.* 12. 14. Now, if thou doſt diſcharge theſe Duties, I will reward thee, not only with Temporal, but with Spiritual Bleſſings.

People. *O Lord, ſhew thy Mercy to us*, &c.

VI. Thou ſhalt not only avoid the barbarous Crime of *Murder*, upon the Body of thy Neighbour, *Gen.* 9. 5, 6. *Numb.* 35. 16. but the laying *violent Hands* upon thyſelf, as ſome diſcontented wicked Men have done, 1 *Sam.* 31. 4. *Acts* 1. 18. as alſo the careleſs *meddling* with ſuch Inſtruments of Death, as may deſtroy thoſe that are near us, eſpecially the *ſtriking* with them in Rage, *Numb.* 35. 16, 17, &c. Thou ſhalt avoid likewiſe the occaſions of *Murder*, Immoderate *Anger*, Mat. 5. 21, 22. *Hatred*, 1 John 3. 15. *Malice* and Bitterneſs of Speech, *Eph.* 4. 31. And, on the contrary, thou ſhalt practiſe the Vertues of Peaceableneſs, *Rom.* 12. 18. Meekneſs, *Rom.* 12. 17. and Charity, *Rom.* 12. 20.

People. *O Lord, ſhew thy Mercy to us*, &c.

IX. Thou

# The COMMUNION.

*Miniſter.*

VII. Thou ſhalt not commit Adultery.

People.

*Lord, have mercy upon us, and incline our Hearts to keep this Law.*

*Miniſter.*

VIII. Thou ſhalt not Steal.

People.

*Lord, have mercy upon us, and incline our Hearts to keep this Law.*

*Miniſter.*

IX. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

People.

*Lord, have mercy upon us, and incline our Hearts to keep this Law.*

*Miniſter.*

X. Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

People.

*Lord, have mercy upon us, and write all theſe thy Laws in our Hearts, we beſeech thee.*

¶ *Then ſhall follow one of theſe two Collects, for the Queen, the Prieſt ſtanding as before, and ſaying,*

Let

VII. Thou ſhalt not defile thyſelf with the foul Sin of *Adultery*, by unlawful Familiarity with the Husband or Wife of another, *Lev.* 20. 10. *Heb.* 13. 4. *Ezek.* 22. 11. or, which is worſe, to cover it under pretence of Marriage, which is called *Polygamy*, Lev. 18. 18. Mal. 2. 15. 1 Cor. 7. 2. and which is ſtill more Criminal, have unlawful Commixtures with thoſe of the *ſame Blood*, Lev. 18. 6. 1 Cor. 5. 1. or with thoſe of the *ſame Sex*, Rom. 1. 26, 27. Lev. 18. 22. or with thoſe of a *different Kind*, Lev. 18. 23. and 20. 15. Thou ſhalt likewiſe avoid *Fornication*, or Uncleanneſs committed between ſingle Perſons, 1 *Cor.* 6. 9. and the Incitements thereunto, *Drunkenneſs*, 1 Pet. 4. 3. Prov. 23. 33. *Wanton Behaviour*, 2 Pet. 2. 7. 2 Cor. 12. 21. *Attire*, Prov. 7. 10. Zeph. 1. 8. *Idleneſs*, Ezek. 16. 49. But contrary to all theſe foul Vices, thou muſt be chaſte in thy *Thoughts*, Mat. 15. 19. *Words*, 1 Cor. 5. 6. Col. 3. 8. and *Behaviour*, Tit. 2. 3.

People. *O Lord, ſhew thy Mercy to us*, &c.

VIII. Thou ſhalt not commit the outrageous Act of *Robbery*, or forcible taking away from thy Neighbour, *Lev.* 19. 11, 13. nor be guilty of private *Stealing*, Eph. 4. 28. nor of *Extortion*, or unjuſt Gain, *Prov.* 28. 8. *Hab.* 2. 9. 1 *Cor.* 5. 11. nor of *Fraud* in Dealing, *Prov.* 20. 10. and 29. 5. nor of *Gripingneſs* and Hardſhip towards the Poor, *Prov.* 22. 16. *Iſa.* 3. 15. But, on the other ſide, thou ſhalt be *honeſt* in thy Dealings, *Prov.* 16. 11. If thou haſt done any Wrong, thou ſhalt make *Reſtitution* for it, *Ezek.* 33. 15. *Exod.* 22. 1. thou ſhalt be merciful and *charitable* to the Poor, *Lev.* 19. 9. *Prov.* 19. 17. and thou ſhalt be *diligent* in thy Calling, 2 *Theſſ.* 3. 11, 12. *Matt.* 25. 30. *Prov.* 18. 9.

People. *O Lord, ſhew thy Mercy to us*, &c.

IX. Thou muſt take care, not to commit that horrid Villany, of giving a falſe Teſtimony in a judicial Matter, to the Prejudice of thy Neighbour, 1 *Kings* 21. 13. or by gloſſing, with artificial Words or Circumſtances, a true one, *Mat.* 26. 60, 61. or ſuborn wicked Men to give a falſe Teſtimony, 1 *Kings* 21. 10. Thou ſhalt not *ſlander* thy Neighbour, by uttering a malicious Lye, in prejudice of his Reputation or Intereſt, *James* 1. 26. *Eph.* 4. 25. nor *report* abroad his ſecret Faults, unleſs irreclaimable, *Prov.* 10. 18. nor willingly hear or *repeat* ill Stories of thy Neighbour, *Prov.* 17. 4. *Exod.* 23. 1. *Gen.* 29. 19. 2 *Sam.* 16. 3, 4. nor raſhly *cenſure* his Actions, 1 *Sam.* 1. 13. *Acts* 2. 13. *Luke* 7. 39. But, on the contrary, thou oughteſt to *vindicate* him when he is wronged, *John* 7. 50, 51. and in every thing, which will bear it, *judge charitably* of him, 1 *Cor.* 13. 5.

People. *O Lord ſhew thy mercy to us*, &c.

X. Thou ſhalt not allow thyſelf in any unlawful hankering after thy Neighbour's Eſtate, *Deut.* 5. 21. 1 *Kings* 21. or Wife, 2 *Sam.* 11. or any other of his Goods and Poſſeſſions, *Sam.* 12. 3. or in any evil Fancies or Thoughts, which may incline thee to Evil, *Prov.* 24. 9. *Zech.* 8. 17. *Deut.* 15. 9. *Iſa.* 55. 7. *Acts* 8. 22. But ſhalt be content with thy preſent State, *Heb.* 13. 5. and be diligent in thy own Calling, 2 *Theſſ.* 3. 10. 1 *Cor.* 7. 20. and ſhalt mortifie the Luſts of the Fleſh, *Gal.* 5. 24.

People. *O Lord, ſhew thy Mercy to us*, &c.

# The COMMUNION.

**Let us pray.**

ALmighty God, whoſe Kingdom is everlaſting, and Power infinite, have Mercy upon the whole Church, and ſo rule the Heart of thy choſen Servant *ANNE* our Queen and Governour, that ſhe (knowing whoſe Miniſter ſhe is) may above all things ſeek thy Honour and Glory: And that we and all her Subjects (duly conſidering whoſe Authority ſhe hath) may faithfully ſerve, honour, and humbly obey her, in thee, and for thee, according to thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord, who with Thee and the Holy Ghoſt, liveth and reigneth ever one God, World without end. *Amen.*

¶ *Or.*

ALmighty and everlaſting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee ſo to diſpoſe and govern the heart of *Anne* thy ſervant, our Queen and Governour, that in all her thought, words and works, ſhe may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to her charge, in wealth, peace and godlineſs. Grant this, O merciful Father, for thy dear Sons ſake, Jeſus Chriſt our Lord. *Amen.*

¶ † *Then ſhall be ſaid the Collect of the day. And immediately after the Collect,* the (e) *Prieſt ſhall read the Epiſtle, ſaying,* The Epiſtle, [*or,* The portion of Scripture appointed for the Epiſtle] is written in the ---- Chapter of ---- beginning at the .... verſe.

*VARIOUS READINGS.*

† *Immediately after the Collects the Miniſter ſhall read the Epiſtle, ſaying thus,* The Epiſtle written in the — Chapter of—— [*Scotch Liturgy* at the Verſe: *And when he hath done he ſhall ſay,* Here endeth the Epiſtle.] *And the Epiſtle ended,* [S. L. *the Goſpel ſhall be read,*] *he ſhall ſay,* The Goſpel beginneth thus: The Goſpel written in the ——Chapter of—— [*S. L.* at the —— Verſe: *And then the People all ſtanding up ſhall ſay,* Glory be to thee, O Lord. [*At the end of the Goſpel the Presbyter ſhall ſay,* So endeth the Holy Goſpel. *And the People ſhall anſwer,* Thanks be to thee, O Lord.] *And the Epiſtle and the Goſpel being ended ſhall be ſaid* [Sc. Lit. *or ſung*] *this Creed,* [Sc. Lit.] *all ſtill reverently ſtanding up.*

*The Collects ended, the Prieſt, or he that is appointed ſhall read the Epiſtle, in a Place aſſigned for the purpoſe, ſaying,* The Epiſtle of St. *Paul* written in the —— Chapter of —— to the ——. *The Miniſter then ſhall read the Epiſtle. Immediately after the Epiſtle ended, the Prieſt, or one appointed to read the Goſpel, ſhall ſay,* The Holy Goſpel written in the —— Chapter of —— *The Clerk ſhall anſwer,* Glory be to thee, O Lord. *The Prieſt or Deacon then ſhall read the Goſpel: After the Goſpel ended, the Prieſt ſhall begin,* I believe in one God. *The Clerks ſhall ſing the reſt.* 1 B. Ed. VI.

*PARAPHRASE on the Prayer for the Queen.*

O all-powerful God, *whoſe Kingdom is an everlaſting Kingdom,* Pſal. 145. 13. and *whoſe Power and Underſtanding is infinite,* Pſal. 147. 5. we beſeech thee, that thou would exert this thy Wiſdom and Power, in defending and ſhewing Mercy to thy Church; and as a means thereunto, to rule, according to thy Heavenly Direction, the Heart of *ANNE* our Queen, whom thou haſt, by thy eſpecial Providence and Appointment, choſen to the Royal Dignity; that ſhe, conſidering that ſhe is thy Vicegerent by whom *Kings reign,* Prov. 8. 15. and thy Miniſter, *Rom.* 13. 4. may endeavour to do all things as may tend to the Honour and Glory of her Almighty Maſter: And that we, and the reſt of her Subjects, diligently and ſeriouſly bearing in mind, that thou the Great God haſt veſted her with that Authority which ſhe enjoys, may out of a religious Principle, and not only *for wrath ſake,* and being *afraid of the Power,* Rom. 13. 3. pay her all due Service and Reſpect, and obey all her Commands with Readineſs and Humility, when they ſhall be *in the Lord,* Eph. 6. 1. and not contrary to any ſuperior Duty; and that we may do this for thy ſake, who, in thy Holy Word, haſt inſtructed us, *Rom.* 13. 2. 1 *Pet.* 11. 13. to this Duty. And this we beg, for the ſake of Jeſus Chriſt our Lord, who for ever reigneth in the Glory of the ever-bleſſed Trinity. *Amen.*

*NOTES.*

(e) *The Prieſt ſhall read the Epiſtle.*] That a Portion out of one of the Epiſtles, written by the Holy Apoſtles, was read conſtantly when the Communion was celebrated in the Primitive Church, may be prov'd from many Paſſages out of ancient Writers. *Juſtin Martyr* ſays, That before the *Sermon,* and the *Communion,* were read the ἀπομνεύματα τῶν Ἀποστόλων, the Writings of the Apoſtles, *Juſt. Mart. Ap.* II. The Author of the *Clementine Conſtitutions,* ſpeaks of the Epiſtles of St. *Paul* being then read by the Reader, *Clem. Conſt. Lib.* II. *cap.* 57. *Optatus* alludes to this Practice, when he upbraids the Donatiſts for their Separation, on pretence of greater Purity. *Quid, audetis Epiſtolas ad Corinthios ſcriptas legere, qui Corinthiis communicare noluiſtis? How come you to be ſo bold to venture to read the Epiſtle to the* Corinthians, *who would not have communicated with the* Corinthians? *Optat. Lib.* VI. 'Tis to this that St. *Auſtin* refers, *Hoc de Apoſtolica Lectione percipimus; We learn this from the reading of the Epiſtle,* Aug. Ser. 33. de ver. Dom. Which Cuſtom is yet more plainly evident, from that Paſſage of *Sulpitius Severus,* when he gives an Account of St. *Ambroſe*'s Death, *Ambroſius Mediolanenſi,* &c. *Ambroſe* being Biſhop, and he being, as his Cuſtom was, himſelf to celebrate on the Lord's Day, the Reader came up to him with the Book, not being allow'd to read any thing but what he was order'd by the Biſhop; it came to paſs, that the Leſſon out of the Old Teſtament being read, one ſtanding before the Altar to lay before him the *Lectionem Sancti Pauli,* the Epiſtle which was to be read, the Holy Biſhop fell down dead upon the Altar, *Sulpicius Severus, in Vit. Mar. Lib.* III. Indeed theſe Readings out of the Epiſtles were larger Portions than the Epiſtles now read. But, however, theſe are about a Thouſand Years ſtanding; for *Walafridus Strabo* found them in the Office when he wrote, which was about the Year 840; and they were ſo ancient then, that he could not aſſign the time of their Original. It has been an ancient Cuſtom, for the Congregation to ſit to repoſe themſelves during the reading of the Epiſtle; but when the Epiſtle was read out of St. *Paul,* the Soldiers, in Honour of him, whom, by reaſon of his being pictured with a Sword, they adapted to be their Saint, ſtood up, *Dur. de Offic. divin. Lib* IV. cap. 16. The Church of *Rome* permits the Reading of the Epiſtle to any Eccleſiaſtical Perſon, as low as a Subdeacon: but our Church, in this Rubrick, does not allow it to be read but only by a Prieſt.

*Portion of Scripture for the Epiſtle.*] Theſe Words were added in the laſt Review, to ſatisfy ſome Perſons who charged the Miniſter with telling a Lye, when he ſaid the uſual Words, *Here endeth the Epiſtle,* when the Portion of Scripture was taken out of the *Acts* or the Old Teſtament; tho' this was but an eaſy Synecdoche, or Figure of Speech, which is common to all Writings or Diſcourſe, to denominate the Whole from the greater Part.

*NOTES.*

verſe. *And the Epiſtle ended, he ſhall ſay,* Here endeth the Epiſtle. *Then ſhall he* (f) *read the Goſpel (the people all ſtanding up) ſaying,* The holy Goſpel is written in the ---- Chapter of ---- beginning at the ---- verſe. *And the Goſpel ended, ſhall be ſung or ſaid the* (g) *Creed following, the People ſtill ſtanding, as before.*

I. I Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things viſible and inviſible:

II. And in one Lord Jeſus Chriſt, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, very God of very God, Begotten, not made, being of one ſubſtance with the Father, By whom all things were made: Who for us men, and for our ſalvation, came down from heaven, And was incarnate by the holy Ghoſt of the Virgin Mary, And was made man, And was crucified alſo for us

## NOTES.

(f) *Then ſhall be read the Goſpel.*] The Reading of the Goſpel, as well as the Epiſtle, in the Communion-Service, was a practice in the Church, at the lateſt, in the ſixth Century; for in the Council of *Valentia*, which was a Provincial Council, held in *Spain*, *A.D.* 1520. *Cenſuimus obſervandum, ut ſacroſancta Evangelia ante Munerum illationem in Miſſâ Catechumenorum in ordine Lectionum, poſt Apoſtolum legantur. We think it fit to be obſerved, that in that part of the Communion-Service which the Catechumens are to be preſent at, before the Offertory, the Goſpels be read according to the Order preſcribed, after the Epiſtle,* Conc. Val. Can. I. But that this Cuſtom obtain'd long before this Council is plain, becauſe this Council, in the Preface thereof, ſays, they did only *antiquos Canones relegere, gather together ancient Canons.* Here we muſt note, That the former part of the Service was called *Miſſa Catechumenorum*; becauſe the Catechumens were obliged to go out before the Conſecration; when the Deacon made Proclamation, Μὴ τις τῶν κατηχουμένων: *Let none of the Catechumens ſtay,* Dion. Areop. Hier. Eccl. cap. 3. *Ite, miſſa eſt, Go, Catechumens, your part of the Service is over.* Hence *Auſtin,* Serm. 238. *Ecce poſt Sermonem, fit Miſſa Catechumenis: After Sermon the Catechumens are diſmiſſed.* Hence towards the latter-end of the Third Century the Communion-Service came to be called *Miſſa* or *Maſs.* That it was the ancient Cuſtom for the Clergy, as well as the reſt of the Congregation, to ſtand up when the Goſpel was reading, the Writer of the *Clementine Conſtitutions* does witneſs, Καὶ ὅταν ἀναγινώσκηται τὸ εὐαγγέλιον, πάντες οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς σιγὰ πάσαν μετὰ πολλῆς ἡσυχίας. *When the Goſpel is read, let all the Presbyters and Deacons, and all the People, ſtand up with much ſilence,* Conſt. Ap. Lib. II. cap. 56. Vid. Philoſ. Lib. III. cap. 5. Niceph. Lib. IX. cap. 18. Iſid. Pel. Lib. I. Ep. 136. Soz. Lib. VII. cap. 19. That the Goſpel was allow'd to be read by the Deacon, is plain from that of St. *Jerom,* in his Epiſtle to *Sabinianus: Evangelium Chriſti quaſi Diaconus lectitabas: You did read the Goſpel which does belong to you as a Deacon.* And from that of *Gregory,* Lib. 4. Epiſt. 44. *Aſtante cuncto Clero, dicernit Diaconos Lectionis Evangelicæ Officium inter Miſſarum ſolennia exſolvere. All the Clergy ſtanding about, he chooſes out the Deacons to read the Goſpel, in the Solemnity of the Communion-Service.* Which ancient Cuſtom our Church has regard to, when in the Ordination of a Deacon the Biſhop ſays to the Ordained Perſon, *Take thou Authority to read the Goſpel in the Church of God.* Office of Ordering of Deacons.

(g) *The Creed following.*] This is commonly called the *Nicene* Creed; and, for the moſt part, it was the Creed which was drawn up in that great Council. *Arius,* a Prieſt of *Alexandria,* about the Year 320, having broached ſome Heretical Notions, concerning the Divinity of our bleſſed Lord, was called to an Account for them by *Alexander,* Biſhop of that Place; which *Arius* perſiſting in, the Biſhop Excommunicated him and his Followers. But afterwards, ſeveral of the Eaſtern Biſhops eſpouſing his Cauſe, the chief of which was *Euſebius,* Biſhop of *Nicomedia,* many others likewiſe joining themſelves with that Party, and the Emperor *Conſtantine* having tried ſeveral Methods Ineffectually, to allay the Heats of the Contending Parties, it was thought the beſt Expedient, to put an end to thoſe unhappy Differences, to have a General Council called, of all the Eaſtern and Weſtern Biſhops, at *Nice,* a City of *Bithynia*; who accordingly met there, in the Year of Chriſt 325. *Arius* being cited thither, and explaining his Opinion in ſuch a manner as the Council judged to be Heretical, he was Condemn'd by their Decree. And others of his Party, uſing ſeveral Equivocations in the Explications of their Faith, concerning the Godhead of the Son, the Council obliged all to agree, that the Son was ὁμοούσιος, *i.e.* of the *ſame Eſſence* or Subſtance with the Father. And then, to prevent Errors of the like Nature for the future, they drew up a Creed, or Confeſſion of Faith, which had ſome Alterations afterward made therein, in the Council of *Conſtantinople,* which was held 381, and this is the preſent Creed retained in our Communion-Service. There was one Expreſſion which was ſince added to this Creed, and that is, *who proceedeth from the Father and the Son*; the *Conſtantinopolitan* Creed having no more than, *who proceedeth from the Father.* The Clauſe was interſerted (as ſome pretend) by a Council of the *Latin* Biſhops, held under Pope *Damaſus* by the Authority of *Theodoſius* the Emperor, at the ſame time with that at *Conſtantinople*; and that *Damaſus,* Biſhop of *Rome,* order'd it to be ſung in the Communion-Service, *Rupertus de Div. Off. Sig. ad an.* 688. But *Bellarmin de Chriſto cap.* 21. fairly confeſſes, the Addition of the *Filioque* came not in till above an hundred Years after. *Voſſius* is of Opinion that it was introduc'd by *Sergius* III. about the Year 900. but that is too late; for we find the Council of *Friuli* which was held *A.D.* 791. apologizing for the Addition, and giving us a Creed with the *Filioque. Con. Forajul. in Præf.* 'Tis probable it came at firſt in by a private Hand, in the middle of the Fifth Century, after the *Proceſſion from the Son* was denied by ſome of the *Greek* Writers, as it was expreſly by *Theodoret*; for he ſays of this Opinion, ὡς βλάσφημον τοῦτο καὶ ὡς δυσσεβὲς ἀποφαίνομαι, *We abhor this Opinion as blaſphemous and impious,* Theod. in Repr. XII. cap. Cyr. However, this was the occaſion of a Schiſm between the *Greek* and *Latin* Churches. But notwithſtanding the *Latin* Church was ſo earneſt in this Controverſy, neither the *Nicene* Creed, nor the *Conſtantinopolitan,* either with or without this Addition, came to be uſed by the Church at *Rome,* till the Time of *Charles* the Great. But by the Council of *Toledo* it was decreed, to be repeated in the Churches of *Spain,* tho' it was uſed by the Eaſtern Churches, as appears by the Words of that Canon, much ſooner: *Conſtituit Synodus, ut per omnes Eccleſias Hiſpaniæ & Galliciæ, ſecundùm formam Orientalium Eccleſiarum, Concilii Conſtantinopolitani h. e. centum quinquaginta Epiſcoporum Symbolum Fidei recitetur. The Synod decrees, that thro' all the Churches of* Spain and Gallicia, *according to the Uſage of the Eaſtern Churches, the Creed compoſed by the* 150 *Biſhops, aſſembled in the Council of* Conſtantinople, *be recited,* Conc. III. Tolet. Can. 2.

## PARAPHRASE on the Creed.

I. I ſincerely believe, that there is one and but one God, tho' differenced by three Perſons, the firſt whereof is the Almighty Father, the Creator of the Whole World, not only of theſe groſs Bodies, which are the Object of our ſight, but of inviſible Angels and Spirits.

II. I alſo ſtedfaſtly believe in the ſecond Perſon of the Trinity, who is not the adopted, but the true, natural and only begotten Son of God, who was begotten by his Eternal Father before all time, God the Son of God, in as true a manner as one Man is the Son of another, tho' after a Spiritual manner, and purely propagated as one Light is generated of another, without Diminution of Subſtance, generated from the eternal Eſſence, and not made as Creatures are: being of the ſame Eſſence with the eternal Father: who made the World: who, for the Deliverance of the Souls of us Men, which were forfeited, and made for ever ſubject to the eternal Wrath, left his Throne of Glory in Heaven, and came to take upon him our Nature here upon Earth. and, by the overſhadowing of the Holy Ghoſt, was born of the Body of *Mary* a pure Virgin, and became a True Man, and ſuffered the Death of the Croſs, under the Preſidentſhip, and by the unjuſt Sentence of *Pontius Pilate,* then Governour of *Judea:* He lay buried part of three days in the Grave, and on the third day aroſe from the Dead, as the Scriptures had foretold, and after that, in the preſence of many credible Witneſſes, aſcended up into Heaven, where he now ſits in the moſt exalted Station of that glorious place, making Interceſſion for us; who ſhall come again with Millions of Saints and Angels, to judge the then Living, and thoſe which are already Dead.

III. I firmly

us under Pontius Pilate. He ſuffered and was buried, And the third day he roſe again according to the Scriptures, And aſcended into heaven, And ſitteth on the right hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: Whoſe kingdom ſhall have no end.

III. And I believe in the holy Ghoſt, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worſhipped and glorified, Who ſpake by the prophets. IV. And I believe one Catholick and Apoſtolick Church. I acknowledge one Baptiſm for the Remiſſion of ſins. And I look for the reſurrection of the dead, And the life of the world to come. Amen.

¶* *Then the Curate ſhall declare unto the people what Holy-days, or Faſting days are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the Banns of Matrimony publiſhed; and Briefs, Citations, and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during the time of Divine Service, but by the Miniſter: Nor by him any thing, but what is preſcribed in the Rules of this Book, or enjoyned by the Queen, or by the Ordinary of the place.*

¶(h) *Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.*

¶ Then

*VARIOUS READINGS.*

* Theſe Rubricks in the Old-Common Prayer ſtand thus: *After the Creed, if there be no Sermon, ſhall follow one of the Homilies already ſet forth, or hereafter to be ſet forth, by common Authority.*

*After ſuch Sermon, Homily, or Exhortation, the Curate ſhall declare unto the People, whether there be any Holy-days, or Faſting-days the Week following, and earneſtly Exhort them to remember the Poor, ſo that* [Sc. Lit. *for the Offertory*] *one or more of theſe Sentences following, as he thinketh moſt convenient by his Diſcretion* [S. L. *according to the length or ſhortneſs of time that the People are Offering.*]

*PARAPHRASE on the Creed.*

III. I firmly believe likewiſe in the third Perſon of the Trinity, God the Holy Ghoſt, the Spring and Conveyer of Grace and Spiritual Life to us, who is not generated, in like manner as the Son, of the Father; but, in the Scriptural Phraſe, proceedeth both from Father and Son, whom, in our Praiſes and Prayers, and all our devout Addreſſes, we joyntly honour with the Father and the Son; by whoſe Inſpirations the holy Scriptures were indited.

IV. I believe there is one, and but one, Catholick or Univerſal Church, which is built upon the Foundation of the Apoſtles, and maintains the Doctrine which they taught. I acknowledge a Baptiſm, inſtituted by Chriſt for the Remiſſion of Sin, to be adminiſtred in one Form of Words, and not to be repeated. I expect that all the Dead ſhall ariſe; and that good Men ſhall then inherit an everlaſting State of Glory. *Amen.*

*NOTES.*

(h) *Then ſhall follow the Sermon.*] It was the Cuſtom of the Primitive Church, that at the cloſe of the Common-Service the Biſhop or Prieſt ſhould make an Exhortatory Diſcourſe to the People. This plainly appears to be, at leaſt, as early as the time of the writing of the Apoſtolick Conſtitutions; among which we have this Paſſage: Μετὰ τὴν ἀνάγνωσιν, &c. *After the reading of the Law and the Prophets, the Epiſtles of the Apoſtles, let the Ordained Biſhop ſalute the Church, ſaying,* The Grace of our Lord Jeſus Chriſt, the Love of God the Father, and the Fellowſhip of the Holy Ghoſt be with you all. *And then let all the People anſwer,* And with thy Spirit. *Then* προσλαλησάτω τῷ λαῷ λόγως παρακλήσεως, *let him ſpeak to the People words of Exhortation, or an Exhortatory Diſcourſe,* Conſt. Ap. Lib. 8. cap. 5. St. *Ambroſe* ſpeaks of this as the conſtant Cuſtom in his Time, *Poſt prælectiones atque Tractatum. After the Leſſons and the Sermon,* Amb. Epiſt. 33. ad Marcel. St. *Auſtin* ſays, That he heard St. *Ambroſe* preach every *Sunday, Verbum Dei rectè tractantem omni die Dominico,* Conf. Lib. 3. And the ſame St. *Auſtin* ſpeaks thus of his own Preaching, *Ubi ventum eſt ad Sermonis mei locum dixi pauca pro tempore: When I came to the Place of the Service where I was to preach, I ſpoke a few things as the time would permit,* De Civ. Dei Lib. 22. cap. 8. And indeed innumerable are the Sermons or Homilies which were ſpoken in the ancient Churches, and are preſerved to our Times in the Works of St. *Chryſoſtom, Baſil, Nazianzen, Auſtin,* &c. which are generally practical Diſcourſes, full of excellent Piety and Warmth; in which they very rarely intermix any thing of Controverſial Divinity, but explain a Portion of Scripture in a familiar, tho', withal, a very affecting way, and well adapted for the Inſtruction of the Common People. Indeed this Province generally was undertaken by the Biſhops, who formerly voluntarily, and afterwards by Injunction, preached every *Sunday*, unleſs hindred by Sickneſs, *Can. 19. Trul. Mogun. cap. 25.* But however, in the Abſence of the Biſhop, this Duty was performed by Presbyters, and by their Permiſſion, in their Preſence, *Poſſid. in vit. Aug.* Indeed there was a contrary Cuſtom in the Church of *Alexandria*, which would not allow a Presbyter to Preach, *Soz. Lib. 7. cap. 19.* But however St. *Jerom* calls this *peſſimam conſuetudinem, a very bad Cuſtom,* Ep. ad Nepot. Beſides, this Cuſtom began only after *Arius* his Time, who, being but a Presbyter, preached, till for his Hereſy he was ſilenced; and then, as a Brand upon his Memory, Presbyters were prohibited Preaching in that Church. Nay, the Presbyters were in Poſſeſſion of this Right in common with the Biſhops, at the time of the Compoſing the Apoſtolical Conſtitutions, which allow it to be the Office of a Prieſt, διδάσκειν, ἀναφέρειν, βαπτίζειν, εὐλογεῖν, & λαὸν & διάκονον ἐυχαριστεῖν ἐν τῷ ὑποκόπῳ & τοῖς πρεσβυτέροις, ἃ μὲν & τὰ λοιπὰ διενεργεῖν: *To preach, to adminiſter the Sacrament of the Lord's-Supper, to Baptize, and to give the Bleſſing: the Office of a Deacon is to attend upon the Biſhops and the Presbyters, but not to perform any of the reſt,* Conſt. Ap. Lib. 3. cap. 20. And a Canon of the Council of *Vaiſon* enjoins, that the Presbyter, in every Country Village, ſhould preach, *Conc. Vaſ. cap. 4.*

*Homilies.*] Theſe Homilies are two Books of plain Sermons, ſet out by Publick Authority, one whereof is to be read upon Sundays or Holidays, when there is no Sermon. The firſt Volume of them was ſet out in the beginning of *Edward* the Sixth's Reign, and were of excellent uſe in the beginning of the Reformation, when a competent number of Proteſtant Miniſters, of ſufficient Abilities to preach in a publick Congregation, was not to be found. They are ſuppoſed to be compoſed by Archbiſhop *Cranmer*, Biſhop *Ridley* and *Latimer*. The ſecond Volume was ſet out in Queen *Elizabeth*'s Time, by Order of Convocation, *A. D.* 1563. That Homilies were formerly read in the Church, is plain from the forecited Council of *Vaiſon*, which was held in the Year *A. D.* 442. *Si Presbyter aliquâ infirmitate prohibente, per ſeipſum non potuerit prædicare, ſanctorum Patrum Homiliæ à Diaconis recitentur.* If the Prieſt be ſo ſick that he cannot preach by himſelf, let the Homilies compoſed by the Holy Fathers be read by the Deacons. But, however, in this Age it being ſo ſtrange a thing for Deacons to do any thing in the Church, but only to aſſiſt the Prieſt in Officiating, and to read the Goſpel, the Council is forced to guard this Sanction by a Reaſon: *Si enim digni ſunt Diaconi, quæ Chriſtus in Evangelio locutus eſt legere; quare indigni judicentur ſanctorum Patrum expoſitiones publicè recitare. For if the Deacons are worthy to read the Words which Chriſt ſpoke, why ſhould they be judged unworthy to read the publick Expoſitions of the Holy Fathers,* Conc. Vaſ. cap. 4. And I take that Paſſage of *Epiphanius, Lib.* 3. of the Ἑρμηνευτὰς ἐν ταῖς ὁμιλίαις, The Interpreters of Homilies, to be Perſons who tranſlated the *Latin* Homilies into *Greek*, for the uſe of the Eaſtern Churches.

The

# The COMMUNION.

¶ † *Then ſhall the Prieſt return to the Lord's Table, and begin the* (i) *Offertory, ſaying one or more of theſe ſentences following, as he thinketh moſt convenient in his diſcretion.*

I.

*Sentences to perſuade to Charity to the Poor.*

I. LEt your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven. S. *Matt.* V. [*16.]

II. †Lay not up for your ſelves treaſure upon the earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break through and ſteal. S. *Matt.* VI. [19, 20.]

III. ‖ Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. S. *Matt.* VII. [12.]

IV. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. S. *Matt.* VII. [21.]

V. ‡ Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I reſtore four fold. S. *Luke* XIX. [8.]

VI. Who

## *VARIOUS READINGS.*

† *Then ſhall follow for the Offertory one or more of theſe Sentences of Scripture, to be ſung whilſt the People do offer; or elſe one of them to be ſaid by the Miniſter immediately after the Offering.* 1 B. Ed. VI.

* *Note*, That the Verſes of all the Chapters where all theſe Texts of Scripture are found, are not noted in the Sealed Books, but were officiouſly ſet down by the Printer in the firſt Edition of the Book, but expunged by the Delegates of the Convocation. But however, becauſe they may be of ſome little uſe, I have let them ſtand within Crotchets.

† Omitted in the Scotch Liturgy.

‖ Omitted Sc. Lit.

‡ Omitted Sc. Lit.

## *NOTES.*

(i) *Offertory.*] *Iſidorus Hiſpalenſis, Lib. 6. Etymol.* gives this Derivation of the Word *Offertorium*, that it comes from the Latin *fertum*, which ſignifies a ſort of Libation uſed in the Heathen Sacrifices. Hence that of *Perſius* —— *opimo vincere ferto.* And that of *Cato*, in his Book *de re Ruſticâ*, *Jupiter te hoc ferto admovendo bona preces precor.* But after all, this Derivation is but Fantaſtical; for *Offertorium* comes *ab offerendo*, as *Portitorium à Portitando.* It ſignifies that part of the Communion-Service in which the Offerings are made. The Cuſtom of making Oblations at the Communion is certainly Apoſtolical, as appears from 1 *Cor.* xvi. 2. *On the firſt day of the week let every one lay by him in ſtore as God hath proſpered him.* Which Cuſtom continued down to the following Ages, as is plain from that of *Juſtin Martyr*: Οἱ εὐποροῦντες καὶ ὁι βουλόμενοι κατὰ προαίρεσιν ἕκαστος ἃ ἑαυτῷ ὁ βούλεται δίδωσι. καὶ τὸ συλλεγόμενον παρὰ τοῦ προεστῶτος ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς καὶ χήραις καὶ τοῖς διὰ νόσον, ἢ διὰ ἄλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐν δεσμοῖς οὖσι, καὶ τοῖς παρεπιδήμοις οὖσι ξένοις. *They who are in good Circumſtances, and willing to contribute, according to every ones good pleaſure, give what they think fit. And what is ſo collected is lodged with the Biſhop or Preſident, and with this he aſſiſts the Orphans and Widows, the Sick, or thoſe who are under any other Misfortune, thoſe who are in Priſon, or Strangers upon the Road,* Juſt. Apol. 2. To the ſame purpoſe *Tertullian*: *Modicam unuſquiſque ſtipem menſtruâ die, vel cum velit & ſi modo poſſit apponit,* &c. *Some moderate Portion or other of his Goods every one lays aſide, either once a Month, or oftner, if he pleaſes, and be able. Theſe are Pledges of his Piety, which we do not ſpend in eating and drinking, but in feeding the Poor and handſomely burying them, in maintaining fatherleſs Boys and Girls, aged and ſhipwrecked Perſons, thoſe who are condemned to the Mines, thoſe who are in Priſon, or under Baniſhment for Chriſt's ſake,* Tertul. Apol. cap. 4. For violation of this Pious Uſage St. *Cyprian* chides very ſeverely a Rich Widow of his Time: *Locuples & dives & Dominicam celebrare te credis, quæ Corbonam omnino non reſpicis, quæ in Dominicum ſine Sacrificio venis,* &c. *You are Rich and Wealthy, and do you think that you celebrate the Lord's-day as you ought to do, when you have no regard to the Corban, who come into the Church without a Sacrifice?* Cyp. Lib. de Op. & Eleemoſ. So St. *Ambroſe*, Ser. 34. *Omnes Chriſtiani omni Dominicâ debent offere & communicare. All Chriſtians ought to Offer and Communicate every Sunday.* Theſe being mentioned by the Writer of the Apoſtolical Conſtitutions, *Lib.* 2. *cap.* 26. are called προσφοραὶ; by the Synod of *Gangra*, καρποφορίαι Ἐκκλησιαστικαὶ, *The Produce of the Church*; by other Greek Writers, τὰ δῶρα *The Gifts*; τὰ ἅγια δῶρα, *The Holy Gifts*; τὰ προκείμενα δῶρα, *The Gifts laid down*; καρπώματα, *The Fruits*, &c. Out of theſe Offerings, which were not always in Money, but in Bread, Wine, Corn, *&c.* were taken as much Bread and Wine as ſerved for the celebrating the preſent Communion; as is plain from what St. *Cyprian* writes to the Rich Widow beforementioned: *An tu quod pauper obtulit ſumis? Do you communicate of that which a Poor Perſon has offered?* But if any Perſons were under Publick Infamy, by reaſon of any ill Actions by them committed, their Offerings were not to be received, *Conc. Ilerd. Can.* 13. *Conc. Carthag.* iv. *Can.* 93. Theſe Offerings, in the Primitive Times, were ſo conſiderable, that they were divided into four Portions: one which was before mention'd was for the Relief of the Poor, the ſecond the Biſhop retain'd for his Maintenance, the third was for the Maintenance of the Church and its Ornaments, and the fourth for the Clergy, *Cypr. Ep.* 34. *Ep.* 36. Vid. *Selden of Tythes*, and *Father* Paul *of Beneficiary Matters.* The Office of the Offertory was uſed in *Walafrid Strabo*'s Time, who lived in the middle of the Ninth Century; and was ſo long before his Time, that he cannot tell to whom to aſcribe its Original; *De Eccl. Off. cap.* 21.

## *PARAPHRASE.*

I. Let the Light of you Chriſtians, ſhine forth ſo bright in the Eyes of all that behold you, by ſetting before them an excellent Example of Holineſs, Charity, and other good Actions; that they may be ſo wonderfully pleaſed with the Goodneſs of your Religion, as to be forced to aſcribe its original to God, and to glorifie him by their Converſion to the Faith.

II. You muſt not hoard up, as the Men of the World do, earthly Treaſures, ſuch as Money and rich Clothes, one of which is cankered by Ruſt, the other eaten up by Moths, and both of them lyable to be ſtolen by Thieves: But lay up for your ſelves heavenly Treaſures, ſuch as holy and charitable Actions are, which are not lyable to any of theſe Misfortunes, and which will ſtand you in ſtead at the laſt day, when the other Treaſures ſhall be periſhed and loſt for ever.

III. Let all your Actions which you do, with relation to other Men, be done with as much Juſtice and Charity, as we could reaſonably wiſh they ſhould be done to ourſelves: And this is the Sum of the whole ſecond Table in the Moſaick Law, and of what is ſaid concerning Social Duties, in all the Writings of the Prophets.

IV. Men ſhall not be admitted into eternal Glory, only for their believing in Chriſt, and calling upon him, *Lord, Lord*, in the Language of his Diſciples? but unleſs they do likewiſe what God has commanded them, and ſincerely obey his Laws, they ſhall never enter into that happy State.

V. *Zaccheus* being convinced of the Excellency of Chriſt's Doctrine, by the report he had of it, the firſt time he ſaw his Perſon, declared

II.

*Sentences to perſuade to offer oblations for the maintenance of Miniſters.*

VI. Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* IX. [7.]

VII. If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your wordly things? 1 *Cor.* IX. [11.]

VIII. Do ye not know that they who miniſter about holy things, live of the ſacrifice? and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel ſhould live of the Goſpel. 1 *Cor.* IX. [13, 14.]

III.

*Sentences relating to both occaſions.*

IX. He that ſoweth little, ſhall reap little: and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; for God loveth a chearful giver. 2 *Cor.* IX. [6, 7.]

X. Let him that is taught in the word, miniſter unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth that ſhall he reap. *Gal.* VI. [6, 7.]

XI. * While we have time let us do good unto all men, and ſpecially unto them that are of the houſhold of faith. *Gal.* VI. [10.]

XII. † Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. VI. [6, 7.]

XIII. Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 Tim. VI. [17, 18, 19.]

XIV. God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have ſhewed for his Names ſake, who have miniſtred unto the ſaints, and yet do miniſter. Heb. VI. [10.]

To

* Omitted Sc. Lit. † Omitted Sc. Lit.

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*PARAPHRASE.*

declared his reſolved Obedience to his Laws in this manner; Lord, tho' other Perſons think they have ſufficiently fulfilled the Rule of Charity, by ſeparating a fifth part of their Incom for Alms, behold I am ready to give half of what I am poſſeſſed of to the Poor: And if I have defrauded any one, I do not ſtay to be convicted before a Judge, and to be forced to a fourfold Reſtitution, according to *Moſes*'s Law, *Num.* 5. 7. but in Obedience to thy improved Law, I voluntarily offer it.

VI. What Soldier goes out to fight, who has not his Pay allotted him by thoſe whom he ventures his Life for? What Labourer works and toils in a Vineyard, and is not allowed to pluck a few of the Grapes? What Shepherd looks after a Flock or Herd of Cattle, and is not permitted to taſte of the Milk which they yield?

VII. If we, by our Labour in the Miniſtry, have ſown among you the Spiritual Riches of the Goſpel, is it any great matter, if, for a Recompence of our Trouble, we reap from you ſuch a ſmall Proportion of your worldly things, as will juſt provide us Food and Raiment, and other Neceſſaries of Life?

VIII. Do not they who, under the Judaical Law, miniſter in the killing and offering the Sacrifices, gain a Livelihood out of them? Do not they who in that Service attend at the Altar, retain a Portion of the Sacrifices for their own uſe? as we read *Deut.* 18. 1. In like manner our bleſſed Lord has ordained, that thoſe who are the Preachers of his Goſpel, ſhould gain a Maintenance by it, having declared that the *Workman is worthy of his Meat*, Matt. 10. 10.

IX. As a ſparing Sower of Corn ſhall have a little Crop; ſo a niggardly Charity ſhall have a leſs plentiful Reward. But however in your Contributions in the Church, I would have you give as before-hand you deſigned to do, not to give more than you were willing, and to grudge at it when it is done, being forced to it by the Example of others, or the Sollicitation of Superiors; for God approves of Cheerfulneſs in Charity, as of one of the beſt parts in it.

X. Let him that is inſtructed in the Goſpel, contribute all good things and Neceſſaries of Life, to him who inſtructeth him. Let no Man deceive himſelf by any vain Excuſes, whereby he may pretend to be exempted from this Charge; ſaying, I have little enough for myſelf; why ſhould I work to maintain another Man in Preaching and Praying? Theſe Pretences may paſs well enough with ſome Men; but God will not be mocked, he will keep ſteddy to his Reſolution of his Reward of Charity. And if a Man ſows with a ſparing Hand, he ſhall reap as little Increaſe.

XI. Whilſt God affords us Life and Abilities to do good, let us endeavour to do kind and charitable Actions when it lies in our Power, to all Perſons of whatſoever Religion and Perſwaſion; but eſpecially to our Chriſtian Brethren, who are God's Houſhold, *Eph.* 2. 19.

XII. To live a Holy Life, is a good Eſtate to a Man, for the Contentedneſs of Mind which this brings along with it, does overballance all the Satisfactions which wicked Men can enjoy, from their moſt flowing Income: But Covetouſneſs in all Men, is a very ridiculous Folly, eſpecially when they know, That they ſhall go as naked out of the World as they came into it, and that they do but heap and ſcrape up thoſe Riches, of which they cannot carry one Farthing along with them when they die.

XIII. Give a ſtrict Charge to them, who abound with the Riches of this World, That they be readily diſpoſed to relieve any diſtreſſed Object; That they be glad of a good Occaſion to exerciſe their Charity; by which they may raiſe to themſelves a good Spiritual Fund for their Souls, which may greatly further them in their Attainment of everlaſting Life.

XIV. God is a very juſt Maſter, and will not forget the Services of his faithful Servants; viz. Thoſe loving and kind Offices which they have ſhewed to his poor Members, in relieving their Wants, and miniſtring to their Neceſſities.

XV. Do

XV. To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is pleaſed. *Heb.* XIII. [16.]

XVI. Whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? 1 S. *Joh.* III. [17.]

XVII. *Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tob.* IV. [7.]

XVIII. † Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity. *Tob.* IV. [8, 9.]

XIX. ‡ He that hath pity upon the poor, lendeth unto the Lord: and look what he laieth out, it ſhall be paid him again. *Prov.* XIX. [17.]

XX. ⸸ Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. †† *Pſal.* XLI. [1.]

¶ *Whilſt theſe Sentences are in reading* **, *the Deacons, Churchwardens, or other fit perſon appointed for that purpoſe, ſhall receive the alms for the poor, and other devotions of the people, in a decent baſin, to be provided by the Pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.*

¶ *And when there is a Communion, the Prieſt ſhall* (k) *then place upon the Table ſo much Bread and Wine, as he ſhall think ſufficient. After which done the Prieſt ſhall ſay,*

Let

## *VARIOUS READINGS.*

* Omitted Sc. Lit.
† Omitted Sc. Lit.
‡ Omitted Sc. Lit.
⸸ Omitted Sc. Lit.

†† *Note*, That in the Scotch Liturgy theſe following Sentences were added.

*And in proceſs of time it came to paſs, that* Cain *brought of the Fruit of the Ground an Offering unto the Lord: and* Abel *he alſo brought of the Firſtlings of his Flock, and of the fat thereof: and the Lord had reſpect unto* Abel *and his Offering, but unto* Cain *and his Offering he had not reſpect.* Gen. IV. 3.

*Speak unto the Children of* Iſrael, *that they bring me an Offering: of every man that gives it willingly with his heart, ye ſhall take my Offering.* Exod. XXV. 2.

*Ye ſhall not appear before the Lord empty: every man ſhall give as he is able, according to the bleſſing of the Lord your God, which he hath given you.*

David *bleſſed the Lord before all the Congregation, and ſaid, Bleſſed be thou, O Lord God, for ever and ever. Thine, O Lord, is the Greatneſs, and the Glory, and the Victory, and the Majeſty: for all that is in the Heaven and Earth is thine: Thine is the Kingdom, O Lord, and thou art exalted as Head above all. Both Riches and Honour come of thee, and of thine own do we give unto thee.*

*I know alſo, my God, that thou trieſt the Heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of my Heart I have willingly offered all theſe things; and now have ſeen with Joy thy People, which are preſent here to offer willingly unto thee.* 1 Cor. XXIX. 10.

*Give unto the Lord the honour due unto his Name: bring an offering, and come into his Courts.* Pſal. XCVI. 8.

** *Then ſhall the Churchwardens, or ſome other by them appointed, gather the Devotion of the People, and put the ſame into the Poor Man's Box, and upon the Offering Days appointed, every Man and Woman ſhall pay to the Curate the due and accuſtomed Offerings. After which done the Miniſter ſhall ſay.* O. C. P.

*Where there be Clerks, they ſhall ſing one or many of the Sentences above-written, according to the length or ſhortneſs of the time that the People be offering.* 1 B. Edw. VI.

*And in the mean while, whilſt the Clerks do ſing the Offertory, ſo many as are diſpoſed ſhall offer into the Poor Man's Box, every Man according to his Ability and charitable Mind. And at the Offering Days appointed, every Man and Woman ſhall pay to the Curate the due and accuſtomed Offerings.* 1 B. Ed. 6.

*While the Presbyter diſtinctly pronounceth ſome or all of theſe Sentences for the Offertory, the Deacon, or (if no Deacon) one of the Churchwardens, ſhall receive the Devotion of the People there preſent, in a Baſon provided for that purpoſe. And when all have offered, he ſhall reverently bring the ſaid Baſon, with the Oblations therein, and deliver it to the Preſbyter, who ſhall humbly preſent it before the Lord, and ſet it upon the Holy Table. And the Presbyter ſhall then offer up, and place the Bread and Wine prepared for the Sacrament, upon the Lord's-Table, that it may be ready for Service, and then he ſhall ſay,*

Let us pray for the whole State of Chriſt's Church militant here in Earth. *S. L.*

## *PARAPHRASE.*

XV. Do not forget to do good and friendly Offices, and to diſtribute your Charity to thoſe Perſons who want it: for God is pleaſed with that Offering, more than with the legal Sacrifices.

XVI. If a Man have plenty of the good things of this World, and has no Compaſſion to relieve his poor Chriſtian Brother, whom he ſees in want; How can ſuch a Man be ſaid to love God, that is ſo cruel to one of his Creatures?

XVII. When a poor Man in his diſtreſs, begs to be relieved by thee, do not deny him his Requeſt, unleſs it be very unreaſonable and above thy Abilities: And if thou doſt ſo, God will not deny thee what thou ſhalt ask of him.

XVIII. Be charitable according to thy Ability, if thou haſt a large Eſtate, make a plentiful Allowance out of it for the Poor: If thou haſt but a ſmall Income, give chearfully a little matter out of That: And if ever thou falleſt into Neceſſity thy ſelf, thou wilt be amply recompenced for thy former Charity; the remembrance of thy Goodneſs, will ſtir up other Mens Benevolence to thee; and, beſides, God Almighty will have his Bleſſings in Store for thee which he will ſhowr down upon thee then.

XIX. Money beſtowed in Charity is not loſt, but only lent to God: And thou may'ſt reſt ſatisfied, that he keeps an exact Account of what thou layeſt out upon that Head, and will pay it thee again, with Intereſt.

XX. That Man is in a very happy Condition, to whom God gives a Heart to be charitable, who provides the Sick and Poor with Neceſſaries: For, whenever he falls into Trouble, he may be ſure of Deliverance from God's Hand.

## *NOTES.*

(k) *The Prieſt ſhall then place upon the Table.*] The Rule which our Church here lays down (if it were duly obſerved) keeps a juſt mean between a careleſs diſregard ſhewn to the Elements, and a pompous and ceremonious offering up of them, as a *true and proper Sacrifice*. 'Tis certain that our Church orders them to be placed upon the Table by the Prieſt, and by the Connection which ſeems to be between this and the former Rubrick, it ought to be *humbly preſented and placed*; for it is not to be thought, that the Alms for the Poor ſhould be preſented with greater Reverence than the Bread and Wine, which are brought thither for ſo divine a uſe. Therefore I cannot imagine, how ſo bold an Innovation has obtain'd, for the Bread and Wine to be placed on the Lord's-Table by Churchwardens, Clerks, Sextons, or any body, beſides the Perſon whom the Church has obliged to do it. Without doubt, both the Greek and Latin Churches performed this Action with greater Decency and Solemnity; tho' perhaps they mixed more of a ſacrificial Nature therein than we are willing to allow. In the Latin Church, when the Deacon delivers the Paten, he offers it up with this Prayer: *Suſcipe ſancte Pater, omnipotens æterne Deus, hanc immaculatam Hoſtiam, quam ego indignus famulus tuus offero Tibi Deo meo*

Let us †† pray for the whole ſtate of Chriſt's Church militant here in earth.

I. ALmighty and *everliving God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully [*to accept our alms and oblations, and*] to receive theſe our prayers, which we offer unto thy divine Majeſty, beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity, and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. II. We beſeech thee alſo to ſave and defend all Chriſtian kings, princes and governours, and eſpecially thy ſervant *ANNE* our Queen, † that under her we may be godly and quietly governed: and grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently miniſter Juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of ‡ thy true Religion and Vertue. III. Give grace, O heavenly Father, to all ⸸ Biſhops and Curates, that they may both by their life and doctrine ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments: And to all thy people give thy hea-

*If there be no alms or oblations, then ſhall the words* [of accepting our alms and oblations] *be left out unſaid.*

*VARIOUS READINGS.*

†† *Note this Exhortation is wanting in the* 1 *Book of* Ed. 6.
* Everlaſting. *O. C. P.*
† Ἵνα ἐν τῇ γαλήνῃ αὐτῶν, ἥμερον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. Chryſ. Lit.
‡ God's true Religion. *O. C. P.*
⸸ Biſhops, Paſtors, and Curates. *O. C. P.*

*NOTES.*

*meo vivo & vero, pro innumerabilibus peccatis & offenſionibus & negligentiis meis, & pro omnibus circumſtantibus, ſed & pro omnibus fidelibus Chriſtianis vivis & defunctis: ut mihi & illis proficiat ad ſalutem & vitam æternam. Amen.* And ſo when he offers up the Wine he ſays, *Offerimus tibi, Domine, calicem ſalutarem, tuam deprecantes clementiam, ut in conſpectu divinæ Majeſtatis tuæ, pro noſtra & totius mundi ſalute cum odore ſuavitatis aſcendat.* Miſſ. Rom. in Ord. Miſs. Whatever is to be blamed in the Matter of theſe Petitions, the ſolemn Preſentation of the Elements, and the addreſs to Almighty God thereupon are not amiſs. In the Greek Church there is a double Offertory, the firſt is when the Δῶρα or Elements are ſolemnly preſented or offered at a Side-Table near the Altar, which they call the Προθεσις, and then this Prayer is ſaid: Ὁ Θεὸς, Ὁ Θεὸς ἡμῶν, &c. *O God, our God, who didſt ſend Jeſus Chriſt (our Lord and God, our Saviour, our Redeemer and Benefactor, who hath alſo bleſſed us and ſanctified us) to be the heavenly Bread to nouriſh the whole World; bleſs this* Προθεσις [*i. e.* what is here ſet upon this Table] *and receive it to thy heavenly Altar. With mercy and kindneſs look upon the Offerers thereof, and thoſe for whom they offer, and keep us blameleſs in the celebration of thy Divine Myſteries. Becauſe the all-honoured and magnificent Name of the Father, Son, and Holy Ghoſt, is glorified now and evermore. Amen.* Chryſ. Liturg. And ſo the Elements lay, till the firſt part of the Communion-Service was ſaid, and at which the Catechumens were allowed to be preſent; but after they were gone, then came on the Ἀπόθεσις or removing them from the Side-Table to the Altar. And that Action was devoutly performed by this Prayer, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, &c. *O Lord almighty God, who alone art Holy, and receiveſt the Sacrifice of Praiſe from them who call upon thee with their whole heart, receive the Supplication of us Sinners, and offer it at thy Holy Altar: and render us fit to offer to thee Spiritual Gifts and Sacrifices for our Sins, and for the Ignorances of the People: and grant that we may find grace in thy ſight, that our Sacrifice may be well-pleaſing unto thee, that the good Spirit of thy Grace may dwell in us, and in the Gifts before us, and in all thy People.* Chryſ. Lit. Now tho' our Church has not ordered any particular Prayer for this Action of the Prieſt, he ought not to neglect the Action itſelf, which he is enjoin'd to do, nor ſuffer it to be done by any other. And ſince the Rubrick has not authorized the ſetting up a Side-Table, the Prieſt muſt be content either himſelf to go into the Veſtry to fetch the Elements, or he muſt receive them at the hands of his Deacon or Clerk, and then place them upon the Table; for place them there he muſt, and no one elſe, tho' it be not ſaid where they are to be ſet, before they are ſo placed.

*PARAPHRASE on the Prayer for the State of Chriſt's Church.*

I. O All-powerful and everlaſting God, who haſt by thy holy Apoſtle St. *Paul, exhorted us, that Supplications, Prayers, Interceſſions and giving of Thanks, be made for all Men,* 1 *Tim.* 2. 1. we therefore, in compliance with this Divine Injunction, do in the firſt place offer up our Prayers, which we deſire thee out of thy great Mercy to receive, in behalf of thy holy Catholick Church, which does conſiſt of all the faithful Believers in Jeſus Chriſt, whereſoever diſperſed over the different Nations of the World; moſt humbly beſeeching thee to inſpire them with *the Spirit of Truth,* John 14. 17. which may defend them from all falſe Doctrine and Errors in matters of Faith: To give them Grace, that they may *keep the Unity of the Spirit, in the Bond of Peace,* Eph. 4. 3. and that they may not diſturb the Quiet of the Church by Schiſms and unlawful Separations: And to grant that all thoſe, who continue within the Boſom of the Church, do not interrupt its Tranquillity, either by Hereſie or Schiſm; That they alſo may not be guilty of any mutual Unkindneſs to each other, but according to our Saviour's Commands, *have Peace one with another,* Matt. 9. 50. So that all Chriſtian People every-where may embrace the ſame Confeſſion of Faith, rightly examined according to thy holy Word, which *is Truth,* John 17. 17. and is the only Rule thou haſt left us to judge by; That all true Believers may be conjoyned in an Uniformity of Worſhip and Communion with one another: and, That all Chriſtians, of what Denomination ſoever, may live together in that *godly Love* which their holy Religion recommends.

II. Next we offer up our Prayers (as thou in thy word haſt commanded us, 1 *Tim.* 2. 2.) *for Kings and all that are in Authority*; but eſpecially for thy Servant Queen *ANNE*, under whoſe gracious Government we in this Nation live; that through her vigilant Care and Conduct, *we may lead quiet and peaceable Lives, in all Goodneſs and Honeſty,* ib. beſeeching thee likewiſe to confer thy Grace upon all her Counſellors, whether they be her more publick Adviſers in the two Houſes of Parliament, or her more private ones at the Council-board; As alſo upon all her ſubordinate Magiſtrates the Judges and Juſtices of the Realm; that they may adminiſter Juſtice *truly* and without miſtake, and *indifferently* with an impartial Hand, and without reſpect of Perſons: That by inflicting the Penalties denounced by the Laws againſt *Vice and Wickedneſs*, they may anſwer the end of that Office which God has raiſed them up unto, to be *for the Puniſhment of evil Doers*; and by the Encouragement of Vertue, and the Maintenance of the true Religion eſtabliſhed among us, they may be *for the Praiſe of them that do well,* 1 Pet. 2. 14.

III. We beſeech thee, likewiſe, to extend thy Grace to all the Paſtors of thy Church, whether they be Biſhops or inferior Miniſters of the Goſpel, that by the Piety of their Lives, and the Orthodoxy of their Doctrine, they may interpret the Word of God, *according to the Truth in the Goſpel,* Gal. 2. 14. and in Conformity to the holy Scriptures, thoſe *lively Oracles* of God, *Acts* 7. 38. and that they may adminiſter the Holy Sacraments, not by mangling them, and defrauding the People of their Share thereof, or by mixing with them vain and ſuperſtitious Ceremonies, but *rightly and duly*, as thou in thy holy Inſtitution thereof haſt preſcribed. And we enlarge our Prayers likewiſe for the Chriſtian People

heavenly grace; and eſpecially to this Congregation here preſent, that with meek heart and due reverence they may hear and receive thy holy Word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. IV. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life, are in trouble, ſorrow, need, ſickneſs, or any other adverſity. V. And † we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſts ſake, our only Mediator and Advocate. *Amen.*

¶ *When the Miniſter giveth warning for the celebration of the holy Communion, (which he ſhall always do upon the Sunday, or ſome Holy-day immediately preceding) After the Sermon, or Homily ended, he ſhall read this Exhortation following.*

DEarly beloved, on ---------- day next I purpoſe, through God's aſſiſtance to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the body and bloud of Chriſt, to be by them received in remembrance of his meritorious croſs and paſſion, whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our Spi-

*PARAPHRASE on the Prayer, &c:*

People whoſe Souls are committed to their Care, eſpecially for this preſent Congregation here met together for thy Worſhip; that they may at all times hear thy holy Word, which ſhall be read or preached unto them in the Church, with due Reverence and Attention; and that they may receive it like the *Seed falling on the good Ground*, Luke 8. 15. *with an honeſt and good Heart*, and *having heard the Word may keep it*, not only *for a while*, and then in *time of Temptation fall away*, but that they may grow into a ſettled Habit of Goodneſs and Piety, and may perſevere in Goodneſs and Piety to their Lives end.

IV. We extend our Petitions further in behalf of all our afflicted Brethren, beſeeching thee, that out of thy gracious Diſpoſition who art the *God of all Comforts*, 2 Cor. 1. 3. thou wouldſt extend thy *Conſolation and Succour*, to all Perſons who, in this *tranſitory Life*, which is a Scene of Changeableneſs and Misfortune, do labour under any *trouble* either of Body or Mind; who are oppreſſed with *Sorrow*; or pine under *Want*; or languiſh under *Sickneſs*, or laſtly, who are afflicted by any other *Adverſity*.

V. With theſe our Petitions we offer up our Thankſgivings to thee, for the good Examples which thou haſt been pleaſed to ſet before us, of ſo many brave Martyrs and Confeſſors, and other eminently pious Perſons, whoſe Faith and Piety were remarkable whilſt they ſtaid in this World, but are now departed to a better; beſeeching thee to give us Grace, that we, treading in the ſame Steps of Vertue and Holineſs which they did, may hereafter, together with them, be made Partakers of thoſe glorious Joys in thy heavenly Kingdom, which they are already poſſeſſed of. And this, O gracious Father, we thy poor Children do beg of thee to grant, for the ſake of Jeſus Chriſt, beſides whom we do acknowledge no other Advocate or Mediator in Heaven. *Amen.*

*VARIOUS READINGS.*

† *All this Clauſe was added in the laſt Review, to make the latter part of the Prayer agree with the former, which it did not after the Clauſe of King* Edward's *Book was expunged. In the firſt Book of* Edw. VI. *the Thankſgiving ran in theſe words:* And here we do give unto thee moſt high praiſe, and hearty thanks, for thy wonderful Grace and Vertue declared in all thy Saints, from the beginning of the World. And chiefly in the glorious and moſt bleſſed Virgin *Mary*, Mother of thy Son Jeſus Chriſt our Lord and God, and in thy Holy Patriarchs, Prophets, Apoſtles, and Martyrs, whoſe Examples (O Lord) and ſtedfaſtneſs in thy Faith, and keeping thy holy Commandments, grant us to follow. We commend unto thy Mercy (O Lord) all other thy Servants, which are departed from us with the Sign of Faith, and now reſt in the ſleep of Peace: Grant unto them, we beſeech thee, thy mercy and everlaſting Peace, and that at the Day of the general Reſurrection, we and all they which be of the myſtical Body of thy Son, may all together be ſet on his right hand, and hear his moſt joyful Voice, Come ye bleſſed of my Father, and poſſeſs the Kingdom which is prepared for you from the beginning of the World. 1 *B. Ed.* 6.

*In the Scotch Liturgy the Thankſgiving in the Offertory is expreſſed thus:* And we alſo bleſs thy Holy Name, for all theſe thy Servants, who having finiſhed their Courſe in Faith, do now reſt from their Labours. And we yield unto thee moſt high Praiſe and hearty Thanks, for the wonderful Grace and Vertue declared in all thy Saints, who have been the choſen Veſſels of thy Grace, and the Lights of the World, in their ſeveral Generations; moſt humbly beſeeching thee, that we may have Grace, to follow the example of their ſtedfaſtneſs in thy Faith, and obedience to thy holy Commandments; that at the Day of the general Reſurrection, we, and all they that are of the myſtical Body of thy Son, may be ſet on his right hand, and hear his moſt joyful Voice, Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the World. *S. L.*

Theſe two exhortations in the old Common-Prayer-Book, ſtood thus.

1 *Exhortation.*

*Then ſhall follow this exhortation at certain times, when the Curate ſhall ſee the people negligent to come to the holy Communion.*

We be come together at this time (dearly beloved brethren) to feed at the Lord's Supper, unto the which in God's behalf, I bid you all that be here preſent, and beſeech you for the Lord Jeſus Chriſt's Sake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden of God himſelf. Ye know how grievous and unkind a thing it is when a Man hath prepared a Rich Feaſt, decked his table with all kind of Proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they which be called, without any cauſe, moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt the withdrawing yourſelves from this holy ſupper, provoke God's indignation againſt you. It is an eaſy matter for a Man to ſay, I will not Communicate, becauſe I am otherwiſe letted by worldly buſineſs: but ſuch excuſes be not ſo eaſily accepted and allowed before God. If any Man ſay, I am a grievous Sinner, and therefore am afraid to come: Wherefore then do not you repent and amend? when God calleth you, be not you aſhamed to ſay you will not come? when you ſhould return to God, will you excuſe yourſelf and ſay, that you be not ready? Conſider earneſtly with yourſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the Feaſt in the Goſpel, becauſe they had bought a Farm, or would try their yokes of Oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly Feaſt. I, for my part, am here preſent, and, according to mine office, I bid you in the name of God, I call you in Chriſt's behalf, I exhort you as love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his Soul by death upon the Croſs for your

 health;

ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo (*l*) divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy Myſtery, and the great peril of the unworthy receiving thereof, and ſearch and examine your own conſciences, (and that not lightly and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage-garment, required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The

*VARIOUS READINGS.*

health; even ſo it is your Duty to receive the Communion together, in the remembrance of his Death, as he himſelf commanded. Now if ye will in no ways thus do, conſider with yourſelves how great injury you do unto God, and how ſore puniſhment hangeth over your Heads for the ſame. And whereas you offend God ſo ſore in refuſing this holy banquet I admoniſh, exhort, and beſeech you, that unto this unkindneſs ye will not add any more; which thing ye ſhall do, if ye ſtand by as gazers and lookers on them that do Communicate, and be not partakers of the ſame yourſelves. For what thing can this be accounted elſe, than a further contempt and unkindneſs unto God? Truly it is a great unthankfulneſs to ſay nay, when ye be called: but the fault is much greater, when men ſtand by, and yet will neither eat nor drink this holy Communion with other. I pray you what can this be elſe but even to have the Myſteries of Chriſt in deriſion? It is ſaid unto all, Take ye and eat, take and drink ye all of this, do this in remembrance of me. With what face then, or with what countenance ſhall ye hear theſe words? What will this be elſe, but a neglecting, a deſpiſing and mocking of the Teſtament of Chriſt? Wherefore rather than ye ſhould ſo do, depart you hence, and give place to them that be godly diſpoſed. But when you depart, I beſeech you, ponder with yourſelves from whom you depart. Ye depart from the Lord's Table, ye depart from your Brethren, and from the Banquet of moſt heavenly food. Theſe things if ye earneſtly conſider, ye ſhall by God's Grace return to a better Mind. For the obtaining whereof we ſhall make our humble petitions, while we ſhall receive the holy Communion. *O. C. P.*

2 *Exhortation.*

¶ *And ſometime ſhall this be ſaid alſo, at the diſcretion of the Curate.*

Dearly beloved, foraſmuch as our duty is to render to Almighty God our heavenly Father, moſt hearty thanks, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our Spiritual Food and Suſtenance, as it is declared unto us, as well by God's word, as by the holy Sacrament of his bleſſed Body and Blood, the which being ſo comfortable a thing to them which receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily: My duty is to exhort you to conſider the Dignity of the Holy Myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own Conſciences, as you ſhould come holy and clean to a moſt godly and heavenly Feaſt, ſo that in no wiſe you come but in the marriage-garment required of God in holy Scripture, and ſo come and be received as worthy partakers of ſuch a heavenly Table. The way and means thereto, is: Firſt, to examine your lives and converſation, by the rule of God's commandments, and wherein ſoever ye ſhall perceive yourſelves to have offended, either by will, word, or deed, there bewail your own ſinful lives, and confeſs yourſelves to Almighty God, with full purpoſe of amendment of life: And if ye ſhall perceive your offences to be ſuch, as be not only againſt God, but alſo againſt your neighbours; then ye ſhall reconcile yourſelves unto them, ready to make reſtitution and ſatisfaction, according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and likewiſe being ready to forgive other that have offended you, as you would have forgiveneſs of your offences at God's hand: For otherwiſe the receiving of the holy Communion, doeth nothing elſe but increaſe your Damnation. And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in God's mercy, and with a quiet conſcience: therefore if there be any of you, which by the means aforeſaid, cannot quiet his own conſcience, but requireth further comfort or counſel, then let him come to me, or ſome other diſcreet and learned Miniſter of God's Word, and open his grief, that he may receive ſuch ghoſtly counſel, advice and comfort, as his conſcience may be relieved, and that by the miniſtery of God's word he may receive comfort, and the benefit of Abſolution, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

The former part of this laſt Exhortation is thus worded in the Firſt Book of *Edw.* VI.

*And if upon the Sunday or Holiday the People be negligent to come to the Communion, then ſhall the Prieſt earneſtly exhort his Pariſhioners, to diſpoſe themſelves to the receiving the Holy Communion more diligently, ſaying theſe or the like words*

Dear Friends, and you eſpecially upon whoſe Souls I have Cure and Charge, on next ——— I do intend by God's Grace to offer to all ſuch as ſhall be godly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt, to be taken of them in remembrance of his moſt fruitful and glorious Paſſion, by the which Paſſion we have obtained remiſſion of our Sins, and be made Partakers of the Kingdom of Heaven; whereof we be well aſſured and aſcertained, if we come to the ſaid Sacrament, with hearty repentance for our Offences, ſtedfaſt faith in Gods mercy, and earneſt mind to obey Gods will, and to offend no more: wherefore our Duty is to come to theſe holy myſteries, with moſt hearty thanks to be given to Almighty God, for his infinite mercy, and benefits given and beſtowed upon us his unworthy Servants, for whom he hath not only given his Body unto Death, and ſhed his Blood, but alſo doth vouchſafe, in a Sacrament or Myſtery to give us his ſaid Body and Blood, to feed us ſpiritually. The which Sacrament being ſo divine and holy a thing, and ſo comfortable to them which receive it worthily, *&c.*

*The Concluſion of this Exhortation in King* Edward's 1 *Book is this.*

Requiring ſuch as ſhall be ſatisfied with a general Confeſſion, not to be offended with them that do uſe, to their farther ſatisfying, the Auricular and Secret Confeſſion to the Prieſt; nor thoſe alſo which think needful or convenient, for the Quietneſs of their own Conſciences, particularly to open their Sins to the Prieſt, to be offended with them that are ſatisfied with their humble Confeſſion to God, and the general Confeſſion to the Church; but in all things to follow the Rule of Charity, and every Man to be ſatisfied with his own Conſcience, nor judging of other Mens Minds or Conſciences, whereas he hath no Warrant of God's Word for the ſame.

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*NOTES.*

(l) *Divine and comfortable a thing.*] It is not eaſy to recount the many divine and admirable Effects which the ancient Church did attribute to a devout and pious reception of this Holy Sacrament. St. *Ignatius* ſpeaks thus concerning the Effects thereof: Ἕνα ἄξιον κλῶντες, ὅς ἐστι φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰπαντός. *We breaking the one Bread, which is the Phyſick of Immortality, the Antidote againſt dying, and which makes men to live in Chriſt Jeſus for ever.* Ign. Epiſt. ad Eph. The Interpolated *Ignatius* calls it, Καθαρτήριον ἀλεξίφαρμακον: *A Purgative that expels Evil.* St. *Irenæus* ſpeaking of the excellent Effects of this Bleſſed Sacrament, expreſſes himſelf thus: Εὐχαριστία, ἐκ δύο πραγμάτων συνεστηκυῖα, ἐπιγείου τε καὶ οὐρανίου· οὕτως καὶ τὰ σώματα ἡμῶν μεταλαμβάνοντα τῆς εὐχαριστίας, μηκέτι εἶναι φθαρτὰ, τὴν ἐλπίδα τῆς εἰς αἰῶνας ἀναστάσεως ἔχοντα. *As the Euchariſt doth conſiſt of two things, an earthly and an heavenly; ſo our Bodies partaking of it, are not any longer corruptible, but have thereby the hope of a Reſurrection to eternity.* Iren. adv. Hær. Lib. IV. *Tertullian* ſays, *Caro corpore & ſanguine Chriſti veſcitur, ut & Anima de Deo ſaginetur. The Fleſh feeds upon the Body and Blood of Chriſt, that the Soul may thrive from God.* Tert. de Reſ. Carnis. *Apollinarius* in the *Catena* calls it, the ζωοποιὸν σάρξ πρόφθασε εἰς ζωὴν, &c. *The quickning Spirit which nouriſhes to Life eternal.* Vid. Greg. Nyſ. in Orat. Catech. c. 38. Cyr. Alexd. Lib. IV. Com. in Joh. c. 14, 15. & Lib. X. c. 13. From all which it is plain, that theſe ancient Writers did not only hold, that much Chriſtian Grace, and Spiritual Aſſiſtance, was conveyed by a due receiving this Holy Sacrament; but that this was a ſort of Seed ſown in them, which, by a preternatural Virtue contain'd in it, would raiſe them up to eternal Life. Nay, it was a common Opinion among them, that this was a ſovereign Remedy for ſuch Diſtempers which had baffled the Power of Medicine. Upon which Account St. *Chryſoſtom*, on *Mat.* 24. ſpeaking of the Woman who was cured by touching the Hem of Chriſt's Garment, ſays, *If thoſe who touched the Hem of his Garment were healed, how much more ſhall we who touch the Body of Chriſt?* And *Gregory Nazianzen* relates of his Siſter *Gorgonia*, in his Funeral Oration upon her, how that by touching the Euchariſt ſhe was cured of a grievous Diſtemper.

(m) To

The way and means thereto is: Firſt, to (*m*) examine your lives and converſations by the rule of God's commandments; and wherein ſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not only againſt God, but alſo againſt your neighbours, then ye ſhall reconcile your ſelves unto them, being ready to make reſtitution and ſatisfaction according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at God's hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a (*n*) blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice, or envie, or in any other grievous crime; Repent you of your ſins, or elſe come not to that holy Table, leſt after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in God's mercy, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of God's word, and open his grief, that by the miniſtery of God's holy word he may receive the (*o*) benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the people negligent to come to the holy Communion, in ſtead of the former, he ſhall uſe this Exhortation.*

DEarly beloved brethren, on ------- I intend, by God's grace, to celebrate the Lord's Supper: unto which in God's behalf I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſt's ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? Who would not think a great injury and wrong

*NOTES.*

(m) *To examine your Lives and Converſations.*] A due Preparation before the receiving the Holy Sacrament was a thing which the ancient Fathers, both in their Writings and Homilies frequently inculcated to the People. The Care of ſeeing this done well being left to the Miniſter, was called by the Greek Fathers, μωμοσκοπία, or the *Inſpection*, by a Metaphor taken from the ancient Sacrifices, in which the Prieſt was to take a ſpecial Care, that what was offered might be without Blemiſh. Thus St. *Chryſoſtom*, Διὸ χρὴ πανταχόθεν μωμοσκοπεῖσθαι τὸ σῶμα τὸ ἡμέτερον. εἰ γὰρ ὁι τὰς παλαιὰς ἀναφέρηλας θυσίας ἐκελεύοντο πάντα πειμοσκοπεῖν, καὶ ὅτε ωτίτμητον ἔτε κολόβοκερων, ὅτε χοιραχιῶντα ἢ λειχῆνα ἔχοντα ὀπτᾶπτοντο ἀναφέρειν, πολλῷ μᾶλλον ἡμᾶς, τὸν ὑ πρόβατα ἄλογα ἀλλ' ἑαυτὸν ἀναφέροντας, πλέονα ἀκρίβειαν ὀφείλειν καὶ κίνδυνος χρὴ, καὶ πάντοθεν εἶ) καθαρὸν, &c. *Wherefore we ought to inſpect ourſelves all about us. For if under the old Law they were obliged nicely to look upon every Offering, and did not ſuffer them to bring a Sacrifice with a torn Ear, or without a Tail, or one that had a foul Ulcer, or that was Leprous; how much more ſhould we that do not offer up inanimate Creatures, but ourſelves, be diligent to be pure.* Chryſ. Hom. 20. Ep. ad Rom. And ſo elſewhere: Διὰ τοῦτο καὶ ὁ ἱερεὺς ὑπὲρφωνεῖ τότε τὸν ἀγῶνα καλῶν, καὶ διὰ τ φωνῆς ταύτης μωμοσκοπῶν ἅπαντας, ὥστε μὴ φησιλθεῖν ἵνα ἀπερόσκευον, &c. *For this reaſon the Prieſt cries out, calling the Saints, and with the ſame Voice, having inſpected all the Aſſembly, exhorting none to come unprepared,* &c.

(n) *A blaſphemer of God*, &c.] Ecce qualem ſententiam merebitur audire, qui ad Convivium Nuptiale, (*i. e.*) Altare Domini, aut Ebrioſus, aut Adulter, aut odium in Corde retinens præſumit accedere? *What Doom ſhall he deſerve who ſhall preſume to come to the Nuptial Feaſt*, (i. e.) *the Altar of the Lord, either being a Drunkard, or an Adulterer, or retaining hatred in his Heart?* 1 Aug. in Ann. Dec. Temp. Serm. 1. And to the like purport S. *Chryſoſtom* ſpeaks: Διὰ τοῦτο κὰ αὐτὸς ἐνηχοῦμεν ἤδη βοῶ λαμπρᾷ τῇ φωνῇ, καὶ διαμαρτύρομαι, καὶ ἱκετεύω, μὴ μετὰ κηλῆδος, μηδὲ μετὰ πονηρᾶ συνειδότος τῇ ἱερᾷ τάυτη προσιέναι τραπέζῃ, &c. *For this reaſon I call upon you with a loud Voice, and beg of you, and beſeech you, that you do not come with a Blemiſh upon you, and with an evil Conſcience to this Holy Table; for this would not be the Communion, tho' you ſhould a thouſand times over touch Chriſt's Body, but it would be our Judgment and Condemnation, and an increaſe of our Puniſhment.* Μηδεὶς οὖν ἀμάρτωλος, &c. *Let therefore no Sinner come, (but I muſt not ſay no Sinner, for then I ſhould drive away myſelf from this Holy Table) but let no one who continues a Sinner come.*

(o) *Benefit of Abſolution.*] It is very plain from this Paſſage, that our Church does not condemn Private Confeſſion and Abſolution, tho' ſhe does not univerſally require them (as the Church of *Rome* does) as being neceſſary for the Pardon of all Sins. She only recommends them as things very convenient to be put in practice, when Perſons cannot quiet their own Conſciences otherwiſe; but ſtill leaves them at their Liberty whether they will make uſe of this means or no.

*VARI-*

wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing your ſelves from this holy Supper, provoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindred with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay you will not come? when ye ſhould return to God, will ye excuſe your ſelves, and ſay ye are not ready? Conſider earneſtly with your ſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be ready, and, according to mine office, I bid you in the name of God, I call you in Chriſt's behalf, I exhort you, as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the croſs for your ſalvation; ſo it is your duty to receive the Communion, in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with your ſelves, how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lords Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by God's grace return to a better mind: for the obtaining whereof we ſhall not ceaſe to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Prieſt ſhall ſay this Exhortation.*

I. DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Chriſt, muſt conſider how St. Paul exhorteth all Perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. II. For as the Benefit is great, if with a true penitent Heart and lively Faith, we receive that holy Sacrament, (for then we ſpiritually eat the Fleſh of Chriſt, and drink his Blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) III. So is the Danger great, if we receive the ſame unworthily. For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own Damnation, not conſidering the Lord's Body; we kindle God's Wrath againſt us; we provoke him to plague us with divers Diſ-

*VARIOUS READINGS.*

* *After the Creed ended ſhall follow the Sermon or Homily, or ſome other Portion of the Homilies, as they ſhall be hereafter divided; wherein if the People be not exhorted to the worthy receiving of the Holy Sacrament of the Body and Blood of our Saviour Chriſt, then ſhall the Curate give this Exhortation, to thoſe that be minded to receive the ſame.* 1 B. Edw. VI.

*PARAPHRASE.*

I. Dearly beloved Chriſtians, you that deſign to partake of the Lord's-Supper, which is here to be adminiſtred, ought duly to have prepared your ſelves (as I hope you have) thereunto, by a diligent Examination into the State of your Souls. Which Duty of Self-examination is earneſtly exhorted to by St. *Paul*, who, 1 *Cor.* 11. 28. gives this Direction, *Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* Now there are two principal Motives which do recommend this Duty of Self-examination, which is ſo neceſſary a Preparation to the Holy Sacrament; the firſt is, The Benefit received by it; the ſecond, The Danger which accrues by the Neglect of it.

*The Motives to Examination, or Preparation to the Sacrament, drawn,*

*1ſt, From the Benefit;*

II. We reap great Benefit by receiving this holy Sacrament, if we come well prepar'd to partake of it. For then, as our Saviour tells us, *John* 6. 56. *We*, in a Spiritual manner, *eat his Fleſh, and drink his Blood, Chriſt dwelleth in us, and we in him.* And then we ſhall have a Title to that Bleſſing of our Saviour, obtained in his Petition, *John* 17. *That they all may be one, as thou Father art in me, and I in thee*, v. 21. *I in them, and thou in me*, &c. v. 23.

*2ly, From Danger.*

III. We incur a very great Danger to our Souls, in coming unprepar'd and without Examination of ourſelves, to this Spiritual Feaſt. For by this Contempt, as the ſame Apoſtle tells us, *We are guilty of the Body and Blood of the Lord*, 1 Cor. 11. 27. we do in ſome meaſure partake of the Sin of the Jews, who crucified our bleſſed Lord, when we irreverently approach and make bold with theſe holy Myſteries, which repreſent his meritorious Death and Paſſion; for Chriſt takes ſuch an undervaluing and ſlighting of his Sufferings, almoſt as heinous as our Hands, as he did the Spite and Malice of his moſt cruel Perſecutors. Nay, the ſame Apoſtle farther tells us, that *We thereby eat and drink Damnation to our ſelves, not diſcerning the Lord's Body*: That is, By ſuch an irreverent Approach to this holy Table, and by not *diſcerning*, or conſidering the difference between this ſacred Banquet and an ordinary Meal, we eat

Diſeaſes, and ſundry kinds of Death. IV. Judge therefore your ſelves, Brethren, that ye be not judged of the Lord; Repent you truly for your Sins paſt; Have a lively and ſtedfaſt Faith in Chriſt our Saviour; Amend your Lives, and be in perfect Charity with all Men, ſo ſhall ye be meet partakers of thoſe holy Myſteries. V. And above all things, ye muſt give moſt humble and hearty Thanks to God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt, both God and man, who did humble himſelf even to the Death upon the Croſs, for us miſerable Sinners, who lay in darkneſs and the ſhadow of death, that he might make us the Children of God, and exalt us to everlaſting Life. VI. And to the end that we ſhould alway remember the exceeding great Love of our Maſter, and only Saviour, Jeſus Chriſt, thus dying for us, and the innumerable Benefits which by his precious bloud-ſhedding he hath obtained to us; he hath inſtituted and ordained holy Myſteries, as Pledges of his Love, and for a continual remembrance of his Death, to our great and endleſs Comfort. VII. To him therefore with the Father, and the Holy Ghoſt, let us give (as we are moſt bounden) continual Thanks, ſubmitting our ſelves wholly to his holy Will and Pleaſure, and ſtudying to ſerve him in true Holineſs and Righteouſneſs all the days of our Life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion* *,

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with Faith

*VARIOUS READINGS.*

* *In Cathedral Churches, or other Places, where there is daily Communion, it ſhall be ſufficient to read this Exhortation abovewritten once in a Month; and in Pariſh-Churches, upon the Week-Day it may be left unſaid. Then ſo many as ſhall be Partakers of the Holy Communion ſhall tarry ſtill in the Choire, or in ſome convenient Place nigh the Choire, the Men on one ſide, and the Women on the other ſide: All other (that mind not to receive the Holy Communion) ſhall depart out of the Choire, except the Miniſter and Clerks. Then ſhall the Miniſter take ſo much Bread and Wine as ſhall ſuffice for the Perſons appointed to receive the Holy Communion, laying the Bread upon the Corporas, or elſe in the Patten, or in ſome other comely thing prepared for that purpoſe; and putting the Wine into the Chalice, or elſe ſome fair convenient Cup prepared for that uſe, if the Chalice will not ſerve, putting thereto a little pure and clean Water, and ſetting both the Bread and Wine upon the Altar. Then ſhall the Prieſt ſay,*

The Lord be with you.
*Anſwer.*
And with thy Spirit.
*Prieſt.*
Lift up your Hearts, *&c. to the end of the Prefaces.*

1 B. Edw. VI.

† *This Invitation.* Sc. Lit.
*Here the Prieſt ſhall turn him toward thoſe that come to receive the Holy Communion, and ſhall ſay.* 1 B. Edw. VI.

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eat and drink our own Condemnation; by this ſo high a Provocation of bringing very great Puniſhments upon ourſelves. For St. *Paul* ſays, that, for this Fault committed by the *Corinthians*, many Temporal Calamities had befaln them; *For this cauſe many are weak and ſickly among you, and many ſleep*, 1 Cor. 11. 29. Nay, if we die upon the Commiſſion of this Sin unrepented of, we cannot expect any thing leſs than our eternal Condemnation; for this Sin (as all other wilful ſins are) is in its own nature damnable.

*The Particulars of Preparation.*

IV. Let me therefore my Chriſtian Brethren, give you this Admonition in the Apoſtle's words, *If we would judge ourſelves, we ſhould not be judged*, 1 Cor. 11. 31. that is, If we would diligently judge and examine our ſelves before we come to the Sacrament, *Acts* 26. 18. 3. Ye muſt *amend your Lives*, not only repent of your Sins, and reſolve upon a better Courſe, but enter upon an actual Amendment, for tho' ye may not perhaps yet arrive to an habitual Courſe of Vertue, yet ye muſt enter upon ſome competent Degree of it. 4. Ye muſt be in *perfect Charity with all Men*; for our Saviour tells us, that when we bring our Gift to the Altar, we *muſt firſt be reconciled to our Brother, and then come and offer our Gift*, Matt. 5. 23, 24.

*Thankfulneſs for Chriſt's Merits.*

V. Theſe Qualifications we muſt have, before we come to this Sacrament. But there is yet another moſt principal Qualification which is to be exerciſed, as at other times, ſo more eſpecially in this moſt religious part of our Devotion; and that is a hearty Thankfulneſs for our Redemption by the Death and Paſſion of our bleſſed Lord, who for our ſakes *humbled himſelf, and became obedient unto Death, even the Death of the Croſs*, Phil. 2. 8. who lay for ſome time, in the dark and doleſom Shadow of the Grave; that we by our Reſurrection might be *the Children of God*, Luke 20. 36. and, *that we believing on him, might have everlaſting Life*, John 6. 47.

VI. And indeed it was one of the principal Ends of our Lord's inſtituting the Lord's Supper, that we ſhould exerciſe this Act of Gratitude. For he inſtituted theſe holy Myſteries to be a Pledge or Token to put us in mind of the Benefits which by his Paſſion he has conferred upon us, commanding us to *do this in remembrance of him*, Luke 22. 19. which indeed ſignifie no more to him, than a bare keeping the Remembrance of his Favours, but confer many Spiritual Graces upon us, which unleſs forfeited and cancelled by our ſubſequent Sins, will tend to our endleſs Comfort and Happineſs in Heaven.

VII. Let us therefore continually pay our moſt humble Thanks (as 'tis our bounden Duty to do after ſo high Obligations received) to our bleſſed Lord, who with the Father and the Holy Ghoſt is one God; by conforming our Lives according to his holy Will, which in the Goſpel is revealed to us; and by bending our whole Minds and Reſolutions to ſerve him, in living holy and godly Lives, not only for a ſhort ſpace of time after this holy Exerciſe, but by perſevering therein conſtantly to our Death.

*PARAPHRASE.*

Ye that do *truly and earneſtly*, out of an hearty Senſe of the Anger of God, and the Sadneſs of your Condition, repent you of your Sins, and not Hypocritically, or to ſerve any unworthy Deſign, pretend to do it; who are in Charity with your Neighbours, and do from your Heart forgive every one who has offended you; who, for the future, reſolve to lead a better Life, than you have done, *keeping God's Commandments*, 1 Cor. 7. 19. and *walking in his way*, Pſal. 119. 3. do you draw near with Faith in our bleſſed Saviour's Merits, and receive this holy Sacrament, which will bring the greateſt Comfort to you, by Sealing the Pardon of your Sins, and beſtowing the Graces of God's holy Spirit upon you: Therefore to qualifie you the better to partake of theſe Benefits, and to denote the Sincerity of your Repentance, make a publick Confeſſion of your Sins to Almighty God, addreſſing yourſelves to him, in the humbleſt of Poſtures, upon your Knees.

faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ *Then ſhall this general Confeſſion be made, in the name of all thoſe that are minded to receive the holy Communion, by* † *one of the Miniſters,* ** *both he and all the people kneeling humbly upon their knees, and ſaying,*

I. ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, By thought, word, and deed, Againſt thy divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. II. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us; The burthen of them is intolerable. III. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake, Forgive us all that is paſt, And grant that we may ever hereafter Serve and pleaſe thee In newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. Amen.

¶ ‡ *Then ſhall the Prieſt (** *or the Biſhop being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

I. Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COme unto me all that travel and are heavy laden, and I will refreſh you. St. *Matt.* XI. 28.

So

*VARIOUS READINGS.*

† *By the Miniſter himſelf, or the Deacon,* Sc. Lit.

** Taken from the Scotch Liturgy.

The Rubrick in the Old-Common-Prayer ran thus:

*Then ſhall this general Confeſſion be made, in the Name of all thoſe that are minded to receive the Holy Communion, either by one of them, or elſe by the Miniſter himſelf, all kneeling humbly upon their knees.*

‡ *Then ſhall the Miniſter ſtand up, and, turning himſelf to the People, ſay thus.* O. C. P.

* Theſe words within the Parentheſis are omitted in the firſt Book of *Edw.* VI.

*PARAPHRASE on the Confeſſion.*

I. O Almighty God, *the Father of our Lord Jeſus Chriſt*, Rom. 15. 6. who *madeſt the World, and all things therein*, Acts 17. 24. and who hereafter *ſhalt judge the World*, Rom. 3. 6. We *confeſs our Wickedneſſes, and are ſorry for our Sins*, Pſal. 38. 18, which by long continuance and frequent Repetition, we have committed againſt thee, in a moſt heinous and aggravating manner. We have by our Thoughts, Words and Actions, provoked thy diſpleaſure; tho' at the ſame time we knew thou wouldſt *bring us into Judgment*, not only *for every evil Deed*, 2 Cor. 5. 10. but *for every idle Word*, Matt. 12. 36. and for *every ſecret Thought*, Eccl. 12. 14.

II. We paſſionately wiſh and deſire, that we had never been guilty of this Folly and Wickedneſs: we from the bottom of our Hearts are ſorry for our tranſgreſſing thy Laws, and diſobeying thy Will; we cannot endure to think, how we have offended ſo good a God; and the Senſe of ſo many Sins, lies an inſupportable weight upon our Conſciences.

III. But O thou, who art our merciful Father, and full of Bowels and Compaſſion to thy poor Children, *have Mercy upon us, have Mercy upon us*, Pſal. 57. 1. For thy dear Son's ſake, forgive us all our former Tranſgreſſions, and give us Grace for the future to live a better Life, and with more conformity to thy good Pleaſure; and that this happy Alteration may redound, to thy Honour and Glory. This we pray, for the ſake of Jeſus Chriſt. *Amen.*

*PARAPHRASE on the Abſolution.*

The *Almighty God*, who is inveſted with all Power in Heaven and Earth, and our *heavenly Father*, who has the kindeſt Diſpoſitions to us his Children: has alſo promiſed that he will pardon repenting Sinners that turn unto him, *Iſa.* 55. 7. *John* 3. 16. this ſame good and gracious God hath ordered me his Miniſter, to declare and pronounce his Mercy to you, in pardoning and delivering you from all your Sins, if you truly repent of them, as I charitably preſume you do: And I put up my Prayers for you to him, that he may confirm you in a conſtant Habit of Vertue and Piety, as long as you live in this World, and at laſt bring you to the everlaſting Happineſs of the other. *Amen.*

*PARAPHRASE.*

I. Attend, I pray you, to thoſe comfortable Words which our Saviour ſpeaks, in behalf of all ſincere Penitents.

Come unto me all ye who labour under the intolerable Burden of your Sins, and I will give you Reſt, by acquitting you of your Guilt.

II. God

II. So God loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. St. *Joh.* III. 16.

III. Hear alſo what St. *Paul* ſaith.

This is a true ſaying, and worthy of all men to be received, that Jeſus Chriſt came into the world to ſave ſinners. 1 *Tim.* I. 15.

IV. Hear alſo what St. *John* ſaith.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. 1 St. *Joh.* II. 1.

¶ *After which the Prieſt ſhall proceed, ſaying,*

I. Lift * up your hearts.

*Anſwer.*

We lift them up unto the Lord.

*Prieſt.*

II. Let us give thanks unto our Lord God.

*Anſwer.*

It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lord's Table, and ſay,*

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places give thanks unto thee, O Lord, holy Father, Almighty, everlaſting God.

*Theſe words* [Holy Father) *muſt be omitted on Trinity-Sunday.*

¶ *Here ſhall follow the proper* † *Preface, according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, Heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High. *Amen.*

¶ *Proper*

II. God has demonſtrated what great Love he bears to all Mankind, in that he has ſent his only Son into the World to make Satisfaction for their Sins, to the end that all who believe in him, and obey his Commands, might not only avoid endleſs Deſtruction, but, through his Merits, might likewiſe obtain everlaſting Happineſs.

III. Next I would deſire you, to obſerve what is delivered by St. *Paul*.

This is not only a true Saying, but a very choice one, and fit to be fixed in all Mens Hearts, That the great Deſign of our bleſſed Lord's coming into the World was, to offer the Terms of Salvation to ſinful Men.

IV. I would have you alſo to take notice, of the Doctrine taught by St. *John*, one of our Saviour's principal Diſciples.

If any Man fall into a Sin, we need not utterly deſpair of Forgiveneſs, for we have an Advocate with God the Father, who will plead his Merits for a Pardon, and that is the holy Jeſus, who by his Blood has made an Atonement for our Sins.

*PARAPHRASE on the* Surſum Corda.

I. *Prieſt.* Raiſe up your Hearts depreſſed with Grief from the Senſe of your Sins, to enter upon our Duty of Praiſe and Thankſgiving.

*Anſw.* In compliance with your deſire, and as our duty requires it, we raiſe them up.

II. *Prieſt.* Let us pay our Thanks to our great God, for his Mercies towards us.

*Anſw.* What you propoſe is very fitting, and our bounden duty.

III. It is indeed, as you ſay, very fitting, and our bounden Duty, upon every occaſion, and in every place, as well privately as publickly to pay our Thanks unto thee, O Holy Father, our almighty Creator, who art God from all Eternity.

*NOTE.*

† This Hymn is called the *Triſagium*, from the word *Holy* thrice repeated in it. It is a Form which was uſed in all the ancient Liturgies; 'tis mentioned in the Apoſtolical Conſtitutions, Lib. 8. cap. 16. and by St *Cyril* in his Catechiſm, *Myſt.* 5. not to deſcend to later Authorities.

*PARAPHRASE on the* Triſagium.

Therefore let us joyn ourſelves with the Angels and Archangels, and with all the Ranks of bleſſed Spirits in Heaven, *the multitude of the heavenly Hoſt*, Luke 3. 13. repeating with them their Divine Hymn, which they ſing alternately in parts, *Iſa.* 6. 3. *Holy, holy, holy, Lord of Hoſts, the whole Earth is full of his Glory*; and part of that which they ſung at the Birth of our Saviour, *Glory to God in the higheſt*, Luke 2. 14.

* Theſe

*NOTE.*

* Theſe Verſicles are called by the Ancients *Surſum Corda*, from the two firſt words thereof. They are of very great Antiquity in the Church. St. *Cyprian* in his time ſays, that the Prieſt prepared the Minds of the Faithful by ſaying *Surſum Corda*, and the People made anſwer, *Habemus ad Dominum*, Cypr. in Or. Dom. The ſame Form is mentioned by St. *Cyril* of *Jeruſalem*, *Cat. Myſt.* 5. by St. *Chryſ. Hom. de Encæn.* by St. *Auſtin*, *de ver. Rel.* cap. 3.

# The COMMUNION.

## ¶ *Proper* * *Prefaces.*

### ¶ *Upon Chriſtmas day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us, who by the operation of the holy Ghoſt was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, *&c.*

### ¶ *Upon Eaſter day, and ſeven days after.*

BUt chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life. Therefore with Angels, *&c.*

### ¶ *Upon Aſcenſion day, and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore with Angels, *&c.*

### ¶ *Upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe the holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and errour into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

### ¶ *Upon the feaſt of Trinity only.*

WHo art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the holy Ghoſt, without any difference or inequality. Therefore with Angels, *&c.*

¶ *After*

### *NOTE.*

* Theſe Prefaces are very ancient, tho' there were ſome of them as they ſtood in the Latin Service, of a later Date. For as there are Ten in that Service, whereof the laſt (concerning the Virgin *Mary* was added by Pope *Urban* 1095; ſo it follows that the reſt muſt be of a more conſiderable Antiquity. Our Church has only retain'd Seven, and thoſe upon the principal Feſtivals of the Year, which relate only to the Perſons of the ever-bleſſed Trinity, and not to any Saint.

### *PARAPHRASE on Chriſtmas-Day Preface.*

Becauſe out of thy love to Mankind, thou didſt ſend thy only Son, as at this time, to be incarnate through the overſhadowing of the Holy Ghoſt, and to be made out of the Subſtance of the Virgin *Mary* his holy Mother, very Man like us in all things, Sin only excepted, to the end that he might cleanſe us from Sin, by his Example and Sufferings.

### *PARAPHRASE on Eaſter-day Preface.*

But in a peculiar manner we are obliged, to render thee our moſt hearty Thanks, for the Benefits of Chriſt's glorious Reſurrection; for he *is our Paſſover which is ſacrificed for us*, 1 Cor. 5. 7. the true *Lamb of God which taketh away the Sins of the World*, John 1. 29. who by his Death *hath aboliſhed Death*, 2 Tim. 1. 10. and *through Death hath deſtroyed him that hath the power of Death*, Heb. 2. 9. and who *by his Reſurrection from the Dead, has begotten us unto a lively hope* of everlaſting Life, 1 *Pet.* 1. 3.

### *PARAPHRASE on Aſcenſion-day Preface.*

Through thy moſt dearly beloved Son our Lord Jeſus Chriſt, who after his moſt miraculous and glorious Reſurrection, appeared ſeveral times to his Apoſtles, and afterwards, when they *were come together*, Acts 1. 6. he in their ſight aſcended up into Heaven, v. 10. to the end *that he might go and prepare a place for us, that where he is, there we might be alſo*, John 14. 3.

### *PARAPHRASE on Whitſunday Preface.*

Through our Lord Jeſus Chriſt, who has made good his Promiſe in ſending the Comforter, *John* 15. 26. when at *the Feaſt of the Pentecoſt*, the Holy Ghoſt came down upon the Apoſtles *with a Sound from Heaven, as of a ruſhing and mighty Wind*, Acts 2. 2. *and there appeared unto them cloven Tongues like as of Fire*, v. 3. to the end that they might be *guided by him into all Truth*, John 18. 37. giving them the Gift of diverſe Languages, *as the Spirit gave them utterance*, *Acts* 2. 4. and *boldneſs to preach the Word*, Acts 4. 29. to alll Nations, as our Saviour commanded them, *Matt.* 28. 19. by which we who are deſcended of Gentile-Anceſtors, have reaped the Advantage of being *called out of the Darkneſs of* Paganiſm, *into the marvellous Light* of the Goſpel, 1 *Pet.* 2. 9. *and that we might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*, John 17. 3.

### *PARAPHRASE on Trinity-ſunday Preface.*

Who art one God, one true Jehovah or Lord; not only, as ſome falſely imagine, one Perſon, but three Perſons or Subſiſtences in one Unity of Eſſence. For we believe the Glory of the Father, to be ſo communicated to the Son and the Holy Ghoſt, as that there is no difference of Dignity, or any kind of Inequality between them.

*VARI-*

# The COMMUNION.

¶ *After each of which Prefaces, ſhall immediately be ſung or ſaid,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord, moſt High. *Amen.*

¶ **Then ſhall the Prieſt kneeling down at the Lords Table ſay in the name of all them that ſhall receive the Communion, this prayer following.*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crums under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy; Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ †*When the Prieſt,* (p) *ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the people, and*

## *VARIOUS READINGS.*

* *Then ſhall the Miniſter, kneeling down at God's Board, ſay in the Name of all them that ſhall receive the Communion, this Prayer following.* O. C. P.

*Then ſhall the Miniſter, turning himſelf to God's Board, kneel down and,* &c. 1 B. Edw. VI.

——— *ſay this Collect of humble acceſs to the Holy Communion, as followeth.* Sc. Lit.

† *Then the Miniſter ſtanding up ſhall ſay as followeth.* O. C. P.

*Then the Presbyter ſtanding up, ſhall ſay the Prayer of Conſecration, as followeth; but then, during the time of Conſecration, he ſhall ſtand at ſuch a part of the Holy Table, where he may with the more eaſe and decency uſe both his hands.* Sc. Lit.

## *PARAPHRASE.*

We do not preſume to take upon us the great Honour of being admitted to thy Table, truſting in any Righteouſneſs or Merit which we can pretend to, but only in the many and great Inſtances of thy Mercy ſhewn to thy poor Creatures. Alas! we are ſo far from ſetting any Value, or Worth upon our ſelves, as to think our ſelves Gueſts ſufficiently qualified to come to our Lord's Table, that, with the Syrophænician Woman, we do not think our ſelves worthy, *to gather up the Crums under our Maſter's Table*, Matt. 15. 27. But thou art the ſame God, who in thy holy Word haſt declared, that *To the Lord our God belong Mercies*, Dan. 9. 9. Grant us therefore, out of this thy Commiſeration and Goodneſs, That we may receive ſuch Benefit, by the Spiritual eating and drinking of his Body and Blood, That our Bodies may be purified from all fleſhly Sins by the one, and our Souls waſhed from all Stains of Guilt by the other, and That we may for ever be joyned with him in a Spiritual Union. *Amen.*

## *NOTES.*

(p) *Standing before the Table.*] 'Tis quæried by ſome, Whether the Prieſt is to ſay the Conſecration-Prayer ſtanding before the Table, by this Rubrick; or, Whether after having prepared the Elements ſo ſtanding, he is to return to the uſual Place of ſaying the Communion-Service with us, *viz.* to the North-ſide of the Table? I anſwer, That according to the Rules of Grammar, the Participle *ſtanding*, muſt refer to the Verb *ordered*, and not to *ſay*: ſo that the Prieſt muſt *order* ſtanding before, &c. and not *ſay* ſtanding.

But this will be yet clearer, if we conſider, *firſt*, What the former Rubricks were, before the making of this; and, *ſecondly*, The Reaſon which is given in this Rubrick.

1. To conſider what the former Rubricks were before the making of this.

In the *Miſſale Romanum*, from whence a conſiderable part of the Communion-Service is taken, the Prieſt is obliged, almoſt during the whole Service, to turn his Face towards the Altar, ſtanding in the midſt thereof. At his firſt entrance within the Rails, he is obliged by the Popiſh Rubrick, *facere debitam reverentiam*, with his Face towards it, and ſo to continue till he comes to the *Dominus vobiſcum*, &c. which Verſicles are to be ſaid by the Prieſt, *Verſus in Populum*, and no more. Afterwards when the Prefaces are read, he is to lay both Hands upon the Altar, with his Back to the People, *Præfatio incipitur ambabus manibus poſitis hinc inde ſuper altare.*

And when the Commemorations are made, he is *extendere manus & elevare ad cœlum oculos, & ſtatim demittens profundè inclinatus ante altare*, which ſtill implies the ſame Poſture, *viz.* his Face towards the Altar.

When he ſays the Benediction Prayer, he is to *tenere manus expanſas ſuper oblata*, which muſt be with his Face towards the Altar.

And in this Poſture he is to *tenere ambabus manibus hoſtiam inter indices & pollices*, when he pronounces the Conſecration words; and ſo likewiſe to adore it after Conſecration. And in this poſture he was to lift it up above his Forehead to be ſeen by the People.

So that from hence it is plain, that the greateſt part of the Romiſh Service was performed with the Prieſt's Face turned to the Altar.

Now our Reformers conceiv'd a diſlike of this Practice, upon ſeveral Accounts; for if the People had underſtood the Language of the Maſs, they could not have heard the Voice of the Prieſt in this Poſture, being directed quite from them.

2. And now let us conſider what they Subſtituted inſtead of this Poſture of celebrating the Communion, in the firſt Book of *Edw.* VI.

At the beginning of the Communion-Service, *Almighty God, to whom all hearts are open*, &c. is to be ſaid by the *Prieſt humbly ſtanding before the middle of the Altar*, without any Poſture mentioned either to the Altar or towards the People.

The General Confeſſion was to be repeated with the Miniſter's Face towards the Table, becauſe the Rubrick before the Abſolution which immediately follows, ſays, *Then ſhall the Miniſter ſtand up, and turning himſelf towards the People.* When he is to ſay the Prayer next to the Conſecration, *We do not preſume*, &c. he is, *turning himſelf to God's Board*, to *kneel* down.

And how the Conſecration Prayer was recited, is evident from the Rubrick which follows after it: *Theſe words before rehearſed* (viz. the Conſecration-Prayer) *are to be ſaid, turning ſtill to the Altar, without any elevation, or ſhewing the Sacrament to the People.*

So that upon the whole, beſides compoſing many new Prayers, and the expunging ſeveral others out of the *Miſſale*, and the laying aſide many Ceremonies therein, theſe things in particular were exploded: 1. Reverence towards the Altar, there being no Rubrick for it in King *Edward*'s firſt Book. 2. Elevation of the Sacrament. 3. Oſtenſion.

After this Book was eſtabliſhed, the firſt thing moved for, to be altered therein, was to have Altars changed into Tables. Biſhop *Hooper* firſt motion'd this in a Sermon at Court, ſaying, that *as long as Altars remained, ignorant People, and Prieſts, would dream of Sacrifice.* Thus an Order of Council was iſſued out for changing Altars into Tables, *Anno Edw. VI.* 4. 1550. And after that 1551, there was a Review of the Common-Prayer, in which the Rubricks were altered, and the Prieſt, inſtead of performing the Commu-

*and take the Cup into his hands, he ſhall ſay the* (q) *Prayer of Conſecration, as follo-weth.*

* ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt, to ſuffer death, upon the croſs for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; † Hear us, O merciful Father, we ‡ moſt hum-

nion-Service *ſtanding before the middle of the Altar*, was enjoined to perform it *ſtanding on the North-ſide of the Table.* The preſent Rubrick was likewiſe ſet down in the ſame words we have it, in the laſt Review of the Common-Prayer.

II. But in the next place, I think this Matter will be out of all doubt, if we conſider the Reaſon given in this Rubrick, why the Prieſt ſhould ſtand, at this particular time, before the Altar or Table. The Papiſts had their particular Reaſons, why they ſtood before the Altar, during the time of Conſecration; which was, not to let the People be Eyewitneſſes of their Operation in working their pretended wondrous Miracle: For they would be apt to have leſſer eſteem thereof, whilſt they looked on and ſaw what was done; and therefore they thought it the beſt way to skreen it from the People's Eyes, by the Intervention of the Prieſt's Body. But our Church enjoins the direct contrary, and that for a direct contrary Reaſon. He is to ſtand before the Table indeed, juſt ſo long as he is *ordering the Bread and Wine*; but after that, he is to go to ſome place where he may break the Bread *before the People*, which muſt be the North-ſide of the Table, there being, in our preſent Rubrick, no other place mention'd for performing any part of this Sacrament. But to ſay the Conſecration-Prayer (in the recital of which the Bread is broke) ſtanding before the Table, is not to break the Bread *before the People*; for then the People cannot have a View thereof, which our wiſe Reformers, upon very good Reaſons, ordered they ſhould.

But then again it may be Quæried, Whether the Prieſt muſt ſay the Conſecration Prayer ſtanding or kneeling. I anſwer, Our Church has determined neither. The Scotch Liturgy indeed ſays, *The Prieſt ſtanding up ſhall ſay the Prayer of Conſecration*; and the Old Common-Prayer-Book, *The Prieſt ſtanding up ſhall ſay:* but our preſent Common-Prayer-Book obliges the Prieſt only to ſtand whilſt he is ordering the Bread and Wine, but not to ſtand whilſt he is ſaying the Prayer. Now, ſince this is a Prayer, and not a bare Repetition of the words of the Inſtitution, in the Popiſh way, the Poſture of Kneeling is the moſt proper. If it be ſaid, That ſince the Church does not oblige the Miniſter to kneel, it ſuppoſes him to ſtand. I anſwer, That is no Conſequence; for there is not one Rubrick which obliges the Miniſter to kneel in all the Poſt-Communion-Service, and yet I do not know any one that has contended for the Poſture of ſtanding in performance of that part of the Service. However, they are not to be condemned that ſay the Prayer ſtanding, the Rubrick leaving them at liberty, and they having the ancient Rubrick of Queen *Elizabeth*'s Book to countenance them therein. But whenever the Government pleaſes to call for another Review, this Matter would do well to be clearly ſettled, to avoid all Diſputes, and that Miniſters may be obliged to an exact Uniformity.

(q) *Prayer of Conſecration.*] The Wiſdom of our Reformers, as in other parts of our Liturgy, ſo particularly in drawing up this Service of our Communion, is very remarkable; they keeping from all Extreams of Contending Parties, and adhering to the ancient Practice of the Church. Although the Act of hallowing the Elements is in Scripture-Language called εὐλογία, Bleſſing, *Mat.* 26. 26. *Mar.* 14. 2. 1 *Cor.* 10. 16. and εὐχαριστία, Giving of Thanks, *Mat.* 26. 27. *Luke* 22. 19. 1 *Cor.* 11. 24. but withal, ſince theſe Expreſſions had not for many Ages obtain'd in the Church, and were generally applied to ſignify other things; They thought fit to retain the word *Conſecration*, it being anciently uſed. And, on the other ſide, They avoid every other word of Antiquity, which had and might be again perverted to a wrong Meaning; ſuch as *Mutation*, *Converſion*, *Transformation*, and the Greek words not unlike theſe, μεταβολὴ, μεταποίησις, μετατοιχείωσις, &c. And ſo again, whereas there was a Contention, what it was that made the change in Elements; whether, as the Roman Church would have it, the bare pronouncing of the Words, *This is my Body*, or, whether, as ſome Proteſtants ſay, only the Prayer to God to ſanctify them for a Spiritual uſe: Our Church has ordered both a Prayer to God, and alſo the Words of the Inſtitution to be repeated. And for both theſe, ſhe has the Practice of the ancient Church on her ſide. For, as for Prayer, That the Elements were conſecrated with it, and not only by the bare repeating the Inſtitution Words, we have the Teſtimony of *Juſtin Martyr*, who ſays, that the *Bread was* εὐχαριστηθὲν διὰ εὐχῆς *made the Sacrament or Euchariſt by Prayer.* Juſt. Mart. Ap. II. And alſo of *Origen*, προσαγόμενος ἄρτος εὐχόμεθα, σῶμα γινόμενος διὰ τὴν εὐχὴν. *We eat the Bread which is offered, being made a Body by Prayer.* Orig. cont. Cel. Lib. 8. And St. *Ambroſe*, *Quotieſcunque Sacramenta ſumimus, quæ per* Sacræ Orationis myſterium *in carnem transfigurantur.* When we eat the Sacrament, which by the Myſtery of Prayer is transfigured into Chriſt's Body. *Ambr. de fide.* And ſo St. *Jerom*, Ad Presbyterorum, &c. *At the Prayers of the Preſbyters the Body and Blood of Chriſt are made*, Ep. 83. Which Paſſages, and many other in ancient Writers of the like kind, ſhew, that the Real Preſence of Chriſt's Body and Blood, was owing chiefly to the Prayer of the Church. But beſides the Prayer, there was added in the Primitive Church, the Words of the Inſtitution of this Sacrament, as is clear from the Apoſtolical Conſtitutions, *Lib.* VIII. *cap.* 12. where not only the words of the Inſtitution, but the Conſecration Prayer is expreſſed almoſt exactly as ours is. The words of the Inſtitution are recited likewiſe in the Liturgies of St. *James* and St. *Mark*, *Chryſoſtom* and *Baſil*. St. *Ambroſe*, in anſwer to the Queſtion, *Cujus Sermone benedictio fiat?* By whoſe words is the Conſecration made? ſays, *Verbis & Sermone Domini Jeſu*, By the Words and Speech of Jeſus Chriſt. By which, and many other Paſſages of Antiquity, is to be underſtood all the Evangelical Hiſtory of the Inſtitution, accompanied with the Prayers of the Church, and not the Words, *This is my Body*, as the Papiſts do pretend: For in the Romiſh Miſſal all the other parts of the Inſtitution have little or nothing to do in the Conſecration; which, as *Bellarmin* ſays, *Utiliter adhibentur, but that they have no force in them to make it a Sacrament*, Bell. Lib. 4. de Miſſ. cap. 12.

It is likewiſe further to be obſerved, that our Church has avoided here the Cuſtom which has prevailed in the Romiſh Church, that contrary to all ancient Practice has enjoined, the pronouncing the Inſtitution with a low Voice, which is not to be heard of the People; for all the ancient Liturgies order it to be ſaid, ἐκφώνως, with a loud Voice. And *Juſtinian*, in his Novels, orders it to be read *not in ſilence, and in a low manner, but with a clear Voice, as all the Faithful People may hear the ſacred Oblation.* Nov. 133.

* *Note*, This Prayer is continued with the Prayer for the whole State of Chriſt's Church, in the firſt Book of *Edw.* VI.

## *VARIOUS READINGS.*

† And with thy Holy Spirit and Word vouchſafe to bleſs and ſanctifie theſe thy Creatures and Gifts of Bread and Wine, that they may be unto us the Body and Blood of thy moſt dearly beloved Son Jeſus Chriſt: who in the ſame Night that he was, &c. 1 *B. Edw.* VI.

And of thy almighty Goodneſs vouchſafe ſo to bleſs and ſanctifie with thy Word and Holy Spirit, theſe thy Gifts and Creatures of Bread and Wine, that they may be unto us the Body and Blood of thy moſt dearly beloved Son, ſo that we receiving them according, &c.

‡ Ἱερ. Ποίησον τὸν μὲν ἄρτον τοῦτον σῶμα τοῦ χριστοῦ σου. Διακ. Ἀμήν. Lit. Chryſ.

Ἱερ. Τὸν μὲν ἄρτον τοῦτον ποίησον ἀυτὸ τὸ τίμιον σῶμα τοῦ κυρίου καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. Διακ. Ἀμήν. Lit. Baſil.

Ἱερ. Ποίησον τὸ ἐν τοῦτῳ τίμιον αἷμα τοῦ Χριστοῦ σου. Διακ. Ἀμήν. Lit. Chryſ.

Ἱερ. Ποίησον τὸ ποτήριον τοῦτον ἀυτὸ τὸ τίμιον αἷμα τοῦ Κυρίου, καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. Διακ. Ἀμήν. Lit. Baſil.

## *PARAPHRASE on the Prayer of Conſecration.*

O almighty God, who out of thy tender Love to the Souls of Men, didſt *not ſpare thine own Son, but didſt deliver him up for us all*, Rom. 8. 32. *by his Blood to obtain eternal Redemption for us*, Heb. 9. 12. who voluntarily of himſelf, *was once offered to bear the Sins of many*, Heb. 9. 28. *who died for all Men*, 1 Cor. 5. 15. being *a Propitiation* or Atonement for our Sins, 1 *John* 2. 2. who, whilſt he converſed here upon Earth, did inſtitute a Sacred Ordinance for the continuance of the Memory of his Death, which he underwent for our ſakes; and has likewiſe given ſtrict command, in the inſpired Writings of the Evangeliſts and Apoſtles, for obſervance

humbly beſeech thee, and grant that we receiving theſe thy creatures of bread and wine: according to thy Son our Saviour Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: Who in the ſame night that he was betrayed (*a*) took bread, and when he had given thanks, (*b*) he brake it, and gave it to his diſciples, ſaying, Take, eat, (*c*) this is my body which is given for you, do this in remembrance of me. Likewiſe after Supper (*d*) he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this (*e*) is my blood of the New Teſtament, which is ſhed for you and for many for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. *Amen.*

(*a*) **Here the Prieſt is to take the* (r) *Paten into his hands:*
(*b*) *And here to* (ſ) *break the bread:*
(*c*) *And here to lay his hand upon all the bread.*
(*d*) *Here* ∴ *he is to take the cup into his hand:*
(*e*) *And here to lay his hand upon every veſſel,* (*be it* (t) *Chalice or Flagon*) *in which there is any wine to be conſecrated*

¶ † *Then*

## *VARIOUS READINGS.*

* None of theſe Marginal Notes are in the Old Common-Prayer.

*Here the Prieſt muſt take the Bread into his hand.* 1 B. Ed. VI.

*At theſe words,* took Bread, *the Presbyter that officiates is to take the Paten into his hand.* Sc. Lit.

∴ *Here the Prieſt ſhall take the Cup into his hands.* 1 B. Ed. VI.

*At theſe words,* took the Cup, *he is to take the Chalice into his hand, and lay his hand upon ſo much (be it in the Chalice or Flagon) as he intends to conſecrate.* Sc. Lit.

*Theſe words before rehearſed are to be ſaid turning ſtill to the Altar, without any elevation, or ſhewing the Sacrament to the People.* 1 B. Ed. VI.

*Immediately after ſhall be ſaid this Memorial or Prayer of Oblation, as followeth:* Wherefore, O Lord our heavenly Father, according to the Inſtitution of thy dearly beloved Son Jeſus Chriſt, we thy humble Servants do celebrate and make here, before thy Divine Majeſty, with theſe thy Holy Gifts, the Memorial which thy Son has willed us to make; having in remembrance his moſt bleſſed Paſſion, mighty Reſurrection and glorious Aſcenſion; rendring thee moſt hearty Thanks, for the innumerable Benefits procured unto us by the ſame, entirely deſiring thy Fatherly Goodneſs to accept, *&c. as in the Prayer after the Elements received.* 1 B. Ed. VI.

Let us pray.

## *NOTES.*

(r) *The Paten.*] The Paten is the Plate in which the Sacred Bread is laid. The Original Word, which is *Patena*, ſignifies a wide open Diſh. Thus *Columella* ſpeaks of *lata vaſa in modum patenarum*, Lib. I. And its diminutive *Patella* is of more common uſe. In the more Primitive Times, when the Chriſtians were but of mean Condition, and their State of Perſecution would not allow them to pretend to any thing that was Magnificent, the Sacramental Bread was laid only upon a Plate made of Oſiers or Wood. Thus St. *Jerom* ſpeaks of *Ruſticus*, as one too Parſimonious for the Plenty of that Time: *Nihil illo ditius, qui Corpus Domini caniſtro vimineo, ſanguinem portat in vitro. No one richer than he; and yet he carries the Lord's Body on a Wickow Plate, and his Blood in a Glaſs Cup.* Ep. IV. ad Ruſt. After this (as *Walafridus Strabo* writes, and the Council of *Tribur* witneſſes) Pope *Zephirinus*, about the Year 230, brought in the uſe of Glaſs Patens, *de Reb. Eccl. cap.* 14. But in the Council of *Rhemes*, which was held in the Year 813, as 'tis quoted by *Gratian*, *Can. ut Calix. de Conſecr. Diſt.* 1. 'tis ordered, that Patens and Chalices ſhould be made either of Gold or Silver. But this was the Cuſtom before in the Churches of wealthy Cities. *Vid. Chryſ. Hom.* 16. *ad Eph. &* 61 *ad Pop. Ant. S. Aug. Con.* 2. *in Pſal.* 113.

(ſ) *Break the Bread.*] Before the uſe of Wafers was brought into the Church, breaking the Bread was uſed, as more agreeable to our Saviour's Practice, and an apter Repreſentation of his Sufferings. Hence thoſe frequent Expreſſions in uſe among the ancient Greek Writers of κλάσματα, the broken Pieces of the Bread, μερίδες, the ſmall Parts or Bits. *Irenæus* ſays, *Quando mixtus calix & fractus panis*, &c. *When the mingled Cup and the broken Bread does perceive the Word of God, it is made the Euchariſt of the Body and Blood of Chriſt.* Iren. Lib. V. cap. 4. So St. *Auſtin*, Serm. CXL. de Tempore, *Ubi voluit Chriſtus agnoſci in fractione panis, ſecuti ſumus: panem fregimus & Dominum agnoſcimus. Whereas Chriſt was pleaſed to let himſelf be known in breaking of Bread, we follow his Example; we break Bread and acknowledge Chriſt.* To the like purpoſe, *Clemens Alexandrinus*, Strom. Lib. I. Τὴν εὐχαριστίαν τινὲς διανέμαντες, ὡς ἔθος, ἀνὰ ἕκαστον τῶ λαῶ λαβεῖν τὴν μοῖραν ὑπερέπεσον. *When the Prieſts, as the Cuſtom is, have divided the Sacramental Bread, they ſuffer every one of the People to take a piece.* As alſo St. *Chryſoſtom*, Ὃ γὰρ οὐκ ἔπαθεν ὑπὲρ τοῦ σταυροῦ, τοῦτο πάσχει ὑπὲρ τῆς προσφορᾶς διά σε καὶ ἀνέχεται διακλώμενος ἵνα πάντας ἐμπλήσῃ. *What he did not ſuffer on the Croſs, he does for thy ſake ſuffer in the Oblation; and permits himſelf to be broken that he may fill us all.* Chryſ. Hom. XXIV. in 1 Ep. ad Cor. St. *Cyprian* in his Book on the Lord's-Supper ſays, *Hæc quoties agimus non dentes ad mordendum acuimus, ſed fide ſincerâ panem ſanctum frangimus & partimur. As oft as we do this Action, we do not ſo much whet our Teeth to bite, as by Faith we break and divide it.* Which tho' perhaps meant of the breaking between the Teeth, (*i. e.*) Eating, is nevertheleſs an Alluſion to the Cuſtom of Breaking and Dividing the Sacramental Bread. This ancient Uſage of breaking the Bread, was firſt altered by the Greeks, who brought in a way of Cutting it; for which purpoſe they provided an Iron Inſtrument called λογχὴ, or the Spear, being ſomething like a Chiſſel, with a long handle, by which they chopped a flat Cake of Bread into pieces; hereby pretending to exhibit a Repreſentation, of our Saviour's Side being pierced by the Soldier's Spear. *Vid. Cabaſil. de Sacr. Euch. in VI. Tom. Bibl. Patr.* But in the Church of *Rome* the Breaking of the Bread, in order to communicate it among the Faithful, is quite vaniſhed; the Prieſt only divides the Sacrificial Wafer, in a Superſtitious way, into three Parts, which he eats up himſelf; but the Wafers which are deliver'd to the Communicants are all entire.

(t) *Chalice.*] The Cup, which the Conſecrated Wine is deliver'd in, is call'd by this Name. That in the earlier Times of Chriſtianity the Chalices were made of Wood, is evident from that remarkable Paſſage in the Council of *Tribur*, as 'tis mention'd in *Gratian. Decr. de Conſecr. Diſt.* 1. *cap.* 44. Vaſa in quibus, *&c. The Veſſels in which the Holy Myſteries are performed are Chalices and Patens, of which* Boniface, *Martyr and Biſhop, being once asked, if it were lawful to conſecrate in wooden Chalices, he made this Anſwer; Formerly Golden Prieſts made uſe of Wooden Chalices, but now Wooden Prieſts do conſecrate in Gold.* About the ſecond Century they began to leave off the Wooden Chalices, unleſs in very poor Churches, and to uſe Glaſs ones, or ſome finely cut out of Marble; this uſe is ſaid to be brought in by *Zephirinus*, Biſhop of *Rome*, after the Year 200. Of theſe Glaſs Chalices *Tertullian*, in his Book *de Pudicitia*, takes notice. And of this ſort muſt that Chalice be which *Athanaſius* was accuſed to have broken in his Paſſion. *Ath. Apol.* 2. Upon theſe Glaſs Chalices in *Tertullian*'s Time, which was the beginning of the Third Century, there ſeems to have been Engraved or Painted, the Picture of our Saviour, or the Good Shepherd carrying his Lamb upon his Shoulders, as *Pamelius* interprets the Place, *Procedant ipſæ Picturæ calicum veſtrorum*, &c. And I dont' ſee what *Le Prieur*, and others have ſaid againſt this Interpretation to diſprove it. When the Government became Chriſtian, Golden and Silver Chalices came in uſe. *Anaſtaſius*, in the Life of *Silveſter*, ſays, That to the Church which *Conſtantine* built at *Rome*, he gave a Silver Paten weighing twenty Pound, and twenty Miniſterial Chalices to deliver the Wine in, weighing three

¶ † *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to* (u) *deliver the ſame to the Biſhops, Prieſts, and Deacons in like manner* (*if any be preſent*) *and after that to the people alſo in order,* (w) *into their hands,* (x) *all meekly kneeling.* * *And when he delivereth the bread to any one, he ſhall ſay,*

three Pounds a piece. And the ſame Writer, in the Life of *Adrian*, ſays, That he gave a Paten and a Chalice to St. *Peter*'s of *Rome*, made of pure Gold, weighing together twenty four Pounds. And indeed the Furniture of the Altars in thoſe Times was ſo pompous, that it drew the Envy of the Heathen upon the Chriſtians, and occaſioned that Remark of the Quæſtor *Felix* recorded in *Theodoret Eccl. Hiſt. Lib.* III. *cap.* 12. who ſeeing ſo many coſtly Veſſels of Silver and Gold in the Temple of *Antioch*, cried out, *With what ſumptuous Veſſels do they miniſter to the Son of* Mary! By a Canon of the Council of *Rhemes*, in *Charles* the Great's Time, all Churches were obliged to have Chalices of ſome purer Metal. Wooden Cups are forbid *becauſe of their Poroſity, Glaſs ones becauſe they are ſo liable to be broken, Brazen ones becauſe of their ill ſmell*; therefore this Council enjoins, *That every Paten and Chalice, if it be not of Gold, muſt be at leaſt of Silver or Tin.* Conc. Rhemenſ. Can. 6. The ancient Chalices were of two kinds, the *Greater*, which were in the nature of our Flagons, containing a large quantity of Wine, which was all conſecrated in them together; and the *Leſſer*, which were otherwiſe called *Miniſteriales*, becauſe the Prieſt delivered the Wine to be drank out of them: For Communion in one kind was not then invented by the Romiſh Church; for thoſe twenty Miniſterial Chalices, which *Conſtantine* gave to the Church that he built at *Rome*, were ſomething too many for the Prieſts, who officiated in that Church to drink out of; but were few enough for ſo vaſt a Communion as there muſt be in that populous City.

hibits Laymen receiving within the Rails, and appeals to ancient Canons for this Prohibition. By the Fourth Council of *Toledo*, *A.D.* 633. it was ordered, that Prieſt and Deacons ſhould communicate in the Place of the Altar, the reſt of the Church-Officers in the Quire, and the Laity in the Body of the Church. *Conc. Tol. IV. Can.* 17. This gave the occaſion to the Diſtinction between Eccleſiaſtical and Lay-Communion, the one whereof was within the Precincts of the Altar, the other within the Body of the Church; which the Papiſts have ridiculouſly perverted, to denote Communion in one and both kinds, without any Ground, and contrary to innumerable Teſtimonies of Antiquity; and which at laſt the faireſt of their Writers have been forced to give up. *Albaſp. Obſerv. Eccl. Lib. I. cap.* 2. *Pamel. in Cypr. Ep.* 52. *Lorin. in Act. Apoſt. cap.* 2.

(w) *Into their hands*] Tho' it had been a Cuſtom for a conſiderable time, in the corrupter Ages of Chriſtianity, to have the Prieſt put the Bread or Wafer into the Mouths of the Communicants; yet it being otherwiſe in the Primitive Times, our Reformers thought fit to reduce the manner of Adminiſtration to the ancient Practice. For we read in *Euſebius, Eccl. Hiſt. Lib. VII. cap.* 9. that *Dionyſius* of *Alexandria*, who flouriſhed in the Year of our Lord 250, ſpeaking of one that received the Holy Sacrament, ſays, that he was τραπέζῃ παρατιθεὶς, καὶ χεῖρας εἰς ὑποδοχὴν ἑτοίμας τεθῆναι προτείνοντα, καὶ τάυτην καλαδεξάμενον, &c. *That he ſtood at the Table, reaching out his hand to receive the ſacred Food, and taking it*, &c. The like is confirm'd by that of St. *Cyprian*, who in his Treatiſe *de Lapſis*, ſpeaking of an unworthy Communicant, ſays, *Quod non ſtatim Domini Corpus inquinatis manibus accipiat. That he may not immediately take the Lord's Body into his defiled hands.* St. *Gregory Nazianzen*, ſpeaking of *Julian* the Apoſtate, ſays, that by the Idol-Sacrifices he did ἰδίας χεῖρας ἀφαγίοις, *pollute thoſe hands which he had formerly received the Euchariſt in.* Orat. I. in Julianum. St. *Ambroſe* asketh *Theodoſius* after his great Crime, Πῶς ἰδίας χεῖρας ἐκτενεῖς, &c. *How will you ſtretch out thoſe hands which are yet reaking with innocent Blood? How will you with thoſe hands receive the ſacred Body of our Lord?* Theod. Lib. V. cap. 17. About the Year 600 of Chriſt, the ἐγχείρησις, or putting the Sacrament into the hand of the Communicant, began to be left off, and the μετάδοσις, or putting into the Mouth to take place, as the Adoration of the Sacrament, and other Superſtitious Regards paid thereunto came in vogue. But however this was only a voluntary uſe in ſome Churches, it not having any Countenance from Synodical Authority till the Council of *Roan*, which was held *A.D.* 895, which expreſly enjoins, Cap. 2. *Nulli Laico aut Fœminæ Euchariſtiam in manus ponendam, ſed tantum in os ejus. The Euchariſt is not to be put into the hand of any Laick or Woman, but only into their Mouth.*

(x) *All meekly kneeling.*] This Injunction of our Church is oppoſed by ſome Perſons, who have the unhappineſs to diſſent from us, with greater vehemency than any part almoſt of our Conſtitution beſides; it having frequently no better Name given it than Popiſh Idolatry, and Antichriſtian Superſtition. But ſuch Objectors ſhould do well to obſerve, that our Saviour has no where in his Goſpel eſtabliſhed any particular Poſture of receiving this Holy Sacrament in, but has left it entirely to be ſettled by the Governours of his Church. He has indeed commanded us to eat and drink this in remembrance of him; but whether we ſhould do this either lying down, or ſtanding, or ſitting, there is no foorſteps of any Command in the Holy Scriptures. Our Oppoſers indeed pretend, that we ought, as they do, to conform ourſelves to the Pattern of Chriſt, in his adminiſtration of the Sacrament to the Apoſtles. But this they themſelves do not do; for our Saviour, according to the Cuſtom which then obtained, did not ſit but lie along. And by the ſame reaſon, the number of the Communicants ſhould be preciſely Twelve, and they ſhould celebrate only in an upper Room. Now if They have Authority to change the Poſture of Lying into Sitting, why may not We as well change it into Kneeling. But they tell us, that ſuch a Poſture ought only to be uſed, as is proper to a Meal or a Banquet. And we ſay, that there are many Poſtures and ways of Behaviour, which do very well become a Meal, but would very ill become the Holy Communion. For that Mirth and Jollity, and pleaſantneſs of Converſation, which are uſual in Feaſts, would be very Profane at the Adminiſtration of this bleſſed Sacrament. And if we do with good reaſon baniſh ſuch Actions from this Sacred Feaſt, why may we not lay aſide Sitting likewiſe, as too bold and confident a Poſture, or at leaſt not humble enough to preſent ourſelves in before God? But beſides this, they ſhould obſerve, That this Sacrament is not only a Feaſt, but a Federal Rite to receive us into Grace with God, after having violated our Baptiſmal Vow; and, That it is a Token or Pledge, whereby we teſtifie our Union with Chriſt our Head, and our Brotherly Charity to our Fellow-Chriſtians; which ought to be reſembled by other Marks than barely that of a Table-Poſture, which

*VARIOUS READINGS.*

[Sc. Lit. *Then ſhall the Presbyter ſay*] *As our Saviour Chriſt has commanded and taught us, we are bold to ſay,* Our Father, &c.

*The Anſwer.*

But deliver us from evil. Amen.

*Then ſhall the Prieſt ſay,*

The Peace of the Lord be always with you.

*The Clerk.*

And with thy Spirit.

*The Prieſt.*

Chriſt our Paſchal Lamb is offered up for us, once for all, when he bore our Sins on his Body upon the Croſs, for he is the very Paſchal Lamb of God, that taketh away the Sins of the World: wherefore let us keep a joyful and holy Feaſt with the Lord.

† *Then ſhall the Prieſt firſt receive the Communion in both kinds himſelf, and next deliver it to other Miniſters, if any be preſent there, (that they may be ready to help the chief Miniſter) and after the People.* 1 B. Ed. VI.

*Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and next deliver it to the other Miniſters (if any be there preſent) that they may help the chief Miniſter, and after to the People in their hands, kneeling. And when he delivereth the Bread he ſhall ſay,* O. C. P.

*Then ſhall the Biſhop, if he be preſent, or elſe the Presbyter that celebrateth, firſt receive the Communion in both kinds himſelf, and next deliver it to other Biſhops, Presbyters, and Deacons (if there be any preſent) that they may help him that celebrateth, and after, to the People in due order, all humbly kneeling.* Sc. Lit.

* *And when he delivereth the Sacrament of the Body of Chriſt, he ſhall ſay to every one theſe words.* 1 B. Ed. VI.

*And when he delivereth the Bread he ſhall ſay.* O. C. P.

*And when he receiveth himſelf, or delivereth the Bread to others, he ſhall ſay this Benediction:*

The Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy Body and Soul unto everlaſting Life. *Here the Party receiving ſhall ſay,* Amen. *Sc. Lit.*

*NOTES.*

(u) *Deliver the ſame to the Biſhops, Prieſts,* &c.] This Injunction of our Rubrick is grounded upon an ancient Cuſtom, of the Clergy's communicating within the Rails, and before the Sacrament was deliver'd to the People. This we find mention'd by the Author of the Apoſtolical Conſtitutions: Μετὰ τοῦτο μεταλαμβανέτω ὁ ἐπίσκοπος, εἶτα ὁι Πρεσβύτεροι καὶ ὁι Διάκονοι, &c. τότε πᾶς ὁ λαός. *After the Hymn, let the Biſhop receive, then the Prieſts and Deacons,* &c. *and then all the People.* Ap. Conſt. Lib. 8. cap. 13. It was enjoined *A.D.* 365. by the Council of *Laodicea*, Can. 19. *That only Perſons in Sacred Orders ſhould,* εἰσίναι εἰς τὸ θυσιαστήριον καὶ κοινωνεῖν, *go within the Rails, or Place where the Euchariſt was conſecrated, to receive.* The Council of *Bracara*, which was held *A.D.* 563, pro-

# The COMMUNION.

∴ THE body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ ‖ *And the Miniſter that delivereth the cup to any one, ſhall ſay,*

THE blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſt's blood was ſhed for thee, and be thankful.

¶ † *If the conſecrated bread or wine be all ſpent before all have communicated; the Prieſt is to conſecrate more according to the form before preſcribed: Beginning at* [Our Saviour

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which has relation only to the Commemorative Part of this Sacrament. Now ſince, at this time, we are ſorrowing for our Sins, and earneſtly deſiring Pardon for them, methinks the familiar Poſture which we uſe at the Merriment of a Feaſt, ſhould little become a Soul weighed down with the Senſe of having offended ſo gracious a God. For what Poſture of Body can be too humble, to be uſed by a Perſon under thoſe Thoughts? Certainly, whilſt God is reaching forth our Pardon to us, after ſuch Provocation, we ought not to receive it with ſuch an undecent and unregardleſs Poſture, as that of Sitting. If our Prince, after being Rebels to him, ſhould think fit to hold out a Pardon to us, we ſhould receive it upon our Knees, at leaſt in a more becoming manner, than without any outward ſign of Reverence to take it from our Seat. And if a Man ſhould refuſe to kneel before his Prince in ſuch a caſe, for fear of Idolizing him, his Execution would be little pitied which he ſhould bring upon himſelf, by ſuch an unreaſonable Scrupuloſity. Now can any one think that as much Reſpect is not owing to Almighty God, whilſt he is conveying to us our Pardon of eternal Puniſhment, as to a worldly Prince, whilſt he is remitting a temporary Penalty? Add to this, That the Poſture of ſitting at the Sacrament was never heard of, in all the Primitive Ages; for they either receiv'd it Standing or Kneeling, but as for Sitting it was never dreamed of by any of them: for if any Heretick had introduced this, they would have avoided him, and cried out againſt him as the greateſt of Monſters. Nay, there are ſome probable Reaſons to perſwade us, that Kneeling was uſed in the moſt ancient Times; for elſe what can be the meaning of that Injunction of the Council of *Nice*, Ἐπειδήν τίνες ἐισὶν ἐν τῇ Κυριακῇ γόνυ κλίνοντες καὶ ἐν ταῖς τῆς Πεντηκοστῆς ἡμέραις, ἵνα πάντα ἐν πάσῃ παροικίᾳ, φυλάττεσθαι, ἔδοξε τῇ ἁγίᾳ συνόδῳ τὰς εὐχὰς ἀνατείνειν τῷ Θεῷ. *Becauſe ſome on the Lord's-Day, within the time of Pentecoſt do kneel; That there may be the ſame uniform order obſerved in all Dioceſes, it has pleaſed the Holy Synod to enjoin, that in all Dioceſes every one ſhould pray ſtanding during that time.* Con. Nic. Can. 20. So *Tertullian*, *Die Dominico jejunium neſas ducimus, vel de Geniculis adorare. We think it a great Crime to keep a Faſt on Sunday, or to pray to God kneeling.* Tert. de Cor. Mil. cap. 3. Now what other reaſon can there be, that among the Ancients, when the Sacrament was celebrated every Day, upon Sundays and the Days between *Eaſter* and *Whitſuntide*, it ſhould be ordered for them to ſtand in their Aſſemblies, unleſs at other times they kneel'd? 'Tis reported of *Gorgonia*, Siſter to *Gregory Nazianzen*, that ſhe did τῷ δυπαστείῳ προσπίπτειν, *fall down devoutly at the Altar*; which would hardly have been ſaid of her, unleſs that Poſture had been commonly uſed at the Communion. Nor, laſtly, is Kneeling ſo much Popiſh, and ſitting ſo little ſo, as ſome Imagine; for to ſit at the Sacrament is the Poſture of the Pope himſelf, when he communicates. *Durandus de Div. Off. Lib. IV. cap.* 54. and if Kneeling muſt be laid aſide, becauſe the ordinary Papiſts uſe it, methinks Sitting ſhould rather be aboliſhed, which is defiled by the practice of the *Man of Sin* himſelf.

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### *VARIOUS READINGS.*

∴ The Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy Body and Soul unto everlaſting Life. 1 *B. Ed.* VI.

Take, eat this in remembrance that Chriſt died for thee, and feed on him in thine Heart by faith with thankſgiving. 2 *B. Ed.* VI.

*Both Clauſes joined together by the Particle* and, O. C. P. *which Particle is omitted in the laſt Review.*

The Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy Body and Soul unto everlaſting Life.

*Here the Party receiving ſhall ſay,* Amen. *Sc. Lit.*

∴ Μεταδίδωμί σοι τὸ τίμιον, καὶ ἅγιον καὶ ἄχραντον σῶμα τοῦ κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν ἁμαρτιῶν εἰς ζωὴν αἰώνιον. Lit. Chryſ.

Μεταλαμβάνεις τὸ τίμιον καὶ ἅγιον σῶμα, καὶ αἷμα τοῦ κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν ἁμαρτιῶν σου καὶ εἰς ζωὴν αἰώνιον. Lit. Baſil.

* *And the Miniſter delivering the Sacrament of the Body and Blood of Chriſt, and giving every one to drink once and no more, ſhall ſay.* 1 B. Ed. VI.

*And the Miniſter that delivereth the Cup ſhall ſay.* O. C. P.

*And the Presbyter or Miniſter that receiveth the Cup himſelf, or delivereth it to others, ſhall ſay this benediction,*

The Blood, *&c. Sc. Lit.*

‡ The Blood of our Lord Jeſus Chriſt, which was ſhed for thee, prēſerve thy Body and Soul unto everlaſting Life. 1 *B. Ed.* VI.

Drink this in remembrance that Chriſt's Blood was ſhed for thee, and be thankful. 2 *B. Ed.* VI.

The Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy Body and Soul unto everlaſting Life.

*Here the Party receiving ſhall ſay,* Amen. *Sc. Lit.*

1 B. Edw. VI. *If there be a Deacon or other Prieſt, then ſhall he follow with the Chalice, and as the Prieſt miniſtreth the Sacrament of the Body, ſo ſhall he (for more expedition) miniſter the Sacrament of the Blood in form beforewritten.*

*In the Communion-time the Clerk ſhall ſing,*

O Lamb of God that takeſt away the Sins, *&c.* have mercy upon us.

O Lamb of God that takeſt away the Sins, *&c.* grant us thy peace.

*Beginning ſo ſoon as the Prieſt doth receive the Holy Communion, and when the Communion is ended, then ſhall he ſing the Poſt-Communion.*

*Sentences of the Holy Scripture to be ſaid or ſung every day one, after the Holy Communion, called the Poſt-Communion:* Mat. xvi. 24. Mar. xiii. 13. Luk. i. 68. xii. 37, 40, 47. Joh. iv. 23. v. 14. and 5. 14. and 8. 31. and 12. 36. and 14. 21, 23. and 15. 7, 8, 12. Rom. viii. 31, 32, 33. xiii. 12. 1 Cor. i. 30. and iii. 16. vi. 20.

*Then ſhall the Prieſt give thanks to God, in the name of all them that have communicated, turning him firſt to the People and ſaying,*

The Lord be with you.

*The Anſwer.*

And with thy Spirit.

*The Prieſt.*

Let us pray.

Almighty and everlaſting God, we moſt heartily, *&c.*

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### *PARAPHRASE.*

O my dear Chriſtian Brother, May the Body of our Lord Jeſus Chriſt, which this Bread that I here bring unto thee does repreſent, and verily exhibit to thee, if thou comeſt with a true Faith and worthy Diſpoſitions to receive it; May this Body ſo exhibited, and which our bleſſed Lord gave up to be ſacrificed for us, be a Spiritual Preſervative to thee, and bring with it ſuch Grace and Influences, as may incline thee to live with that Goodneſs and Piety, as that thou mayſt by God's Grace and Favour, attain everlaſting Happineſs. Therefore do thou take from me this conſecrated Bread, and eat it, as a Token that thou doſt gratefully remember that Chriſt died to ſave thee and do thou thankfully feed on him in thy Heart by Faith.

My dear Chriſtian Brother, May the Blood of our Lord Jeſus Chriſt, which this Cup of Wine, that I here bring unto thee, does repreſent and verily exhibit to thee, if thou comeſt with a true Faith, and worthy Diſpoſitions to receive it; May this Blood ſo exhibited, and which our bleſſed Lord ſuffered to be ſhed for thy ſake, be a Spiritual Preſervative to thee, and bring with it ſuch Grace and Influence, as may incline thee to live with that Goodneſs and Piety, as that thou mayſt, by God's Grace and Favour, attain everlaſting Happineſs. Therefore do thou take from me this conſecrated Cup, and drink it as a Token, that thou doſt gratefully remember, that Chriſt died to ſave thee, and be thou for ever thankful for ſo ineſtimable a Bleſſing.

our Chriſt in the ſame night, &c.] *for the bleſſing of the bread; and at* [Likewiſe after Supper, &c.] *for the bleſſing of the cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lords Table, and reverently place upon it what remaineth of the conſecrated Elements,* (y) *covering the ſame with a fair Linen Cloth.*

¶ *Then ſhall the Prieſt ſay the Lord's Prayer, the people repeating after him every Petition.*

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

¶ *After ſhall be ſaid, as followeth.*

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy Fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins to offer unto thee any ſacrifice; yet we beſeech thee to accept this our * bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ † *Or this.*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiri-

*VARIOUS READINGS.*

* Bounden duty and ſervice, *and command theſe our prayers and ſupplications, by the miniſtry of thy holy Angels, to be brought up into thy Tabernacle before the ſight of thy divine Majeſty,* not weighing, *&c.* 1 B. Ed. VI.

† *When all have communicated, he that celebrates ſhall go to the Lord's Table, and cover with a fair cloth, or Corporal, that which remaineth of the conſecrated Elements, and then ſay this Collect of thankſgiving, as followeth.* Sc. Lit.

*NOTES.*

(y) *Covering the ſame with a fair Linen cloth.*] This, by Writers of the Latin Church, is called the *Corporal*, becauſe it was ſpread over the Body or Conſecrated Bread. *Alc. de Off. Div.* It was likewiſe called the *Palla*, or *Pall. Radulph. Tungr. de Can. Obſ.* We find the Corporal to be in uſe in the time of *Iſidore Peluſiot*, who flouriſhed *A. D.* 440, who ſays, it was to repreſent the Body of our Saviour being wrapt in fine Linen by *Joſeph* of *Arimathea*: Ἡ κεκαθαρμένη ὑφαπλωμένη τῇ τοῦ θείου δώρου διακονίᾳ, ἡ τοῦ Ἀριμαθαίας ἐστὶν Ἰωσὴφ λειτουργία. *The fine Linen-cloth which is ſtretched over the Holy Gifts, does repreſent the good Office of* Joſeph *of* Arimathea. *Iſid. Peluſ. Ep.* 123. And *Victor Uticenſis*, who lived twenty or thirty Years after him, mentions theſe as of common uſe in the Church, and reports the horrid profanation of them by the Heathen *Vandals*, who, when they rifled the Churches, took theſe to make Shirts of. *Vict. Utic. de Perſec. Vand. Lib.* I. They were to be made of Linen only, and not of Silk or Cloth. The Inſtitution of them is aſcribed to *Euſebius*, Biſhop of *Rome*, who lived about the Year 300. *Vid. Gratian. de Conſ. Diſt.* 2.

*PARAPHRASE.*

O Lord our gracious Father, who dwelleſt in the higheſt Heavens, we thy Servants depreſſed with the loweſt Thoughts of our ſelves, both by reaſon of our infinite diſtance from thee, and our unworthy Behaviour towards thee, earneſtly deſire thee, of thy Fatherly Goodneſs, always demonſtrated to us, graciouſly to accept this *Sacrifice of Thankſgiving* which we *offer to thee*, Pſal. 116. 17. moſt heartily begging of thee to grant, that, by the meritorious Death and Paſſion of our bleſſed Lord, *and through Faith in his Blood*, Rom. 3. 25. we, and all our Brethren of the Catholick Church, (with all whom we profeſs to hold Communion) may obtain Forgiveneſs of their Sins, together with Grace and Spiritual Comfort, and the reſt of the Benefits procured to us by Chriſt's meritorious Paſſion.

And here, O Lord, at thy holy Altar, we do not offer up the Sacrifice *of Bulls and Goats*, nor yet do we only *render thee the Calves of our Lips*, Hoſ. 14. 2. but we offer up to thee our own ſelves, both Souls and *Bodies*, *a living Sacrifice, holy, acceptable unto God, which is our reaſonable Service*, Rom. 12. 1. in moſt humble manner begging of thee, that we the preſent Communicants in this place, may be *filled with the* Graces of thy *Spirit*, Eph. 5. 18. and that we may be *bleſſed with all Spiritual Bleſſings*, Eph. 1. 3. And tho' the many Sins, which we have committed againſt thee, have rendered us unworthy to offer up any Tribute of Praiſe, to ſo pure and excellent a Being; yet, we beſeech thee, to accept of this Commemoration of thy Goodneſs, which out of Gratitude, and from thy expreſs Command, we are obliged to pay to thee: not, as having regard to any Merits of ours, which thou, who knoweſt our Hearts, canſt beſt tell, we do not in the leaſt pretend to; we only therein deſiring thee to forgive us our Sins, through the only Merits of Jeſus Chriſt our Lord, by whoſe Interceſſion we deſire to aſcribe the Honour and Glory, which is due both to him and thee, O Almighty Father, for evermore. *Amen.*

VARI-

ſpiritual food of the moſt precious body and blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt be all honour and glory world without end. *Amen.*

¶ * *Then ſhall be ſaid or ſung;*

GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. *Amen.*

¶ *Then the Prieſt (or Biſhop if he be preſent) ſhall let them depart* (z) *with this bleſſing.*

The

*VARIOUS READINGS.*

* *Then ſhall be ſaid or ſung*, Gloria in Excelſis, *in Engliſh.* S. L. *This Hymn in the* 1 *Book of* Edw. VI. *is placed near the beginning of the Communion-Office.*

*NOTES.*

(z) *With this bleſſing.*] That in the ancient Church there was a ſolemn Benediction given to the People, at the cloſe of the Communion, either by the Biſhop or the Prieſt, is evident from the Eccleſiaſtical Writers in the Primitive Ages, *Poſtulationes fiunt cum populus benedicitur*, &c. *Quibus peractis*, (ſays St. *Auſtin*) *& participato tanto Sacramento, gratiarum actione cuncta concludit. The Poſtulations are made when the People is bleſſed*, &c. *Which things being finiſhed, and ſo great a Sacrament being partaken of, the Prieſt concludes all with a Thankſgiving.* Aug. Ep. 59. Quæſt. 5. ad Paulinum. So St. *Jerom*; *Si Presbyter Chriſtum conſecrat, cum in altario Dei ſacramenta benedicit, benedicere populo non debet, qui Chriſtum etiam meruit conſecrare? If a Presbyter can conſecrate Chriſt, when he bleſſes the Sacrament of Chriſt at the Altar, ought he not to bleſs the People, who has the honour to conſecrate Chriſt?* And for this Bleſſing he quotes the practice of the Chriſtians at *Rome*, in *Italy*, *Cyprus*, *Africa*, and *Illyricum*, *Spain*, *Britain*, and *France*. Hier. Ep. ad Ruff. Narbon. The Council of *Agatha* orders, *In Concluſione Matutinarum vel Veſpertinarum & Miſſarum poſt Hymnos Capitula de Pſalmis dicantur, & Plebs collecta oratione ad veſperam ab Epiſcopo cum benedictione mittatur. In the concluſion of Morning and Evening Prayer, and the Communion-Service, after the Hymns, let Portions out of the Pſalms be ſaid, and let the People, in the Collect-Prayer in the Evening, be diſmiſſed by the Biſhop with a Benediction.* Conc. Agat. Can. 30. And again, *Ante benedictionem ſacerdotis egredi populus non præſumat. Let not the People preſume to go out of the Church before the Bleſſing of the Prieſt.* Conc. Agat. Canon 47. To the like purpoſe the Council of *Arles*: *Cum ad celebrandas miſſas in Dei nomine convenitur, populus non antè diſcedat, quam Miſſæ ſolennitas compleatur, & ubi Epiſcopus non fuerit, benedictionem accipiat ſacerdotis. When the Congregation is aſſembled to celebrate the Communion, let not the People depart before the Communion-Service be finiſh'd, and receives the Bleſſing of the Prieſt, if the Biſhop be not preſent.* Conc. Arl. Decret. cap. 29.

*PARAPHRASE.*

O God of infinite Power, and everlaſting Duration, we from the bottom of our Hearts give thee Thanks, for thy feeding us with this Spiritual Banquet, of thy dear Son's precious Body and Blood; which we, that have received the Holy Myſteries of this bleſſed Sacrament, duly adminiſtred according to our bleſſed Lord's Inſtitution, have partaken of; who doſt thereby manifeſt thy Love to us, *in giving thy only begotten Son for us*, John 3. 16: who doſt likewiſe, by this holy Participation, afford us a Token that we are *Members of his Body, of his Fleſh, and of his Bones*, Eph. 5. 30. that is, that we are Parts of the Holy Catholick Church, the Sacred Society of all Faithful People throughout the whole World: And laſtly, Giving us a Pledge of Aſſurance thereby, that we *are Heirs of God, and joynt-heirs with Chriſt*, Rom. 8. 17. in his everlaſting Kingdom, which he has obtained for us by his Death and Paſſion. We beſeech thee, O our moſt gracious and heavenly Father, to afford us ſuch a Meaſure of thy Grace, that we may continue in that holy Communion of thy Catholick Church, and may never eſtrange ourſelves therefrom by Hereſie or Schiſm, but that we may lead our Lives with Vertue and Piety, and with an exact Conformity to thoſe holy Laws which thou haſt preſcribed us to walk by. All this we beg, through the Merits of Jeſus Chriſt our Saviour, to whom with thee, O Father, and the Holy Ghoſt, be aſcribed all Praiſe and Honour for evermore. *Amen.*

*PARAPHRASE on* Gloria in excelſis.

I. Let us joyn our Voices in the angelical Hymn recorded, *Luke* 2. 16. *Glory be to God on high*, &c. May all Glory to the moſt high God be aſcribed by every Order of Beings, and by all Nations of the World; may Peace and Tranquillity reign throughout the whole Earth; and may all Men agree together, in Chriſtian Brotherhood and Kindneſs. Let us take pattern from another Conſort of Angels, who ſaid, *Amen: Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might be unto our God for ever and ever.* Amen. *Rev.* 7. 12. Let us, in Imitation of theſe good and wiſe Beings, praiſe and adore thee, glorifie thee, and pay our Thanks to thee, for thy great and endleſs Goodneſs and Glory: O thou eternal Lord and God! thou King of all the heavenly Powers! the Almighty Father and Source of the Deity, from whom the other Perſons of the Divine Nature, by an infinite Fecundity did everlaſtingly flow!

II. And thou, O our bleſſed Lord Jeſus Chriſt, the only and almighty Son of the Father! O thou likewiſe the eternal Lord and God! thou *Lamb of God*, everlaſting Son of an everlaſting Father, *that takeſt away the Sins of the World*! Have Mercy upon us in pardoning our Sins. O thou that *takeſt away the Sins of the World*, hear our Petitions. Thou that *ſitteſt at the right hand of God*, Col. 3. 1. ſhew thy pity upon us, in interceding for us with the Father. For *thou only art Holy*, Rev. 15. 4. thou *only art the Lord*, 1 Tim. 6. 15. thou only, O Jeſu Chriſt, together with the Holy Ghoſt, doſt partake of the eternal Godhead of the Father. *Amen.*

*VARI-*

# The COMMUNION.

THe peace of God which paſſeth all underſtanding, ∴ keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

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¶ *Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one,* * *or more; and the* † *ſame may be ſaid alſo, as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the diſcretion of the Miniſter.*

ASſiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants, towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Almighty

*VARIOUS READINGS.*

* *The words*, or more, *added in the laſt Review.*

† *All this latter part of the Rubrick is wanting in the firſt Book of King* Edw. VI.

*NOTES.*

*This part of our Service is very agreeable to the Greek Liturgies.*

∴ Φύλαξαι Κύριε ὁ Θεὸς πάντας ἡμᾶς ἐν αὐτῇ χάριτι, καὶ φιλανθρωπίᾳ, πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας. Ἀμήν. Let the Lord God keep you all in his Grace and Love, now and for ever. Amen.

*After which Bleſſing the People prayed again for the Prieſt, in this manner:* Τὸν εὐλογοῦντα καὶ ἁγιάζοντα ἡμᾶς Κύριε φύλαττε εἰς ἔτη πολλά. And the Lord keep you, Sir, to bleſs and ſanctify us for many Years. *S. Chryſ. Lit.*

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*PARAPHRASE on the Bleſſing.*

May *the Peace of God, which paſſeth all Underſtanding, keep your Hearts and Minds*, Phil. 4. 7. *and make you grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt*, 1 Pet. 3. 18. May God the Father be your Preſerver, may God the Son be your Mediator, and the Holy Ghoſt your Sanctifier; and may you continue under this heavenly Benediction unto your Lives end. *Amen.*

*PARAPHRASE.*

O bleſſed Lord, *who haſt promiſed to help our Infirmities, when we know not what to pray for as we ought*, Rom. 8. 26. we beſeech thee to aſſiſt us both in the putting up our Prayers to thee, and in the granting what we pray for; beſeeching, moreover, thee who *ordereſt our goings*, Pſal. 37. 23. ſo to direct all our Actions, as may beſt tend to the attaining everlaſting Salvation, that in the midſt of the many Changes and Varieties of this World, we may depend upon thy conſtant Protection, which may be always ready to aſſiſt us: Which we beg for Jeſus Chriſt's ſake. *Amen.*

*PARAPHRASE.*

O God, whoſe Power is infinite, and whoſe Duration is everlaſting, we beſeech thee to *preſerve our Spirit, Body and Soul blameleſs*, 1 Theſſ. 5. 23. in a conſtant Obedience to thy Laws and Holy Commandments; that being under the Conduct of thy Heavenly Protection, both in this World and the next, we may be preſerved both in Body and Soul unto eternal Life. Which we ask, for the ſake of our Lord and Saviour Jeſus Chriſt. *Amen.*

*PARAPHRASE.*

O all-powerful God, we humbly beſeech thee, that the Words which we have heard this day, by the Reading and Preaching of the Miniſter out of the Holy Scripture, with our corporeal Ears, may, like the good Seed, *Matt.* 13. 8. take deep Root in our Hearts, and may bring forth the Fruit of a good Life, as may tend to thy Honour and Praiſe. Which we pray thee to grant, for the ſake of Jeſus Chriſt our Lord. *Amen.*

*PARAPHRASE.*

O Lord, we beſeech thee to afford us thy *preventing Grace* in all that we undertake, and thy aſſiſting Grace in the carrying it on, that in all our Actions enterpriſed by thy Permiſſion, continued by thy Direction, and finiſhed by thy Aſſiſtance, we may by an innocent and happy Concluſion thereof, make it tend to thy Glory: And that, after an end of this mortal Life, we may, through thy Mercy, attain the everlaſting Happineſs of a better. And this we beg for the ſake of Jeſus Chriſt our Lord. *Amen.*

PARA-

# The COMMUNION.

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions of them that aſk in thy Sons name; We beſeech thee mercifully to incline thine ears to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully aſked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

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¶* *Upon the* (a) *Sundays and other holy days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer,* [For the whole ſtate of Chriſt's Church militant here in Earth,] *together with one or more of theſe Collects laſt* † *before rehearſed, concluding with the Bleſſing.*

¶‡ *And*

### *VARIOUS READINGS.*

* *Upon the Holidays*, &c. O. C. P.

† *Before rehearſed as occaſion ſhall ſerve.* O. C. P.

*On* Wedneſdays *and* Fridays *the Engliſh Litany ſhall be ſaid or ſung in all places, after ſuch Form as is appointed by the King's Majeſty's Injunctions, or as is appointed by His Highneſs. And if there be none to communicate with the Prieſt, yet theſe days (after the Litany ended) the Prieſt ſhall put upon him a plain Alb, or Surplice, with a Cope, and ſay all things at the Altar (appointed to be ſaid at the Celebration of the Lord's-Supper) until after the Offertory. And then ſhall add one or two of the Collects aforewritten, as occaſion ſhall ſerve, by his diſcretion; and then turning him to the People ſhall let them depart with the accuſtomed Bleſſing. And the ſame Order ſhall be uſed all other days, whenſoever the People be accuſtomably aſſembled to pray in the Church, and none diſpoſed to communicate with him.* 1 E. Edw. VI.

### *PARAPHRASE.*

O All-powerful God, who art the *Giver of all Wiſdom*, Prov. 2. 6. who art *able to do exceeding abundantly more than we can ask or think*, Eph. 3. 20. who knoweſt our Wants before we ask them, and our want of Prudence to ask thoſe things that are fitting for us: We beſeech thee to Forgive the Infirmities and Imperfections, which we diſcover in our Devotions, and to ſupply us with ſeveral good things, which out of a Senſe of our Sins, and unworthy Behaviour towards thee, we dare not have the Confidence and Preſumption to requeſt of thee; and to beſtow upon us other Favours, which out of our Forgetfulneſs and Spiritual Blindneſs, we cannot think to call upon thee for; not denying them to us, upon account of our Unworthineſs to receive them, but granting them for the Worthineſs and ineſtimable Merits of our Bleſſed Lord and Saviour. *Amen.*

### *PARAPHRASE.*

O God, of infinite Power and Goodneſs, who in thy holy Word haſt promiſed that, *whatever we ſhall ask in Chriſt's Name, thou wilt give us*, John 16. 23. We beſeech thee, out of thy great Mercy, favourably to hear us, who have this day, in the publick Congregation of thy holy People, offered up our Prayers to thee; and to grant, that what we have asked in this days Devotions (agreeable to the neceſſary Qualifications of acceptable Prayer with an hearty Faith, *Matt.* 21. 22. and with a Reſignation to thy Will, 1 *John* 5. 14.) we may have it by thy Goodneſs beſtowed upon us; that our Wants thereby may be relieved, and the Glory of thy Bounty may be further diſplayed. And this we beg for Jeſus Chriſt his ſake. *Amen.*

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### *NOTES.*

(a) *Sundays and other Holidays.*] It muſt be obſerved, that in the moſt early Times of Chriſtianity, the Sacrament of the Lord's-Supper was celebrated every Day. For this may be gathered from the ſecond Chapter of the *Acts*, where it is ſaid, that thoſe firſt Chriſtians *continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread and in prayers. They continued daily with one accord in the temple, and breaking bread from houſe to houſe*, v. 46. Which *breaking of bread*, the Syriack and Arabick Tranſlations interpret the Euchariſt. This Cuſtom continued for ſeveral Ages in the Primitive Church; for being then under a State of Perſecution, they uſed this as a heavenly Comfort and Support under their Perils, and as a *Viaticum*, as they called it, to ſubſiſt upon in their Journey to Heaven. Therefore St. *Cyprian* ſays, *Euchariſtiam quotidie ad cibum ſalutis accipimus. We daily receive the Euchariſt for the food of our Salvation.* Cyp. de Or. Dom. So *Euſebius*, Demonſt. Evang. Lib. I. cap. 10. Εἰκότως γε τῦ σώμα[Θ] αὐτῦ καὶ τῦ αἵμα[Θ] τὴν ὑπόμνησιν ὀσημέραι ἐπιτελῦμεν. *We do very well in every day celebrating the Commemoration of Chriſt's Body and Blood.* Which Uſage was continued down in many Places, to the Time of St. *Auſtin*, *Jerom*, and *Chryſoſtom*. St. *Auſtin* ſays, *Sacramentum ſanguinis & Corporis Chriſti alicubi quotidiè fieri. The Sacrament of Chriſt's Body and Blood is in ſome places every day received.* Aug. Ep. 118. So St. *Jerom* writes, *Scio Romæ hanc eſſe conſuetudinem, ut fideles ſemper Chriſti corpus accipiant, quod nec reprehendo nec probo. I know it to be the Cuſtom at* Rome *for the faithful to receive the Sacrament every day, which Cuſtom I neither blame nor commend.* Hier. Ep. 50. Which Cuſtom, by the way, the good Man would have blamed, if he had foreſeen that the Church of *Rome* would have brought in, as they have done ſince, ſolitary Communion, and all the extravagant Practices and Opinions which depend upon it. The like Practice is obſerved by St. *Chryſoſtom*, in his Time: Τί; ἡμεῖς καθ' ἑκάστην ἡμέραν οὐ προσφέρομεν; προσφέρομεν μέν, ἀλλ' ἀνάμνησιν ποιύμενοι τῦ θανάτυ χρισῦ. *What? don't we offer every day? we do offer, in making remembrance of the Death of Chriſt.* Chryſ. Hom. 13. Heb. In later Ages the daily Communion was leſs frequent, and in ſome places they communicated four Days in a Week; which was a Cuſtom in St. *Baſil*'s Time; *Baſil. Ep. ad Cæſar.* In *Epiphanius*'s Time the Communion was on *Wedneſdays*, *Fridays*, and *Sundays*; for which Uſage he pretends to vouch Apoſtolical Practice: Συνάξεις ὁπτελύμεναι παρὰ ἡμῖν εἰσιν ἀπὸ τῶν Ἀποστόλων, τετράδι καὶ παρασκευῇ καὶ κυριακῇ. *Our Communions are celebrated by Apoſtolical appointment, on the fourth Day of the Week, on the Eve of the Sabbath, and on the Lord's-day.* Epiph. Brevii Expoſ. Fidei. Afterwards we find that the Euchariſt was celebrated only on *Sundays*, unleſs upon Saints-days, which might happen upon ſome other Day in the Week. For this appears to be the Practice of the Churches of *Spain*, at leaſt when the fourth Council of *Toledo* was held, *viz.* *A. D.* 681. But there was a Sacrament upon Saint's-days in St. *Baſil*'s Time, when Communions were oftner in the Week: Ἡμεῖς μὲν τοίνυν τέτταρσιν καθ' ἑκάστην ἑβδομάδα κοινωνῦμεν ἐν τῇ κυριακῇ, ἐν τῇ τετράδι, καὶ ἐν τῇ παρασκευῇ, καὶ τῷ σαββάτῳ, καὶ ἐν ταῖς ἄλλαις ἡμέραις, ἐὰν ἡ μνήμη μάρτυρός τινος. *We Communicate every Week, upon the Lord's-Day, on the fourth Day, on the Preparation, and the Sabbath, and on other Days when a Martyr is commemorated.* Baſ. Ep. ad Cæſ. *Sundays*, however, in thoſe middle Ages, being the moſt uſual Day for the Communion, it was decreed by the Councils of *Trullo*

¶ ‡ *And there ſhall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.*

¶ † *And if there be not above twenty perſons in the Pariſh of diſcretion to receive the Communion; yet there ſhall be no Communion, except* (b) *four (or three at the leaſt) communicate with the Prieſt.*

¶ *And in Cathedral and Collegiate Churches and Colledges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.*

¶ * *And to take away all occaſion of diſſenſion, and ſuperſtition, which any Perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as* (c) *is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.*

¶ † *And*

and *Antioch*, That thoſe who paſſed over three *Sundays* together, without receiving the Euchariſt, ſhould be Excommunicated. *Vid. Wal. Strab. de reb. Eccl. cap.* 20. It muſt be ſaid that the Latin Church, in ſeveral places, kept up the daily Communion, when it was laid down by the Greeks, tho' they laboured oftentimes under great Difficulties to get Communicants to them. Hence that Expoſtulation of St. *Ambroſe*, if that Book be his: *Quotidianus eſt panis, cur poſt annum illum ſumis quemadmodum Græci in oriente facere conſueverunt? Accipe quotidie, quod quotidie tibi proſit. Sic vive ut quotidie merearis accipere. If the Bread,* (i. e. the Sacrament) *be daily, why doſt thou receive it once a Year, as the Greeks in the Eaſt have gotten a Cuſtom to do? Take that every Day, which every Day will profit thee. Live ſuch a Life, as that thou mayſt be fit to receive every Day.* Ambr. de Sacram. Lib. V. cap. 4. Before the Year 700, daily Communions being ſtill kept up in the Latin Church, the practice of Solitary Maſſes began; the Prieſt then communicating himſelf, without a Congregation, a new Doctrine being invented of the Sacrifice of the Maſs, and the Abſents partaking of the Benefit of that Sacrifice. Our Reformers laying aſide theſe Abuſes, were willing to adapt their new Liturgy to the ancient Uſages of the Church, as much, at leaſt, as the latter Ages could well bear, reduced the number of Communion-days to that of Sundays and Holy-days, drawing up a Service for every one of them, to be uſed entirely upon thoſe Days, when a ſufficient number of Communicants could be had; or only part thereof, when there were few or no Communicants. I know this part of our Service is objected againſt by our Adverſaries, as a Mock-Communion, and a ſhew of Adminiſtring the Sacrament without any deſign of doing it. But it ſhould be conſidered, That the Framers of our Liturgy had no reaſon to lay aſide this part of the Communion-Service, when the Sacrament was omitted, upon account of the Peoples not coming to it; They did with greater Prudence enjoin the reading ſome part of it, that the Miniſter might ſhew his Readineſs to do his Duty, if the People were not forward to do theirs. Beſides, this part of the Service reſpects the Non-Communicants, as well as thoſe who do receive.

This Service was called in the ancient Liturgies the *Miſſa Catechumenorum*, that part of the Communion Service which the Catechumens, who were not admitted to the Reception of the Euchariſt, were allowed to be at: and why it ſhould not now be a part of the Devotion of thoſe who do not Communicate, I think it cannot by any good Argument be proved. The recital of the Ten Commandments is ſuch an excellent part of Admonition and help to Contrition for all devout Minds, nay, ſuch an excellent Bar againſt Popery, that the reading them once a Sunday, or now and then upon an Holy-day, ſhould be grudged by no one. The Goſpels give an entire Account of our Saviour's Life, and being read upon ſtated Days, and once over every Year, imprint the Sacred Hiſtory more firmly on the Minds of People, than when they are read in Chapters. The Epiſtles are ſome choice part of the Apoſtolical Writings, containing ſome remarkable Doctrine, fitted for the Edification of the People. The Prayer for the Queen, and the *Nicene* Creed, I hope have no harm in them. And to take them all together, they are excellently ſuited to Devotion and Edification. So that, in ſhort, if this part of the Service were omitted upon ordinary Sundays and Holy-days, our Liturgy would not be ſo perfect, by many degrees, as it is. But, however, this is not a Practice of our Church alone, both Greek and Latin Churches affording warrant therein. *Socrates* relates it as an ancient Cuſtom of the Church of *Alexandria* to do the ſame: ἀυθις δὲ ἐν Ἀλεξανδρείᾳ τῇ πεῤάδι καὶ τῇ λεγομένῃ παρασκευῇ χαφάϊδες ἀναγινώσκονται, καὶ οἱ διδάσκαλοι ταῦτα ἑρμηνέυουσι, πάντα δὲ τὰ συνάξεως γίνεται, δίχα τῆς μυςηίων τελευτῆς. Καὶ τοῦτο ἐςὶν ἐν Ἀλεξανδρείᾳ ἔθος ἀρχαῖον. *In* Alexandria *upon* Wedneſdays *and* Fridays, *the Scriptures are read, and our Teachers expound them, and all things are done as in the Communion, but only conſecrating the Myſteries.* Socr. Hiſt. Lib. V. cap. 21. The like was the Practice of the *Latin* Church; for *Durandus*, *Lib.* 4. *cap.* 1. gives direction how the *Miſſa Sicca*, i. e. the Communion-Service, without any Communion is to be read: *Poteſt Epiſtolam*, &c. *He may read the Epiſtle and Goſpel, and Lord's-Prayer, and give the Bleſſing.*

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*VARIOUS READINGS.*

‡ *Likewiſe in Chapels annexed, and in other places, there ſhall be no celebration of the Lord's-Supper, except there be ſome to communicate with the Prieſt. And in ſuch Chappels annexed, where the People hath not been accuſtomed to pay any Holy Bread, there they muſt either make ſome charitable proviſion for the bearing the charges of the Communion, or elſe (for the receiving of the ſame) reſort to their Pariſh-Church.* 1 B. Edw. VI.

† *Alſo that the receiving of the Sacrament of the bleſſed Body and Blood of Chriſt may be moſt agreeable to the Inſtitution thereof, and to the uſage of the Primitive Church, in all Cathedral and Collegiate Churches, there ſhall always ſome communicate with the Prieſt that miniſtreth. And that the ſame may be alſo obſerved every where abroad in the Country, ſome one at leaſt of that Houſe in every Pariſh, to whom by courſe, after the Ordinance herein made, it appertains to offer for the charges of the Communion, or ſome other whom they ſhall provide to offer for them, ſhall receive the Holy Communion with the Prieſt; the which may be better done, for that they know before when their courſe cometh, and may therefore diſpoſe themſelves to the worthy receiving of the Sacrament. And with him or them, who doth ſo offer the Charges of the Communion, all others, who be then godly diſpoſed thereunto, ſhall likewiſe receive the Communion. And by this means the Miniſter, having always ſome to communicate with him, may accordingly ſolemnize ſo high and holy Myſteries, with all the Suffrages and due Order appointed for the ſame. And the Prieſt, in the Week-day ſhall forbear to celebrate the Communion, except he have ſome that will communicate with him.* 1 B. Ed. VI.

* *For avoiding all matters and occaſion of diſſenſion, it is meet that the Bread prepared for the Communion be made, through all this Realm, after one ſort and faſhion, that is to ſay, unleavened and round, as it was afore, but without all manner of print, and ſomething more large and thicker than it was, ſo that it may be aptly divided into divers pieces; and every one ſhall be divided into two pieces at the leaſt, or more, by the diſcretion of the Miniſter, and ſo diſtributed. And men muſt not think leſs to be received in part, than in the whole, but in each of them the whole Body of our Saviour Jeſus Chriſt.* 1 B. Edw. VI.

*To take away the Superſtition which any Perſon hath or might have in the Bread and Wine, it ſhall ſuffice that the Bread is ſuch as is uſual to be eaten at the Table with other Meats, but the beſt and pureſt Wheat Bread that may be gotten.* O. C. P.

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*NOTES.*

(b) *Or three at the leaſt.*] Our Church being willing to keep off every thing which might contribute to bringing in uſe of private Maſs again, and withal deſirous that good diſpoſed Perſons might have the Comfort of receiving the Holy Communion as frequently as may be, has allowed the Congregation in which it may be received, to be as ſmall as can make a Publick Aſſembly, and that is *three or four*; that is, three at leaſt. Herein having regard to thoſe words of our Saviour, *Where two or three are gathered together in my Name, there I am in the midſt of them.* Mat. 18. 20.

(c) *Bread be ſuch as is uſual to be eaten.*] This Rubrick is ſet down in oppoſition to the Practice of Roman and Greek Churches, in late Ages, to uſe Wafers. For it is certain that our Saviour, in delivering the Sacrament to his Diſciples, uſed the common Bread. And there is no trace in Antiquity, of Wafers being uſed, till the Eleventh Century. We meet with them indeed in *Durandus* his *Rationale*, written about the Year 1280. But they were not

¶† *And if any of the Bread and Wine* (d) *remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it* (e) *ſhall not be carried out of the Church, but the Prieſt and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſſing, reverently eat and drink the ſame.*

¶ *The Bread and Wine for the Communion ſhall be provided by the Curate and the Churchwardens, * at the charges of the Pariſh.*

¶ *And note, that every Pariſhioner ſhall communicate* (f) *at the leaſt three times in the year,*

not all ſtamped with Crucifixes as they are now. All of them, he ſays, were *formâ rotundâ, round like a Peny*; on ſome of them were printed *forma & Nomen Imperatoris noſtri*, i. e. *Chriſt's Image and Name*; others, *agnum figurare*, had the *Holy Lamb* upon them; but he allows the ancient Cuſtom to be otherways, *cap.* 25. *Honorius Auguſtodunenſis*, who lived towards the beginning of that Century, in his Book *de Gemmâ animæ*, mentions theſe *in modum denarii formari*, to be made ſmall like a Peny. This indeed had been in faſhion in many places a good while before that time; but was oppoſed at the firſt coming in by wiſe Men. *Bertoldus Conſtantienſis*, who wrote his Book *de Ordine Romano*, about the Year 1077, ſaw this fooliſh Cuſtom of Wafers a creeping in his Time, but ſpeaks of them with a great deal of Contempt, as very ridiculous things: *Si nihil omnino fieri debet intra vel extra Templum Domini abſque menſurâ & ratione, videntur oblatarum minutiæ, ad Chriſtum & Eccleſiam nihil pertinere, quia ſunt abſque menſurâ & ratione. If nothing ought to be done in the Temple of God without Meaſure and Reaſon, theſe little Pittances of offering Cakes have nothing to do with Chriſt and his Church, becauſe they are without Meaſure and Reaſon.* When our Reformation was firſt made, the Biſhops thought fit to redreſs as much of this Innovation as the Times would then bear; and therefore in the firſt Book of *Edward* VI. it was ordered, *That the Bread ordered for the Communion ſhould be of one ſort and faſhion, that is to ſay, unleavened Bread, as it was before, but without all manner of Print, and ſomewhat more large and thicker than it was, ſo that it may be aptly divided into two pieces.* But in the following Reformation it was altered into *ſuch as is uſual to be eaten at the Table with other Meats.* In the Review 1662, into *ſuch Bread as is uſual to be eaten.*

ſtles Time, or a great while afterwards. Indeed, in the beginning of the Third Century, there ſtarted up an odd Cuſtom among ſeveral of the Laity, to carry out of the Church with them ſome part of the Conſecrated Bread and Wine; which they kept by them, to be a Preſervative to them in any extraordinary Trial which might befal them, many of which they were conſtantly ſubject to in that time of Perſecution. This Cuſtom *Tertullian* refers to: *Non Sciat Maritus* (i. e. *Gentilis*) *quid ſecretò ante omnem cibum guſtes. Et ſi ſciverit panem, non illum credit eſſe, qui dicitur. Don't let your Gentile Husband know, what it is which you ſecretly taſte, before you receive any other Food. And if he know it to be Bread, he does not believe it to be what it is called.* Tert. Lib. II. ad Ux. The ſame Practice is acknowledged by St. *Cyprian, de Lapſis*; by St. *Ambroſe, de ob. Fratris*; by St. *Baſil, Ep. ad Cæſ.* But this private Reſervation of the Euchariſt giving Birth to ſeveral bad and ſuperſtitious Practices, it was decreed by the Council of *Saragoſſa*, which was held *A.D.* 381, *That if it could be proved upon any one, that he had taken the Euchariſt, and not ſwallowed it, he ſhould be perpetually Excommunicated.* The ſame Canon was inforced by the firſt Council of *Toledo*, about thirty or forty Years after; and laſtly, by the Capitulars of *Charles* the Great. And thus this private Reſervation of the Elements vaniſhed.

Another ſort of Reſervation of the Elements very anciently obtained, and that was by Publick Order, for the Benefit of ſick and other abſent Perſons, who could not be preſent at the Publick Communion. This Practice was as ancient as *Juſtin Martyr*'s Time, who, in his ſecond Apology has theſe words: Ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τοῦ εὐχαριστηθέντων ἑκάστῳ γίνεται, καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται. *Every one does partake of the conſecrated Elements, and to thoſe who are not preſent it is carried by the Deacons.* Thus we read of *Dionyſius Alexandrinus* ſending the conſecrated Euchariſt to *Serapion*, when he was dying. *Euſeb. Hiſt. Eccl. Lib. VI. cap.* 44.

But the Reſervation which is practiſed by the Roman Church is moſt intolerable, and tends to little elſe but to increaſe Superſtition, and to profane the Holy Elements; for they keep the Sacrament in the Pix upon the Altar, becauſe God (as they term the Hoſt) may be preſent there; and that i may be worſhipped by the People: They reſerve it for Proceſſions, to be adored as 'tis carried along the Streets: They reſerve it as a Charm to put out Fires, and to be a ſort of Mace, and a Guard likewiſe to be carried before the Pope when he goes a Journey. But becauſe theſe Abuſes have happened, and may again, by the Reſervation of the Elements, our Church has prudently ordered, that as for what remains thereof, the *Miniſter and the Communicants ſhall reverently eat and drink the ſame.* And tho' the Council of *Trent, Can.* VII. out of their Tenderneſs, do Excommunicate us for it, yet we have the ancient Canons of the Church of our Side: Τὰ προσφερόμενα εἰς λόγον θυσίας, μετὰ τὰ ἀναλισκόμενα εἰς τὴν μυσηείων χρείαν ὅσα κλειεικοὶ διανεμέθωσαν, καὶ μήτε κατηχούμενος ἐκ τούτων ἐδέτω, ἢ πιέτω, ἀλλὰ μᾶλλον οἱ κλειεικοὶ, καὶ σὺν αὐτοῖς πιοὶ τῶν ἀδελφῶν. *As to what is conſecrated out of the Offering, let the Clergy diſtribute, and let not a Catechumen eat or drink of them, but rather the Clergy and the faithful Brethren who communicate with them.* Can. VII. Theoph. Alex. apud Balſ.

## *VARIOUS READINGS.*

† *But if any of the Bread remain, the Curate ſhall have it to his own uſe.* O. C. P.

* *At the charges of the Pariſh, and the Pariſh ſhall be diſcharged of ſuch Sum of Money, or other Duties, which hitherto they have paid for the ſame, by order of their Houſes, every Sunday.* O. C. P.

*And foraſmuch as the Paſtors and Curates within this Realm, ſhall continually find, at their Coſt and Charge, in their Cures, ſufficient Bread and Wine for the Holy Communion (as oft as their Pariſhioners ſhall be diſpoſed, for their ſpiritual Comfort, to receive the ſame) it is therefore ordered, that in recompence of ſuch Coſts and Charges, the Pariſhioners of every Pariſh ſhall offer every Sunday, at the time of the Offertory, the juſt Value and price of the Holy Loaf (with all ſuch Money and other things as were wont to be offered with the ſame) to the uſe of their Paſtors and Curates, and that in ſuch order and courſe as they were wont to find, and pay the ſaid Holy Loaf.* 1 E. Edw. VI.

## *NOTES.*

(d) *Remain unconſecrated.*] We have ſhewn before, that in the Primitive Times the Bread and Wine deſigned for the Conſecration, were a part of the Offerings, which the Clergy likewiſe had a ſhare in; therefore our Church has reſtored the remaining part of them to the ancient Proprietors thereof, by ordering *the Curate to have it to his own uſe.* And this is no more than what was in particular enjoined by the old Canons of the Church. The Conſtitutions of *Clement* enjoin, That τὰς ἀδιαφόρους ἐν τοῖς μυστικοῖς εὐλογίαις, καὶ χώμην τοῦ Ἐπισκόπου ἢ τῶν Πρεσβυτέρων οἱ Διάκονοι διανεμέτωσαν τῷ κλήρῳ. *That the remainder of the Bread and Wine ſhould, according to the direction of the Biſhop or Presbyters, be divided among the Clergy.* Conſt. Apoſt. Lib. VIII. cap. 31.

(e) *It ſhall not be carried out of the Church.*] Our Church enjoins this latter part of the Rubrick, in oppoſition to ſome Errors, which formerly did obtain, in ſome early Ages of the Church, and do ſtill in the Roman; concerning the Aſſervation of the Elements. But this is contrary to our Saviour's Practice in the Inſtitution of the Sacrament, who took Bread and bleſſed it, and brake it, and gave it to his Diſciples, who eat it; but there is not a word of reſerving it, *Mat.* 16. 26. *Mark* 14. 22. *Luke* 22. 19. 1 *Cor.* 11. 23. Nor do we read of any thing like this in the Apo-

(f) *At leaſt three times a Year.*] This Eſtabliſhment in the Latin Church, of all Perſons communicating at leaſt three times a Year, and that at the three great Feſtivals of *Chriſtmas, Eaſter*, and *Whitſuntide*, is ſaid to be owing to *Fabianus*, Biſhop of *Rome*, who lived *An. Dom.* 236. *Sabel. En.* He was followed therein by the Council of *Agatha*, held *A. D.* 506, which enjoins, Can. XVIII. *Seculares qui in diebus Natalis Domini Paſchæ & Pentecoſtes non communicaverint, Catholici non credantur, nec inter Catholicos numerentur. Thoſe Lay-Perſons who do not communicate at* Chriſtmas, Eaſter, *and* Whitſuntide, *let them not be thought to be Catholicks, nor reckoned among the Catholicks.* Pope *Innocent* the Third gave a further Indulgence, not requiring the Laity to communicate more than once a Year. *Aq. Sum. Part. III. Qu.* 80. *art.* 10. *Grat. Decr. Tit. de Pan. & Remiſſ.* The Council of *Trent, Can.* X. has confirmed the Decree of Pope *Innocent*, for Laymen to communicate once a Year; but our Church has, upon better Grounds, copied from the Council of *Agatha*, and enjoined them to communicate three times within that ſpace.

*VARI-*

*year, of which* ‡ *Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate; or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical duties, accustomably due, then and at that time to be paid.*

¶ † *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

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WHereas * it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same Kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same Kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental bread and wine, there bodily received, or unto any Corporal Presence of Christ's natural Flesh, and Blood. For the Sacramental bread and wine remain still in their very Natural Substances, and therefore may not be adored, (for that were Idolatry, to be abhorred of all faithful Christians) And the Natural body and blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's Natural body to be at one time in more places than one.

THE

*VARIOUS READINGS.*

‡ Easter *to be one,*] *and shall also receive the Sacrament, and other Rites, according to the Order in this Book appointed.* O. C. P.

*Furthermore, every Man and Woman to be bound to hear, and to be at Divine Service, in the Parish-Church where they be resident, and there with devout Prayer, or godly Silence, or Meditation, to occupy themselves, There to pay their Duties, to communicate once in the Year at least, and there to take and receive all other Sacraments and Rites in this Book appointed. And whosoever willingly, upon no just Cause, do absent themselves, or do ungodly in the Parish-Church occupy themselves, upon Proof thereof, by the Ecclesiastical Laws of the Realm, to be Excommunicated, or suffer other Punishment, as shall to the Ecclesiastical Judge (according to his Discretion) seem convenient.*

*And although it be read in ancient Writers, that the People many Years past, received at the Priest's hands the Sacrament of the Body of Christ, in their own hands, and no commandment of Christ to the contrary; yet, forasmuch, as they many times conveyed the same secretly away, kept it with them, and diversely abused it to Superstition and Wickedness: lest any such thing hereafter should be attempted, and that an Uniformity might be used throughout the whole Realm, it is thought convenient, the People commonly receive the Sacrament of Christ's Body in their Mouths, at the Priest's hands.* 1 E. Edw. VI.

† *This Rubrick, and the Declaration concerning Kneeling at the Sacrament, which follows, were added in the last Review.*

* Although no Order can be so perfectly devised, but that it may be of some, either for their Ignorance or Infirmity, or else for Malice or Obstinacy, misconstrued, depraved, and interpreted in a wrong part; and yet because brotherly Charity willeth that, so much as conveniently may be, Offences should be taken away; therefore We willing to do the same: Whereas it is ordained in the Book of Common-Prayer, in the Administration of the Lord's-Supper, that the Communicants kneeling should receive the same, which thing being well meant for a Signification of the humble and grateful acknowledging of the Benefits of Christ, given unto the Worthy Receiver, and to avoid the Profanation and Disorder, which about the Holy Communion might else ensue: Lest yet the same Kneeling might be thought or taken otherwise, We do declare, that it is not meant thereby that any Adoration is done, either unto the Sacramental Bread or Wine there bodily received, or unto any Real and Essential Presence there being of Christ's natural Flesh and Blood. For as concerning the Sacramental Bread and Wine, thay remain still in their very natural Substances, and therefore may not be adored, for that were Idolatry to be abhorred of all Faithful Christians. And as concerning the natural Body and Blood of our Saviour Christ, they are in Heaven, and not here, for it is against the Truth of Christ's true natural Body, to be in more places than one. *Second Book of* Edward VI.

*VARIOUS*

# THE MINISTRATION OF Publick (g) Baptiſm of (h) Infants To

(g) *Baptiſm.*] The word *Baptiſm* comes from the Greek Verb βάπτω, or βαπτίζω, which ſignifies to dip or plunge any thing into Water, or other Liquid; and anſwers to the Hebrew *Tabal*, which ſignifies the ſame. Some Learned Men, as particularly *Grotius, Com. on Mat. cap.* 3. are of Opinion, that the way of dipping into Water, or ſprinkling by it, was uſed as a Religious Rite ever ſince the Deluge, to denote that the World was purged from the Wickedneſs of the *Antediluvians*, by that terrible Judgment by Water; and was delivered down to all the Deſcendants of *Noah*, as a Branch of the Patriarchal Religion. And except this were ſo, the univerſal prevalency of this Cuſtom, both among Jews and Gentiles, could hardly be accounted for. For we find Baptiſm uſed by the Jews, even in the Times of the firſt Patriarchs; as may be proved by that of *Gen.* 35. 2. *Jacob ſaid unto his Family, and to all that were with him, Put away from you the ſtrange gods, and be clean, and change your garments.* Where the *hittaharu*, be ye clean, *Abenezra*, in his Notes upon the Place, explains to be *Shirchatzou ha geve*, having your Bodies waſhed. Theſe Waſhings were afterwards incorporated into the Moſaical Inſtitutions: Thus *Moſes*, when he was to prepare the People for a Reception of the Law, ſaid, that *he ſanctified the people, and they waſhed their cloaths*, Exod. 19. 14. From which Paſſage *Maimonides* concludes, that Baptiſm was inſtituted in the Wilderneſs before the Law. Thus the Prieſts, when they entred into the Temple, after having been converſant in Secular Affairs, were to be purified by waſhing, in the Laver erected for that purpoſe, *Exod.* 30. 20. So thoſe that were to be cleanſed from a Leproſy were to be waſhed, *Lev.* 14. 8. In which Waſhings, the Superſtition of that People adding many things to their Founder's Precepts, they grew ſo very numerous, as to deſerve that Reprehenſion of our Saviour, mentioned in the ſeventh of Saint *Mark*; where he blames the βαπτισμὸς ποτηρίων, &c. the Baptiſms or *Waſhings of Cups and Pots, brazen Veſſels, and of Tables.* The Gentiles likewiſe tranſcribed into their Worſhip, the way of Waſhing with Water, as a Religious Rite; ſome think in imitation of the Jews, but moſt probably it was handed down to them by ancient Tradition, from the Noachical Times. To this refers that of *Homer*, Iliad. I.

λαὸς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.

Atrides *commanded the People to be purified.*

And ſo likewiſe *Virgil. Æn. Lib. VI.*

*Idem ter ſocios purâ circumtulit undâ,*
*Spargens rore levi, & ramo felicis olivæ,*
*Luſtravitque viros* ———

*Three times went round his Friends with limpid Water,*
*Sprinkling the gentle Dew with th'peaceful Olive-Branch,*
*He gave them all Luſtration* ———

Upon this Account *Dionyſius Halicarnaſſæus* ſays, That the Ancients did, τὰ ἱερὰ καθαρῷ ὕδατι ῥαντίζειν, *ſanctify the ſacred things with Water.* Dion. Hal. Lib. VII. Nor would they venture to offer a Sacrifice, without a previous Waſhing. Hence that Perſon in *Plautus* ſays, *Lavabo, ut rem divinam faciam*; *I will waſh that I may be prepared to Sacrifice.* Nay, it was a vulgar Opinion, That the Waſhing with Water took away the Guilt of a Crime; which Fancy is expoſed by the Poet:

*Ah! nimium faciles, qui triſtia crimina cædis*
*Tolli flumineâ poſſe putatis aquâ.* Ovid Triſt. Lib. V.

*Ah! eaſy Men! to think the ſtain of Blood*
*Can be waſht off by any Rivers Flood.*

But the Jews had another ſolemn uſe of Baptiſm obtaining among them, and that was to initiate Proſelytes into their Religion. Hence it came to grow into a Maxim among the Jews, that *No one was a Jew or a Proſelyte till he was not only circumciſed*, but Baptiz'd. *Vid. Lightfoot* in *Mat.* 3. 6. This ancient uſe of Baptiſm among the Jews, occaſion'd them to receive the Baptiſm of *John* with greater readineſs, than they would otherwiſe have done; and the Baptiſm of *John* pav'd a way to the reception of the Goſpel, which was preach'd by our bleſſed Lord, the initiatory Rite into whoſe Religion he was pleaſed to order to be this ſame Rite of Baptiſm; enjoining his Diſciples and their Succeſſors, to make uſe thereof in all Nations, *Mat.* 28. 18.

(h) *Of Infants.*] It has been a very ancient Uſage in the Church, derived, as there is all the reaſon to think, from the Apoſtolical times, that the Children of believing Parents ſhould receive the Benefit of Chriſtian Baptiſm. *Origen* makes this to be a part of Apoſtolical Tradition: *Pro hoc*, &c. *For this, the Church received it as a Tradition from the Apoſtles, viz. to give Baptiſm to Infants*, Orig. Hom. in *Rom.* 6. The Writings of *Clement*, *Ignatius*, *Polycarp*, and ſuch other very early Chriſtian Writers are ſo ſhort, that one cannot expect to find every Chriſtian Uſage therein; but I think that Pædobaptiſm could be hardly ſo generally uſed in the ſecond and third Century, unleſs it had been a Cuſtom in the former Ages, nay from the beginning of Chriſtianity; for if it had been a Cuſtom which gradually grown up, ſome of thoſe ancient Writers would ſome where or other in their works have oppoſed it. There is not indeed any thing in the Holy Scriptures, which does in expreſs Terms command it. But yet there do not want probable Arguments drawn from thence, which do evince the Truth thereof. For, ſince the Goſpel is ſaid to be a *Better Covenant* than the Jewiſh Law, *Heb.* 8. 6. we cannot think, that an injunction to admit Members into the Church, only after years of diſcretion, ſhould be ſo good a one, as that which allows them to come into itthe eighth day after their Birth. *Heb.* 17. 12. When *Lydia was baptized and her houſhold*, Act. 16. 15. and when *Paul baptized the houſhold of Stephanas*, it is hard to be believed that there was never a Child in thoſe Families. When the Apoſtles are commanded to *baptize all Nations*, Matt. 28, 19. it is not to be ſuppoſed, but that the Children therein were to be baptized as well as the perſons of riper Age; unleſs a particular Reſtriction had gone along with the Command. Since the Apoſtle aſſures us, That they *which are of the Faith*, i. e. all Chriſtians, *are Children of Abraham*, Gal. 3. 7. then ſurely their Offspring have as good a Title to partake of the Federal Rite of Baptiſm, whereby they may enter into the Chriſtian Covenant as the Carnal Progeny of Abraham had to enter into the Jewiſh Covenant by Circumciſion. When the Apoſtle declares that the Children of a believing Parent *are holy*, 1 Cor. 7. 14. it cannot be denied, but that, either they were actually entered into the Chriſtian Covenant, or that, at leaſt, they had a title thereunto. But when we come to the ancient Fathers who lived nigheſt to the Apoſtolical Times, and were the beſt Judges both what was the Practice of the very firſt Ages, and how they underſtood the words of holy Writ, when it was firſt delivered to the Church; they do uniformly declare in favour of Infant-Baptiſm. *Irenæus* who lived 180 Years after Chriſt, ſays, *Omnes venit Chriſtus per ſemetipſum ſalvare; omnes, inquam, qui per eum renaſcuntur ad Deum, Infantes & Parvulos, & Pueros, & Juvenes, & ſeniores. Our Saviour Chriſt came into the world to ſave all by himſelf; I ſay all who are* born again *by him to God, Infants, and Children, and Boys, and Young men and old men.* Lib. II. Cap. 29. Now as by being born again can be meant nothing elſe but Baptiſm, tis plain from this Writer that the Children, which in his time were ſaid to be born again, were baptized. *Tertullian*, who lived about the year 203 after Chriſt, allows Infant-Baptiſm to be the general practice of his Time; tho' by the Heretical Notions which he had imbibed, he thought the Deferring of it was more profitable, *Cunctatio Baptiſmi utilior eſt, præcipuè circa puerulos. The delay of Baptiſm is more pro-*



*fitable,*

# Publick Baptiſm of Infants.

## To be uſed (i) in the Church.

¶* *THE people are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon* (k) *Sundays and other Holy days, when the moſt num-*

*fitable, eſpecially that of Little Children.* Tertul. de Bapt. *Origen,* who lived but little after him, ſays, *Quia per Baptiſmi Sacramentum nativitatis ſordes deponuntur, propterea baptizantur & pueruli. Becauſe by the Sacrament of Baptiſm the Soils of our Nativity are laid aſide, therefore Children are baptized.* In Luc. Hom. 8. That this Practice was univerſal in St. *Cyprian*'s Time is plain, from the Queſtion which then aroſe, Whether Children were not to be Baptized upon the Eighth Day, as they were formerly Circumciſed upon, under the Jewiſh Law? St. *Cyprian* ſays, That a Synod in his Dioceſe had reſolved this Queſtion in the Negative. *Cyp. Ep.* 58. And in another place he is more expreſs: *Quantum ad cauſam infantium pertinet, judicavimus, nulli hominum nato miſericordiam & gratiam denegandam. As to the cauſe of Infants we have judged, that to no one that is born of human Race, the Mercy and Grace of God is to be denied.* Ep. 59. To the like purpoſe St. *Ambroſe: Nec ſenex Proſelytus, nec infans vernaculus excipitur, quia omnis ætas peccato obnoxia & omnis ætas Sacramento idonea. Neither an old Proſelyte nor an infant Slave is excepted; for as every Age is obnoxious to Sin, ſo every Age is capable of the Sacrament.* Lib. II. de Abr. So St. *Jerom: Niſi fortè exiſtimas,* &c. *Unleſs perhaps you think that the Children of Chriſtians, if they do not receive Baptiſm, are themſelves only guilty of Sin, and that the Guilt ought not to lie at their doors who would not preſent them to Baptiſm.* Hier. Ep. ad Lætam. St. *Auſtin* declares his Opinion as to this Point: *Quod traditum tenet univerſitas Eccleſiæ, cum parvuli Infantes baptizantur, qui certè nondum poſſunt corde credere,* &c. *& tamen nullus Chriſtianorum dixerit, eos inaniter baptizari. What the Univerſal Church by Tradition holds, when little Children are baptized, who as yet cannot believe with their Heart,* &c. *and yet no Chriſtian will ſay that they are baptized in vain.* Aug. cont. Don. Lib. IV. cap. 23. And again, in another place, *Conſuetudo Matris Eccleſiæ in baptizandis parvulis, nequaquam ſpernenda eſt, neque ullo modo ſuperflua deputanda; neque ullo modo credenda, niſi Apoſtolica eſſet Traditio. The Cuſtom of our Mother the Church, in baptizing Infants is not to be deſpiſed, or by any means to be thought ſuperfluous; neither were it to be believed, unleſs it were an Apoſtolical Tradition.* Lib. X. de Gen. ad Lit. cap. 23. Nor were the Greek Fathers of a different Mind. St. *Athanaſius* asks the Queſtion: Πόθεν ἐπιγνώσεταί τις ἄνθρωπος, ὅτι ὅλως ἐβαπτίσθη, καὶ πνεῦμα ἅγιον ἔλαβεν, ὃς ἦν νήπιος ἐν τῷ βαπτίσματι. *How ſhall a Man know that he was at all baptized, and received the Holy Ghoſt, who was an Infant when he was baptized?* Athan. Q. II. ad Antioch. The Apoſtolical Conſtitutions order thus; Βαπτίζετε ὑμῶν καὶ τὰ νήπια. *Baptize alſo your Infants.* Lib. VI. cap. 15. St. *Chryſoſtom* asks a Parent who had lately loſt a Child, Τίνος ἕνεκεν πενθεῖς ἄνθρωπε; τί τὸ νεοφωτίστου. *Why do you mourn for this Babe? Why for one that is lately baptized?* Chryſ. Hom. XXI. in Act. The like may be proved from *Gregory Nazianzen:* Τί ἐροῦμεν περὶ τῶν νηπίων, ἢ καὶ ταῦτα βαπτίσομεν, πάντως ἐπὶ τοῖς ἐπίσης κίνδυνος, κρεῖσσον καὶ ἀναδήτως ἁγιασθῆναι, ἢ ἀπιλθεῖν ἀσφράγιστα. *What ſhall we ſay to the Caſe of Infants? Shall we baptize them? Yea, indeed, eſpecially if there be any Danger; for it is better, that they be ſanctified without knowing of it, than to die without the Seal, and Initiation of Baptiſm.* Greg. Naz. Or. XL. Indeed about the Year 400, there were ſome who entertained ſome Heterodox Notions concerning the Baptiſm of Infants, but they were condemn'd by a Canon of the Council of *Milevis*, which was held *A. D.* 418. *Whoſoever ſhall deny that Children may be baptized, as ſoon as they are born, let him be Anathema.* 'Tis endleſs to reckon up the Authorities of later Writers in the Church, who do unanimouſly confirm the uſe of Infant-Baptiſm: So that the Anabaptiſts Plea muſt be chiefly grounded upon ſome Scripture-Paſſages, which mentioning Repentance and Faith, together with Baptiſm, they fancy they cannot be disjoined; but it muſt be conſidered, that theſe Qualifications are only *antecedently* required in adult Perſons, to whom thoſe Exhortations in Scripture are addreſſed; but, as for Children, it is ſufficient if they have them *ſubſequently.*

### *VARIOUS READINGS.*

* *It appeareth by ancient writers that the Sacrament of Baptiſm in the old time, was not commonly adminiſtred but at two times in the year; As Eaſter and Whitſuntide: At which times it was openly miniſtred in the preſence of all the Congregation: Which cuſtom now being grown out of uſe (although it cannot for many conſiderations be well reſtored again) it is thought good to follow the ſame, as near as conveniently may be. Wherefore the people are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be miniſtred but upon Sundays and other Holy-days, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church, as alſo becauſe by the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the Engliſh tongue. Nevertheleſs (if neceſſity ſo require) children may at all times be baptized at home.* O. C. P.

—— *If neceſſity ſo require Children ought at all times to be baptized either at Church, or elſe at home.* 1 B. Ed. VI.

### *NOTES.*

(i) *In the Church.*] In the very early Times of Chriſtianity, whilſt the Faithful were under a State of Perſecution, there was no ſettled place of Adminiſtring the Rite of Baptiſm. The Apoſtles baptized in Ponds and Rivers, and in any other place, where there was convenience of Water. Thus *Philip* Baptized the Eunuch in a watery place; which they met with accidentally in the Road, *Acts* viii. 38. Hence that of *Tertullian: Nulla diſtinctio eſt, marí quis an ſtagno, flumine, an fonte, lacu, an alveo delnatur: nec quicquam refert inter eos, quos Johannes in Jordane, & quos Petrus in Tiberi tinxit. There is no diſtinction whether one be baptized in a Pool, or a River, or a Well, or a Lake, or a Brook; for there is no difference between thoſe whom* John *dipped in* Jordan, *and thoſe whom* Peter *dipped in the* Tiber. Tert. de Bapt. cap. 4. But the Apoſtles likewiſe began a Cuſtom in their Time of baptizing in Houſes; and ſo it ſhould ſeem that *Paul* was baptized, *Acts* ix. 17. there being no mention of any River; probably the Water which was about the Houſe ſerving for that occaſion. The ſame ſeems to be the caſe of the Jaylor, who was converted by St. *Paul*, and was *baptized he and all his, ſtraitway,* Acts xvi. 33. This Cuſtom of baptizing in Houſes (*i. e.* where the Congregations of the Faithful met) continued for the firſt Ages, when the Perſecution obliged them to perform all Religious Acts with as much privacy as might be. Thus *Baſilides*, the Confeſſor and Martyr, is recorded by Euſebius to have receiv'd the σφραγίδα, the Seal of Baptiſm in the Priſon. *Euſeb. Hiſt. Eccl. Lib. VI. cap.* 5. But it was probable, that the Chriſtian Aſſembly was held in the Priſon at that time, as they uſually were, when an eminent Confeſſor was there; for during the Times of Perſecution in thoſe private Houſes, where they held their Aſſemblies, there they baptized likewiſe; the Aſſembly at the ſame time putting up their Prayers to God for the Perſons to be baptized; which *Tertullian* means when he ſays, *Manu factâ ambire gratiam pro baptizando fructuoſius poſſumus. We can with greater profit beg the divine Grace upon the baptized Perſon, when there is a number preſent in the publick Congregation.* Tert. de Bapt. Nay, the Author of the Life of *Marcellus*, Biſhop of *Rome*, informs us, That during the time of the Perſecution, Baptiſteries were erected in thoſe places where they held their Aſſemblies, which is not improbable, eſpecially in wealthy Towns. After the Empire became Chriſtian, and Temples were every-where erected, a Baptiſtery, or Room to baptize Perſons in, was joined to the Church, where the Perſons who were baptized had the Prayers of the Congregation for God's Bleſſing upon them. This being neglected by ſome Perſons, who performed the Baptiſmal Rites in private Houſes and Oratories, they thereby ſeeming to ſlight the publick Baptiſteries, occaſion'd the 59th Canon of the Conſtantinopolitan Council under *Juſtinian*, junior: Μυσαμοῦς ἐν ἰδιωτικῷ οἴκῳ ἔνδον οἰκίας ἰσχέτωσαν, βαπτίσμα ἐπιτελείσθω· ἀλλὰ οἱ μέλλοντες ἀξιοῦσθαι τῷ ἀχράντῳ φωτίσματι, ταῖς καθολικαῖς προσερχέσθωσαν ἐκκλησίαις, κἀκεῖσε ἡ δωρεὰ ἰάσεως ἀπολαυέτωσαν. Εἰ δέ τις ἄλλο τι παρ' ἡμῶν διαδήλα μὴ φυλάττων, εἰς μὴ κληρικὸν ᾖ, καθαιρείσθω· εἰ δὲ λαϊκὸς, ἀφορισθήτω. *Let not Baptiſm be celebrated in any Oratory within a private Houſe; but they that would partake of an undefiled Baptiſm, let them go to the publick Churches, and there let them enjoy this Gift. But if it ſhall be proved againſt any one, that he has tranſgreſſed this our Ordinance, if he be a Clergy-man, let him be depoſed; and if he be a Lay-man, let him be excommunicated.* Indeed there were ſome Reſtrictions to limit this Canon, as in the caſe of Clinicks; but this muſt be with leave of the Biſhop, *Conc. Conſt. Can.* 33. and one of the Novels of the Emperor *Leo*, *Nov.* XV. allows Baptiſm to be performed in private Chappels: But this, *Balſamon* ſays, was to be with the Licenſe of the Biſhop. Indeed our Church has not been ſo ſevere as to run to Excommunications and Depoſitions, upon the breaking in upon this Duty; but it orders, That it ſhould be adminiſtred at Church, in the publick Congregation; and, That the *Congregation may teſtify the receiving of them that be newly baptized into the number of Chriſt's Church.* And it is pity that ſo wholſom a Conſtitution ſhould be trampled under foot by the Vanity of ſome, and the Compliance of others, tho' there be not ſo great a Penalty annex'd to it, as formerly was.

(k) *Upon Sundays and other Holy-days.*] There was a Cuſtom which obtain'd in the ancient Church, taking its riſe from an extraordinary

*number of people come together: as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſt's Church; as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar tongue. Nevertheleſs (if neceſſity ſo require) children may be baptized upon any other day.*

¶* *And*

traordinary reſpect which was thereby thought to be paid to the Day of our Saviour's Reſurrection, *viz.* That no Baptiſms were to be performed, unleſs in caſe of abſolute neceſſity, but only at *Eaſter*. And this not upon the Feaſt-day itſelf, but upon the Eve or Vigil thereof. One reaſon for which Cuſtom *Zonaras*, upon the XLV Canon of the Council of *Laodicea*, gives, Ἐν τῷ μεγάλῳ σαββάτῳ δὲ ἔθος ἐστὶ τῇ Ἐκκλησίᾳ ποιεῖν βαπτίσματα, ὅτι τὸ βάπτισμα τύπος ἐστὶ τοῦ ἁγίου καὶ σωτηρίου πάθους τοῦ Κυρίου τύπος ἐστίν. *On the Saturday in the Great Week the Church of Cuſtom performs her Baptiſms; becauſe Baptiſm is a Figure of the Death and Reſurrection of our Lord.* But in the African Church Baptiſms were celebrated twice in a Year, at *Eaſter* and *Whitſuntide*; as is plain from that of *Tertullian*: *Diem Baptiſmo ſolenniorem Paſcha præſtat, cum & paſſio Domini in quem tingimur adimpleta eſt.* Eaſter *affords the moſt ſolemn time of Baptiſm, when our Lord underwent his Paſſion, into which we are baptized.* And not long after he has theſe words: *Exinde Pentecoſte ordinandis lavacris latiſſimum ſpacium eſt, quo & Domini Reſurrectio inter Diſcipulos frequentata eſt, & gratia ſpiritûs dedicata. After this is Pentecoſt,* (containing the time from *Eaſter* to *Whitſunday*) *a large ſpace of time to make preparation for the Baptiſms, when our Saviour, after his Reſurrection, frequently converſed with his Diſciples, and the Grace of the Holy Ghoſt ſolemnly deſcended upon the Apoſtles.* Tertul. de Bapt. Theſe two ſolemn Seaſons of Baptizing were uſed in St. *Ambroſe*'s Time, as appears by his Book *de Myſteriis Paſchæ*: and alſo in the Time of St. *Auſtin*, in his Sermons on the Octaves of *Eaſter*, in the Tenth Volume of his Works. In the time of Pope *Leo*, who lived in 440, there was a Cuſtom in *Sicily* to have a ſolemn Baptiſm upon the Feaſt of *Epiphany*, which he ſays did *Apoſtolicæ Inſtitutionis conſuetudine diſcrepare, diſſent from the Cuſtom which had Apoſtolical Inſtitution for its Original.* Vid. Leonis Epiſt. apud Grat. Diſt. 4. But before his Time the Baptiſms were performed, not only at the *Epiphany*, but upon *Chriſtmas-day* likewiſe, and other Feſtivals; as is evinced by that Paſſage of *Syricius*, who was Biſhop of *Rome* in 384, in his Epiſtle to *Himerius*, Biſhop of *Arragon*: *Paſſim & liberè Natalitiis Chriſti, ſeu Apparitione, necnon Apoſtolorum ſeu Martyrum Feſtivitatibus innumeris, ut aſſeris, plebes Baptiſmi myſterium conſequuntur. I find by your Account, that a great number of the People are baptized on* Chriſtmas-day, *and the* Epiphany, *and alſo upon the Feſtivals of the Apoſtles and Martyrs*: But this Uſage he condemns in theſe words; *Cum hoc ſibi privilegium, & apud Nos & apud omnes Eccleſias Dominium ſpecialiter Paſchæ defendat, cum ſuam Pentecoſte. Whereas both among us, and all others, this Privilege belongs only to* Eaſter-Sunday *and* Whitſunday. But tho' the Latin Churches, eſpecially thoſe in *Italy*, kept to the two great Solemnities of *Eaſter* and *Whitſuntide*, for celebrating the Baptiſms, yet the Greek Church, and ſeveral other Churches, baptized upon other Days. It is plain that the Greek Church baptized on the Day of *Epiphany* (which they called the ἅγια φῶτα, *the Holy Lights*) from the Orations of *Gregory Nazianzen* upon that Day; for in his Fortieth Oration, in which he is obviating the Excuſes ſome Perſons of that Time, made uſe of for the delaying their Baptiſm: he ſpeaks thus, Μένω τὰ φῶτα, τὸ πάθος μοὶ πμώμενον, ἢ πνίγομαι ἐνδήμως. *One ſays, I wait for the* Epiphany; *another ſays, I have a particular honour for* Eaſter; *another ſays, I will ſtay for Pentecoſt.* And *Victor Uticenſis*, in his Book *de Perſecutione Vandalorum* ſays, That the Church of *Africa*, about the Year 484, did perform a ſolemn Baptiſm, not only at *Eaſter* and *Whitſuntide*, but alſo upon the *Epiphany*, after the manner of the Greeks. *Vict. Utic. Lib.* II. And *Walafridus Strabo* writes, That during the Sixth Century the Spaniards had a Publick Baptiſm at *Chriſtmas*: *Tempora baptizandi legitima Paſcha & Pentecoſte præfiguntur ſecundùm Decreta Siricii, Leonis & Gelaſii Epiſcoporum. They obſerve the uſual Times of baptizing at* Eaſter *and* Whitſuntide, *according to the Decrees of* Syricius, Leo, *and* Gelaſius, *Biſhops.* Wal. Strab. Eccl. Off. cap. 26. The French Church likewiſe celebrated a ſolemn Baptiſm upon *Chriſtmas-day*, as appears by the Epiſtles of *Alcimus Avitus*, who declares that *Clodoveus*, King of *France*, was baptized at a publick Baptiſm upon that Day: which Cuſtom *Menardus*, in his Notes upon *Gregory*'s Sacramentary, proves, did obtain in that Country, down from *Conſtantius*'s Time. The ſame Cuſtom obtained in *England* in *Gregory* the Great's Time, as appears by one of his Letters; *In ſolennitate Dominicæ nativitatis pluſquam decem mille Angli, ab eodem nunciati ſunt Fratre & coepiſcopo noſtro, baptizati. Upon the ſolemn Feaſt of* Chriſtmas-day *more than Twelve Thouſand Engliſh, upon the report of* [Auſtin] *our Brother Biſhop, were baptized.* Greg. Lib. VII. Ep. 30.

About the Eighth or ninth Century the Time for ſolemn Baptiſm was enlarged, even in the Latin Church who ſeem'd all along to have bound it up into the narroweſt Compaſs, eſpecially in *Italy*, and the adjacent Provinces. For by order of Pope *Victor*, Baptiſm was enjoyned to be celebrated all the Eaſter-Week. *A quarta decimâ verò Lunâ primi Menſis usque ad* XXI *ejuſdem menſis diem eadem celebretur feſtivitas, eodem verò baptiſmus celebrandus eſt Catholicus. From the Fourteenth moon of the firſt month, to the twenty firſt day of the ſame month, let the ſame Feſtival be celebrated; and at the ſame time Catholick Baptiſm muſt be celebrated.* Vict. Ep. ad Theoph. Alex. Agreeable to this was that Canon of the Council of Tribur held *A. D.* 895. *Usque ad octavum diem regeneratio ſacra ab omni populo Chriſtiano celebrabitur. To the eighth day after Eaſter Baptiſm ſhall be celebrated by all Chriſtian people.* But *Gregory Turonenſis* ſays, that this was an Uſage long before this time in the French Church, when he writes that in the fourth Century, *amplius quam mille homines ſacra innovatione Lavacri renatos intra ſeptem illos dies, more than a thouſand perſons were baptized within thoſe ſeven days.* Lib. de glor. Conf. cap. 12. The ſame perſon likewiſe writes, that Baptiſm was celebrated in France upon St. *John* Baptiſt's Day, *Hiſt. Fr. Lib.* 8. But after all this, in the ninth Century the Italick uſage of baptizing only at Eaſter and Whitſuntide, was ſupported by the Authority of *Charles* the Great. *Cap. Car. Lib* V. and by the fourth Canon of the Council of *Mentz*; yet I cannot find that theſe Injunctions were much obſerved, for the Reſtriction of the Council of *Tribur* took away the Force of them. *Periculo quocunque modo præoccupatis, & deſperatis, omni tempore ſubveniendum, & baptiſmi ſacramentum eſt tribuendum, quia neceſſitas vix habet legem. But as for perſons who are in danger, or who are given over, they muſt be aſſiſted at any time, and muſt have the Sacrament of Baptiſm given them, becauſe neceſſity has no Law.* Con. Trib. Can. 12. But before the twelfth Century without any Council or Decree, the Paſchal and Pentecoſtal Baptiſms vaniſhed, all Churches, moved by the reaſon of the thing, going into frequent Baptiſms at other times. So that *Rupertus de div. Off. Lib.* IV who wrote about that time, ſays, *Viſum eſt S. Eccleſiæ, paſſim indulgentiâ baptizandi conceſſâ, cuncta antevenire pericula. Baptiſmi tamen ſolennitatem vel in paucis cum Dominicâ Reſurrectionis, cui ſimilis eſt, reſervare. But it ſeem'd good to the Church, by granting an univerſal indulgence of baptizing, to prevent all dangers, as alſo to reſerve the ſolemnity of Baptiſm upon the Sunday of the Reſurrection, which it is a figure of, by a few perſons being baptized at that time.* But by the way by an *Indulgence of the Church*, our Author muſt not mean the Church of *Rome*; for ſhe for ſeveral Ages together did all ſhe could to hinder frequent Baptiſms. After this time particular Churches made what Orders they thought fit, to ſettle the times of baptizing. Indeed here in *England*, *Othobon*, in his Conſtitutions, made 1236, orders that Baptiſms ſhould be performed after the Roman Method, *ad duo tempora ſabbatorum ſc. Sabbatum ante Reſurrectionem Domini & Sabbatum ante Pentecoſtem*; *upon the Saturday before Eaſter and the Saturday before Whitſunday*, Conſt. Oth. de Bapt. *& ejus formâ.* But the Synod under Archbiſhop *Peckam* takes notice of this Order, *quod hactenus videtur fuiſſe neglectum, that from the time of its making to that time, viz A.D.* 1281 *it was neglected:* and for the future enjoins, *That, juxta vetuſtam conſuetudinem, vel ex incontinenti cum nati fuerint, vel poſtea, prout placuerit ipſis Parentibus baptizentur: according to the ancient Cuſtom here in England, the Parents ſhould be at liberty to have their Children baptized as ſoon as they were born, or afterwards* (i. e. the next Eaſter) *as they ſhould think fit.* This was a home-ſtroke at the Roman Court, to diſpenſe with one of their Decretal Laws, and which was ſo lately inforced by a Conſtitution of one of their Legates. And therefore Dr. *Linwood*, when he gloſſes upon it, would neither queſtion, nor aſſert ſuch a power of a Provincial Synod, nor yet condemn the Roman Uſage; and therefore cautiouſly reſolves all into the force of an Engliſh Cuſtom, *quæ eſt optima Legum interpres, which is the beſt Interpreter of the Laws.* But our Gloſſer is a little too ſubtile; for our Engliſh Council did not pretend to interpret the Roman Law, but enacts one directly contrary to it.

The wiſe Reformers of our Liturgy thought it too great a Liberty, to be left to the Parents to keep their Children from Baptiſm, from the time of their Birth to the following *Eaſter*, (which was indulged by the Provincial Council, only a little to comply with the See of *Rome*, who tenaciouſly adhered to an old Cuſtom the reaſon of which was vaniſhed) and therefore very prudently order, that the people ſhould be admoniſhed, to bring their Children to Church for Baptiſm upon Sundays only and Holidays, and that in any time of the year; not with any particular regard to thoſe Sundays or Holy-days, but becauſe the largeſt Congregations then meet at Church, who may be Witneſſes of their Reception into the Church,

and

¶† *And note, that there ſhall be for every male child to be baptized two* Godfathers *and one* Godmother: *and for every female, one* Godfather *and two* Godmothers.

¶ *When there are children to be baptized, the Parents ſhall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer to the Curate. And then the Godfathers and Godmothers, and the People, with the Children,* ‡ *muſt be* (l) *ready at the Font, either immediately after the laſt* * *Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint.* † *And the* (m) *Prieſt coming to the Font (which is then to be filled with pure water) and ſtanding there ſhall ſay,*

Hath this child been (n) already baptized, or no?

¶ *If*

and may thereby receive Benefit, by refreſhing their Memories with a Recital of thoſe ſacred Engagments which they themſelves formerly made.

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*VARIOUS READINGS.*

† *This Rubrick was added in the laſt Review.*
‡ *Muſt be ready at the Church door.* 1 B. Edw. VI.
* *Laſt Canticle.* 1 B. Edw. VI.
† *And then ſtanding there the Miniſter ſhall ask whether the Children be baptized or no. If they anſwer no; then the Miniſter ſhall ſay thus.* O. C. P.

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*NOTES.*

(l) *Ready at the Font.*] It has been obſerved before, That in the earlieſt time of Chriſtianity, Baptiſms were performed in Ponds and Rivers and other Convenient Places for Water: That, afterwards, the Baptiſms were celebrated in the places where the Congregations were held. But after the Empire became Chriſtian, and the Faithful had a free exerciſe of their Religion, they had publick places for the celebrating their Baptiſms erected. Theſe Edifices were called Baptiſteries, which at firſt were only one publick one in each City, adjoyning to the great Church thereof, *Cyril. Catech. Myſt.* 1. ſome of which are to be yet ſeen in the Cities of *Italy*, at *Piſa*, *Florence*, *Bononia*, *Parma*, &c. wherein formerly adult and infants, rich and poor were promiſcuouſly baptized together. *Greg. Naz. Orat.* XL. Some of the Latin and Greek Writers ſpeak of a ſtupendous Baptiſtery built by Conſtantine the Great of Porphyry-Stone: the Baſin in the Middle being of ſilver from the middle of which, a Porphyry-Pillar riſing up ſupported a Golden Cup of 50 pound weight, filled always with fragrant perfume: over this Stood a holy Lamb of pure Gold, out of whoſe Mouth the Water was ſpouted; on the right hand ſtood the Statue of our Saviour, on the left, another of St. *John* the Baptiſt, both of Silver. *Dam. in vita Sylv. Theophanis Hiſt. ab. Orb. Cond. in Conſtant.* Afterwards as this part of the world became generally Chriſtian, the Baptiſm of Adults became leſs frequent; and therefore the building Baptiſteries as diſtinct Rooms from the Church, with large Ciſterns to receive the Bodies of full-grown perſons, began to be left off, and ſmaller Fonts of the preſent Faſhion grew into uſe. *Gregorius Turonenſis* relates of *Clodovæus* King of the Franks, in the VI Century that he put out an Edict, that Fonts ſhould be erected with the Church, upon the left hand of the going into it. *De Mir. S. Mart. Lib.* II. And the Council of *Ilerdo*, which was held *A. D.* 524, (as 'tis quoted by *Ivo*) decreed, *Omnis Presbyter qui fontem lapideum habere nequiverit, vas conveniens ad hoc ſolummodo baptizandi Officium habeat, quod extra Eccleſiam non deportetur. Every Prieſt who cannot procure a Font of Stone, let him have a convenient Veſſel, which he may uſe only for the Office of baptizing, and which may not be carried out of the Church.*

They choſe to have the Font made of a hard ſolid Stone, and not of a brittle and ſpungy one; partly, that it might not be ſo liable to break, and partly, that it might not ſuck up the Conſecrated Water.

(m) *The Prieſt coming to the Font.*] Our Church, in theſe words, does declare who is the proper and ordinary Miniſter of Baptiſm. The Commiſſion to baptize was given to the Apoſtles and their Succeſſors, and other Perſons whom they ſhould appoint for that Office. Hence it was a Maxim in the Primitive Church, that the Biſhop had the ſole original Right of baptizing veſted in him. So *Tertullian de Baptiſmo, cap.* 17. *Dandi jus habet ſummus ſacerdos, qui eſt Epiſcopus; dehinc Presbyteri & Diaconi, non tamen ſine Epiſcopi authoritate. The Chief Prieſt, who is the Biſhop, has the proper right of conferring Baptiſm; and from him Presbyters and Deacons, but yet not without his Authority.* And before him St. *Ignatius*, in his Epiſtle to the Smyrneſians, writes, Ὁυκ ἐξὸν ἐστιν χωρὶς τοῦ Ἐπισκόπου, ἐυτε βαπτίζειν, &c. *Without the leave of the Biſhop, it is not lawful ſo much as to baptize.* So St. *Jerom*, in his Dialogue againſt the Luciferians, tho' he had not the higheſt regard to the Epiſcopal Authority, lets fall theſe words; *Unde venit, ut, ſine Epiſcopi juſſione, neque Presbyter, neque Diaconus jus habet baptizandi. Hence it comes to paſs, that, without the Licence of the Biſhop, neither Presbyter nor Deacon, hath any right to baptize.* But theſe Expreſſions muſt be underſtood only to hold in the Biſhop's own Church, where he is uſually reſident; but as for other Rural Churches, where Presbyters were ſettled, they did confer Baptiſm by virtue of their own Office. But as a Presbyter, in a Biſhop's Cathedral-Church, muſt not adminiſter Baptiſm in his preſence, nor in his Abſence without Permiſſion from him; ſo in Rural Congregations, a Deacon muſt not perform it in the preſence of the Presbyter, nor in his Abſence, unleſs he had a Licence thereunto from the Biſhop. But as *Voſſius*, *Tract. de Baptiſ.* very well obſerves, thoſe Deacons who were not only ableſt to be aſſiſtant to the Presbyter, but had likewiſe a Licence to preach the Word of God, had alſo Authority afforded them to baptize. Tho' this was only in the Abſence of the Prieſt, and when ſome kind of Neceſſity exacted it, as we may learn from *Theodoret*, Πρεσβυτέρου ὐ παρόντος, καὶ τῆς χρείας καταπεπτώκυίας, ἀναγκάζεται ὁ Διάκονος παρέχειν τῷ δεομένῳ τὸ βάπτισμα. *The Prieſt being abſent, and neceſſity requiring it, the Deacon muſt adminiſter Baptiſm to him who wants it.* Theodoret Qu. I. in Paral. To the ſame purpoſe St. *Chryſoſtom*; Ἐὰν γένηται ἀνάγκη, καὶ ἐυρεθῇ παιδίον ἀβάπτιστον, καὶ μέλλη τελευτᾶν, ἔξὸν τὸν Διάκονον βαπτίσαι. *If neceſſity be, and there be a Child unbaptized, who is like to die, it is then lawful for the Deacon to baptize it.* Chryſ. Hom. 61. Tom. VII. Nay, the caſe of extraordinary Neceſſity moved the former Ages to allow a larger Diſpenſation, even for Lay-Perſons to adminiſter Baptiſm; which was allowed as anciently as *Tertullian*'s Time: *Alioqui etiam Laicis jus eſt baptizandi. But in caſes of neceſſity Lay-Perſons may baptize.* Tertul. de Bap. cap. 17. So St. *Jerom*, *Si neceſſitas cogit, ſcimus etiam licere Laicis baptizare. If neceſſity compels, we know it is lawful for Lay-Perſons to baptize.* Hier. Dial. contra Lucif. Which Cuſtom obtain'd in our Church till the Conference at *Hampton-Court*; when, to ſatisfy the Scruples which ſome had raiſed againſt it, it was judged fit, by the King and Biſhops, that it ſhould be laid aſide. But in common Caſes our Church has, in this Rubrick, declared who is the ordinary Miniſter of Baptiſm, namely, the Prieſt; liberty being ſtill allowed in extraordinary Caſes, or in the Abſence of the Prieſt, (as it was in the Primitive Church) for a Deacon to baptize.

(n) *Already baptized.*] The Miniſter is enjoined to ask this Queſtion, that he may not unawares baptize a Child which has been baptized before, which is contrary both to the Word of God, and to the Uſage and Laws of the Church in all Ages; for tho' ſeveral Perſons are recorded in Scripture to be baptized, there is no mention of any one that was ever re-baptized, tho' they were to receive the Sacrament of the Lord's-Supper often, 1 *Cor.* xi. 24, *&c.* And ſince Baptiſm ſucceeded in the place of Circumciſion, the latter being never reiterated in the Jewiſh Church, ſo neither ought the former; for ſince this Sacred Rite is the initiatory one, whereby we are admitted into our Holy Religion, it ought not to be repeated; for ſince we enter into our Religion but once, to reiterate the Form were only to make Sport with, or at leaſt to pervert the Intent of the Sacred Myſtery. And to this probably relate, the *one Faith, one Baptiſm*, &c. Eph. iv. 5. and the ἅπαξ φωτισθέντας, *Heb.* vi. 4. is not unlikely to be underſtood of the ſame, *It is impoſſible for them which were* once *enlightned*, i.e. baptized, *&c.* But the whole current of Antiquity runs againſt the Repetition of Baptiſm: The XLVII. Canon of the Apoſtles expreſly forbids it: Ἐπίσκοπος ἢ Πρεσβύτερος ἢ καθ' ὁλήυτιαν ἔχοντα βάπτισμα, ἐὰν ἄνωθεν βαπτίσῃ, καθαιρείσθω ὡς γελῶν ἢ σταυρὸν, καὶ τοῦ Κυρίου θάνατον. *If a Biſhop or a Presbyter ſhould rebaptize one who has had a true Baptiſm before, let him be depoſed, as making a Mock of the Croſs and Death of Chriſt.* *Tertullian* declares it as the ſettled Doctrine of his Time, *viz. A. D. Denuo ablui non licet.*

It

¶ *If they anſwer,* No: *Then ſhall the Prieſt proceed as followeth.*

DEarly beloved, foraſmuch as * all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and † born anew of water and of the holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the holy Ghoſt, and received into Chriſt's holy Church, and be made *a lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

*† ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ∴ ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the ‡ red ſea, figuring thereby thy holy baptiſm; and by the baptiſm of thy wel-beloved Son Jeſus Chriſt †† in the river Jordan didſt ſanctifie water to the myſtical waſhing away of ſin: We beſeech thee for thine infinite mercies that thou wilt mercifully look upon ‖ *this child*; waſh *him* and ſanctifie *him* with the holy Ghoſt, that he being delivered from thy wrath, may be received into the ‖ ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, ** may ſo paſs the waves of this troubleſom world, that finally *he* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

Almighty

*It is not lawful to be rebaptized.* Tert. de Pud. cap. 16. And again, in his Treatiſe of Baptiſm, *Semel Lavacrum inimus, ſemel Delicta diluuntur; quia ea iterari non oportet. We once enter the Font, we once have our Sins pardoned; becauſe this ought not to be iterated.* To the like purpoſe St. *Auſtin* declares his Opinion; *Rebaptizare Catholicum, immaniſſimum ſcelus eſt. To rebaptize one who was baptized with Catholick Baptiſm, is a moſt heinous Crime.* Ep. 203. But then the ancient Church thought that Hereticks might be rebaptized, upon their readmiſſion into the Church. But this Point occaſioned long and ſharp Diſputes; eſpecially that between St. *Cyprian* and Pope *Stephen.* However, it was at laſt generally agreed among all Catholicks, that the groſſer Hereticks, ſuch as the *Marcionites* and *Manichees*, and others who did not baptize in the Name of the Trinity, as the *Photinians*, muſt be rebaptized. *Con. Nic. Can. VIII. S. Aug. de Hæreſ. ad Quodvultd. Hær.* 44.

* Pſal. LI. 1! Rom. V. 12, 18. ‖Job XIV. 4, 5.
† Joh. III. 5.
** Matt. III. 7.

thy Faith in Chriſt Crucified, and manfully to fight under his Banner, againſt Sin, the World, and the Devil, and to continue his faithful Soldier and Servant unto thy Lives end. *Amen.*

*And this he ſhall do and ſay, to as many Children as be preſent to be baptized, one after another.* 1 E. Edw. VI.

*VARIOUS READINGS.*

*† Almighty and everlaſting God, which of thy Juſtice didſt deſtroy by Floods of Water the whole World for Sin, except eight Perſons, whom of thy mercy (at the ſame time) thou didſt ſave in the Ark: and when thou didſt drown in the Red-Sea, wicked King *Pharaoh* with all his Army, yet (at the ſame time) thou didſt lead thy People, the Children of Iſrael, ſafely through the midſt thereof, whereby thou didſt figure the waſhing of thy Holy Baptiſm. And by the Baptiſm, *&c.*

†† Didſt ſanctify the Flood Jordan, and all other Waters. *O.C.P.*

‖ *Theſe Children*, &c. *O. C. P.* where all the whole Office runs in the plural Number.

** May ever ſerve thee, and finally attain to everlaſting Life, with all thy holy and choſen People. This grant us, we beſeech thee, for Jeſus Chriſt's ſake our Lord. *Amen.*

*Here ſhall the Prieſt ask what ſhall be the Name of the Child, and when the Godfathers and Godmothers have told the Name, then ſhall he make a Croſs upon the Child's Forehead, and Breaſt, ſaying,*

N. Receive the Sign of the Holy Croſs, both in thy Forehead and thy Breaſt, in token that thou ſhalt not be aſhamed to confeſs

*NOTES.*

∴ *Ark.*] St. *Peter* alludes to the Deluge, as a Figure or Repreſentation of Baptiſm. *The like figure whereunto even Baptiſm, doth now ſave us (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt.* 1 Pet. iii. 21. Upon which account *Tertullian* calls the Deluge *Baptiſmus Mundi, The Baptiſm of the World.* Tert. de Bapt. cap. 8. And ſo the Writer upon the Parables of Scripture, falſly attributed to *Athanaſius*, among the ſeveral kinds of Baptiſm mentioned in Holy Writ, reckons Βάπτισμα τὸ κατακλυσμὸν εἰς ἐκκοπὴν ἁμαρτίας. *The Baptiſm of the World for the deſtruction of Sin.*

‡ *Red-ſea.*] Another Type of Baptiſm St. *Paul* makes the Paſſage of the Children of *Iſrael* through the Red-Sea to be: *And all paſſed through the ſea, and were all baptized unto Moſes in the cloud, and in the ſea,* 1 Cor. 10. 1, 2. Upon which account St. *Cyril* of *Jeruſalem* ſpeaks; Ἐλευθερία τὸ Ἰσραὴλ ἀπὸ τῆς Φαραὼ διὰ τῆς θαλάσσης, καὶ ἐλευθερία ἁμαρτιῶν κόσμῳ διὰ τοῦ λουτροῦ τοῦ ἐν ῥήματι τοῦ Θεοῦ. *The deliverance of* Iſrael *from* Pharaoh *was by the Sea, but the deliverance of the World from Sin was by Baptiſm in the Word of God.* Catech. III.

‖ *Ark of Chriſt's Church.*] It was very common among the Ancients, to compare the Church to *Noah*'s Ark; *Eccleſia eſt Arca figurata: The Church is a reſemblance of the Ark.* Tert. de Bapt. And again, *Navicula illa figuram Eccleſiæ præferebat, quod in mari, id eſt ſeculo, fluctibus*, i. e. *perſecutionibus & certationibus, inquietatur id. That Bark ſhewed forth a figure of the Church, which, in the Sea, that is, in this World, and in the Floods*, i. e. *in Perſecutions and Trials, is diſturbed.* To the ſame purpoſe St. *Chryſoſtom*; Καθάπερ ἡ κιβωτὸς ἐν μέσῳ τῷ πελάγει δέζωσι τοὺ ἔσω ἅπαντας, οὕτω καὶ ἡ ἐκκλησία διασώζει τοὺ πλαγωμένους ἁπάντας. *As the Ark in the middle of the Water ſaved thoſe within it; ſo the Church ſaveth all ſinful men.* Chryſ. Hom. 66. Tom. VI.

# Publick Baptiſm of Infants.

ALmighty and immortal God, the † aid of all that need, the helper of all that flee to thee for ſuccour, ∴ the life of them that believe, and * the reſurrection of the dead; We call upon thee for *this infant*, that he coming to thy holy baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy wel-beloved Son, ſaying, ‡ Aſk, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek find; open the gate unto us that knock; that *this infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed, by Chriſt our Lord. *Amen.*

¶ ‡ *Then ſhall the people ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel, written by Saint *Mark*, in the tenth chapter, at the thirteenth verſe.

* THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive *this* preſent *Infant*, that he will embrace *him* with the arms of his mercy, that he will give

† Pſal. X. 16.
∴ John VI. 37.
‡ John XI. 25.
* Mat. VII. 7.

*VARIOUS READINGS.*

‡ *The Prieſt ſhall ſay.* O. C. P.
*Then let the Prieſt, looking upon the Children, ſay:*
I command thee, unclean Spirit, in the Name of the Father, and of the Son, and of the Holy Ghoſt, that thou come out and depart from theſe Infants, whom our Lord Jeſus Chriſt hath vouchſafed to call to his Holy Baptiſm, and to be made Members of his Body, and of his Holy Congregation; therefore thou accurſed Spirit, remember thy Sentence, remember thy Judgment, remember the day to be at hand, wherein thou ſhalt burn in fire everlaſting, prepared for thee and thy Angels, and preſume not hereafter to exerciſe any tyranny towards theſe Infants, whom Chriſt has bought with his moſt precious Blood, and by this his Holy Baptiſm calleth to be of his Flock.

*Then ſhall the Miniſter ſay,*
The Lord be with you.
*The People.*
And with thy Spirit.
*The Miniſter.*
Hear now the Goſpel written by St. *Mark.*

*PARAPHRASE on the GOSPEL.*

* There was an ancient Cuſtom among the Jews, for Parents to bring their Children before ſome holy and extraordinary Man to receive his Bleſſing. In obſervation of which Cuſtom, our Saviour being in one of the Towns beyond *Jordan*, and highly renowned there for his Miracles, and excellent Preaching, the Parents of ſeveral Children about that Country, brought them to him, that he might lay his Hands upon them, and to give them his Bleſſing. But his Diſciples judging that this was only a fond Impertinence of thoſe who brought them, or came along with them, and tended to give their Maſter an unneceſſary Trouble, by diverting him from more proper Buſineſs, gave them a Check, and would have kept them at a diſtance from our Saviour's Perſon. Which our bleſſed Lord obſerving, He was not a little diſpleaſed thereat, returning them this Reply: You do not well, my Friends, in driving away theſe good People, who bring their Children to me, to receive my Bleſſing; you fancying that God takes no care to confer any Spiritual Benefits upon them: But I muſt tell you, that their Souls are as dear to God as thoſe of full-grown Perſons; nay, I muſt obſerve to you further, that God's Kingdom in Heaven, the everlaſting ſtate of Happineſs in the other World, will chiefly be poſſeſſed by Perſons of the like Innocency and Simplicity with theſe Children. Nay, beſides all this I will aſſure you, That as for God's Kingdom of Grace, and the Goſpel preached by me the Meſſias, there ſhall no one be admitted a Member thereof, but who ſhall be as free from all Malice and Diſſimulation, Guile and Hypocriſy, as theſe poor Children. And with this, he took them one by one into his Arms, and laying his Hand upon each of their Heads, He, by a ſhort Prayer, recommended them to God's Bleſſing.

give unto *him* the bleſſing of eternal life, and make *him* partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father towards *this infant*, declared by his Son Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy baptiſm, let us faithfully and devoutly give thanks unto him, and * ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt ſpeak unto the* (o) *Godfathers and Godmothers on this wiſe.*

DEarly † beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive *him*, to releaſe *him* of *his* ſins, to ſanctify *him* with the holy Ghoſt, to give *him* the kingdom of heaven, and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, *this infant* muſt alſo faithfully for his part, promiſe by you that are *his* ſureties (until *he* come of age to take it upon *himſelf*) that *he* will renounce the devil and all his works, and conſtantly believe Gods holy word, and obediently keep his commandments.

‡ I demand therefore,

† DOſt (p) thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

*Anſwer.*

*VARIOUS READINGS.*

* And ſay the Prayer which himſelf hath taught, and in declaration of our Faith, let us recite alſo the Articles contained in our Creed.

*Here the Miniſter, with the Godfathers and Godmothers, and People preſent, ſhall ſay,*

Our Father which art in Heaven, *&c.*

*And then ſhall ſay openly,*

I believe in God the Father Almighty, *&c.*

*Then ſhall he add this Prayer,* viz. Almighty, *&c.*

1 B. Edw. VI.

† Welbeloved Friends, *O. C. P.*

‡ *Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe Queſtions following.* O. C. P.

ǂ Doſt thou forſake the Devil and all his Works. *O. C. P.*

*NOTES.*

(o) *Godfathers.*] The Cuſtom of Godfathers and Godmothers ſeems to have had its Original from a like Practice among the Jews; for 'tis probable, that the two faithful Witneſſes, mentioned *Iſaiah* viii. 2. which the Prophet took to him at the naming of his Son, were not of a different Nature. The modern Jews (as *Buxtorf* informs us, *Syn. Jud. cap.* 2.) have always a Sponſor or Suſceptor at the Circumciſion of the Child. But the uſe of them in the Chriſtian Church is of ſo ancient a date, that they are mentioned by ſome of the moſt early Writers of our Religion. *Juſtin Martyr*, or whoever was the Writer of Anſwers to the Orthodox, mentions them, Ἀξιοῦμαι δὲ ἡμᾶς διὰ τὸ βαπτίσματος ἀγαθὸν τὸ βρέφη ἢ παῖδας τῶν προσφερόντων. *Children partake of the Benefits of Baptiſm, by the Faith of their Sureties.* Tertullian ſays, *Pro cujuſque perſonæ conditione, ac diſpoſitione, etiam ætate, cunctatio Baptiſmi utilior eſt: præcipuè autem circa parentes. Quid enim neceſſe eſt, ſi non tam neceſſe ſponſores etiam periculo ingeri? qui & ipſi per mortalitatem deſtituere promiſſiones ſuas poſſunt, & proventu mala indolis falli.* Lib. de Bap. cap. 18. *For the Condition, Diſpoſition, and Age of every Perſon, the delay of Baptiſm is more profitable. For what neceſſity is there that the* Sponſors *ſhould be expoſed to ſo much hazard? who may either die before they can make their Promiſe good, or be deceived by the Child's Apoſtacy or ill courſes.* This Paſſage, tho' it ſhews *Tertullian*'s Opinion to be againſt Infant-Baptiſm, yet it plainly demonſtrates, that both Infant-Baptiſm and Godfathers were uſed in his Time. St. *Cyril* of *Alexandria* ſays, Ὁ προσάγων ὑπὲρ αὐτὸς τὸ Ἀμὴν ἀναφωνεῖ. *The Godfather anſwers aloud for the Infant, Amen.* Cyr. Alex. in XII. Joh. St. *Auſtin* ſpeaks of the ſame when he ſays, *Offeruntur quidem parvuli, ad percipiendam ſpiritualem gratiam, non tam ab iis quorum geſtantur manibus, quam ab univerſâ ſocietate ſanctorum atque fidelium. Children are brought to partake of the ſpiritual Grace, not ſo much by their Sureties who carry them, as by all the Society of the Saints and the Faithful.* Ep. 23. And again, *Ubi parvulos ponimus baptizatos, niſi inter fideles? hoc enim iis acquiritur per virtutem ſacramenti & offerentium reſponſionem? Where ſhall we place the baptized Infants, but among the Faithful? For this Privilege they have acquired, by virtue of the Sacrament, and by their Sureties anſwering for them.* De peccat. mer. Lib. I. cap. 33.

But if there were nothing of Antiquity in favour of this Uſage of our Church, yet methinks the Benefits thereof, to common Chriſtianity, ſhould skreen it from thoſe furious Aſſaults which are too frequently made againſt it; for what an excellent Security is it to the Church, that ſeveral Chriſtian Men and Women paſs their Word, that the Child ſhall be inſtructed in the Chriſtian Faith; that they will take this Duty upon themſelves in caſe the Parents of it chance to die, or be negligent of it?

(p) *Doſt thou in the Name of this Child.*] Theſe Queſtions put to the Sureties, in behalf of the Child, have been very much cenſured by thoſe of the Diſſent from the Church; and expoſed with an Air of too much Scorn, as a very ſenſeleſs and ridiculous Inſtitution, to put theſe Queſtions to Children, which were formerly only put to Perſons grown up. But ſuch Perſons ſhould be pleas'd to conſider, that if all the ancient legal Forms were brought to a rigid Examination, there would a great many hard and improper

*Anſwer.*

I ∴ renounce them all.

*Miniſter.*

DOſt thou believe in God the Father Almighty, maker of heaven and earth? And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church, the Communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

*Anſwer.*

All this I ſtedfaſtly believe.

*Miniſter.*

WIlt thou be baptized in this faith?

*Anſwer.*

That is my deſire.

¶ *Then*

per Expreſſions be found among them, which we could not eaſily reconcile our Minds to, but only that their Antiquity affords us a venerable agreeableneſs. Upon this account, our Legiſlature does not think fit, to alter many of the wiſe Conſtitutions of their Reverend Forefathers, retaining them with a religious Obſervation, tho' under ſome ſmall miſuſe of the Words; notwithſtanding Grammar-Criticks may object ſome Soleciſms therein. Now, if in our Civil Conſtitution, we think it very laudable to retain ſome very ancient Uſages, which ſome nice Men may find fault with; I know no reaſon why the Church ſhould be blamed, for keeping to ſome ancient Uſages, which, in all probability, may be as old as the Apoſtolical Times. For ſome of the moſt ancient Writers of the Church do make mention of the Baptiſmal Interrogations, not only as a Cuſtom received in their Time, but in that of their Forefathers, which was next to that of the Apoſtles. *Juſtin Martyr* makes mention of theſe Interrogatories, as propoſed to all Perſons who were baptized; Ὅσοι ἂν πεισθῶσι καὶ πιστεύσωσιν ἀληθῆ ταῦτα τὰ ἀφ' ἡμῶν διδασκόμενα καὶ λεγόμενα εἶναι, καὶ ζῆν ὡς δύνανται ὑποσχῆσθαι —— ἄγονται ἐφ' ἡμῶν ἔνθα ὕδωρ ἐστὶ &c. *All that believe the Doctrines of our Religion, and promiſe that they will live accordingly —— are brought to the Water and are baptized.* Juſt. Mart. Ap. II. They are mention'd more expreſly by the Author of the Apoſtolical Conſtitutions; Ἀποτάσσομαι τῷ Σατανᾷ, καὶ τοῖς ἔργοις αὐτοῦ, καὶ ταῖς πόμπαις αὐτοῦ, καὶ ταῖς λατρείαις αὐτοῦ, καὶ τοῖς ἀγγέλοις αὐτοῦ. *I renounce Satan and his Works, and his Pomps, and his Worſhips, and his Angels.* And again, συντάσσομαι τῷ Χριστῷ, καὶ πιστεύω καὶ βαπτίζομαι εἰς ἕνα ἀγέννητον, &c. *I am join'd myſelf to Chriſt, I believe in, and am baptized into one eternal God,* &c. Conſt. Apoſt. Lib. VII. Now when *Boniface* asked St. *Auſtin*, why theſe Queſtions were asked of Infants, the Holy Father gave this Anſwer, *Sicut credere reſpondetur, ita etiam fidelis vocatur: non rem ipſâ mente annuendo, ſed ipſius rei Sacramentum percipiendo. When 'tis anſwered in the Infants behalf, that I believe, he is eſteemed one of the Faithful: not by giving an aſſent of the mind, but by participation of the Sacrament.*

But it muſt further be conſidered, that theſe Queſtions are not put to the Children themſelves, but to their Sureties in their Names: *Doſt thou, in the Name of this Child, renounce the Devil and all his Works? Doſt thou believe in God Almighty,* &c.? *Wilt thou be baptized in this Faith?* For my part, I know not what Interrogations can be more proper. There is not any thing in this Stipulation, but what is agreeable to other ſtipulative Forms. According to the ancient Roman Laws, the *Ædilis* was obliged to take an Oath to obſerve the Laws of *Rome*, within five Days after his admiſſion to that Office. And we find a Preſident in *Livy*, that *Valerius Flaccus* being elected to that Office, but being hindred from taking the Oath himſelf, his Brother ſwore for him; and it was judged, that the Oath was as Obligatory, as if he had ſworn himſelf.

Don't Princes ſwear to Leagues by their Embaſſadors? And don't Orphans make Agreements by their Guardians, which, when they come to Age, they ſtand obliged to ratify? Now ſince all Nations, and all Orders of Men make uſe of Agreements and Stipulations by Proxy; why ſhould it be thought ſuch an unpardonable Fault in our Church, for the Sureties to enter into an Engagement, which is ſo unſpeakably profitable for the Souls of thoſe they are engaged for, in their Names?

*VARIOUS READINGS.*

∴ I forſake them all. *O. C. P.*

*Then ſhall the Prieſt demand of the Child (which ſhall be firſt baptized) the Queſtions following, firſt naming the Child and ſaying,*

*N.* Doſt thou forſake the Devil and all his Works?

*Anſwer.*

I forſake them:

*Miniſter.*

Doſt thou forſake the vain Pomp and Glory of the World, with all the covetous deſires of the ſame?

*Anſwer.*

I forſake them.

*Miniſter.*

Doſt thou forſake the carnal Deſires of the Fleſh, ſo that thou wilt not follow, nor be led by them?

*Anſwer.*

I forſake them.

*Miniſter.*

Doſt thou believe in God the Father Almighty, Maker of Heaven and Earth?

*Anſwer.*

I believe.

*Miniſter.*

Doſt thou believe in Jeſus Chriſt, his only begotten Son our Lord, *&c.*

*Anſwer.*

I believe.

*Miniſter.*

Doſt thou believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, Remiſſion of Sins, Reſurrection of the Fleſh, and everlaſting Life after Death.

*Anſwer.*

I believe.

*Miniſter.*

What is thy deſire?

*Anſwer.*

Baptiſm.

*Miniſter.*

Wilt thou be baptized?

*Anſwer.*

I will.

*The Water in the Font ſhall be changed every Month, once at the leaſt; and afore any Child be baptized in the Water, ſo changed, the Prieſt ſhall ſay at the Font theſe Prayers following.*

O moſt merciful God our Saviour Jeſus Chriſt, who haſt ordained the Element of Water for the Regeneration of thy Faithful People, upon whom, being baptized in the River Jordan, the Holy Ghoſt came down in the likeneſs of a Dove; Send down, we beſeech thee, the ſame thy Holy Spirit, to aſſiſt us, and to be preſent at this our Invocation of thy Holy Name: Sanctify this Fountain of Baptiſm, thou that art the ſanctifier of all things, that by the Power of thy Word all thoſe that ſhall be baptized therein may be ſpiritually Regenerated, and made the Children of everlaſting Adoption. *Amen.*

O mer-

# Publick Baptiſm of Infants.

*Miniſter.*

† WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

*Anſwer.*

I will.

¶ *Then ſhall the Prieſt ſay,*

OMerciful God, grant that the (q) old Adam in *this child* may be ſo buried, that the new man may be raiſed up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that he may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that whoſoever is here dedicated to thee by our office and miniſtry, may alſo be indued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and bloud, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy congregation; * ſanctifie (r) this water to the myſtical waſhing away of ſin: and grant that *this child* now to be baptized

O merciful God, grant that the old Adam in them that ſhall be baptized in this Fountain, may be ſo buried, that the new Man may be raiſed again. *Amen.*

Grant that all carnal Affections may die in them, and that all things belonging to the Spirit may live and grow in them. *Amen.*

Grant to all them which at this Fountain forſake the Devil and all his Works, that they may have power and ſtrength to have Victory, and to triumph againſt Him, the World, and the Fleſh. *Amen.*

Whoſoever ſhall confeſs thee, O Lord, recognize him alſo in thy Kingdom.

Grant that all Sin and Vice may be ſo extinct, that they never have power to reign in thy Servants. *Amen.*

Grant that whoſoever here ſhall begin to be of thy Flock, may evermore continue in the ſame. *Amen.*

Grant that all they which for thy ſake, in this Life, do deny and forſake themſelves, may win and purchaſe thee, O Lord, who art everlaſting Treaſure. *Amen.* 1 *B. Edw.* VI.

† *This Queſtion and Anſwer were added in the laſt Review.*

* And grant that all thy Servants, which ſhall be baptized in this Water, may receive the fulneſs of thy Grace, &c. *O. C. P.*

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*NOTES.*

(q) *Grant that the old Adam in this child.*] There was a Cuſtom that obtained in early Ages of the Church, which was to Exorciſe the baptized Perſon, or to caſt Satan out of him, who was ſuppoſed to have taken poſſeſſion of his Body, in his unregenerate State. It cannot be denied, but that Poſſeſſions by Evil Spirits were very frequent before the ſpreading of the Goſpel, and that the firſt Chriſtians ejected many of them by the Name of Chriſt. To theſe Exorciſms of Energumens, and not of Catechumens (as ſome have miſtaken) St. *Cyprian* refers, when he ſays, *O ſi audire eos & videre velles, quando a nobis adjurantur & torquentur, ſpiritualibus flagris, & orationis flagellis exire coguntur. O that you would hear and ſee theſe evil Spirits, when they are exorciſed and tortured by us, with ſpiritual Whips and Laſhes of Prayer*, Cypr. in Lib. ad Demet. And of the ſame *Prudentius*, in thoſe excellent Verſes:

——— *torquetur Apollo*
*Nomine percuſſus Chriſti, nec fulmina Verbi*
*Ferre poteſt:*
*Intonat Antiſtes Domini, fuge callide ſerpens,*
*Exue te membris, & ſpiras ſolve latentes.*
*Hæc inter voces medius Cyllenius ardens*
*Ejulat, & motos ſuſpirat Jupiter ignes:*
——— *Torments* Apollo's *Limbs do tear,*
*The Thunder of Chriſt's Name he cannot bear.*
*The Prieſt cries out, Thou crafty Serpent fly,*
*This Body quit, thy crooked folds unty.*
*Burnt* Phœbus *yells, and Coals around him blown,*
*Great* Jove *himſelf, for Pain, is forc'd to groan.*
Prudent. in Apotheoſi contra Jud.

Afterwards they came to be uſed as an ordinary Rite in the adminiſtration of Baptiſm, to denote, that Perſons before they were regenerate by Baptiſm, are under the Kingdom of Darkneſs, held by the Power of Sin and the Devil, and to manifeſt the ſingular benefit we receive, by being freed from the Dominion of his Kingdom, and by being adopted Children of God, by entring into the Baptiſmal Covenant. It is of this Baptiſmal Exorciſm that *Gregory Nazianzen* ſpeaks, Μὴ διαπύσῃς ἐξορκισμῶ διακρίσεως, ἐάπαν & τοῦτο ἐν ἄυτῃ τὸ περὶ τὸ χάρισμα γνησιότητος. *Do not deſpiſe the Miniſtry of the Exorciſm, for it is a touchſtone to try, whether or no one comes with ſincerity to Baptiſm.* Greg. Naz. Orat. XL. St. *Cyril* of *Jeruſalem* ſpeaks of the ſame, Τὰς ἐπορκισμὰς λέχε μετὰ σπουδῆς. Cyr. Hier. in Præf. ad Catech. And again, Τῶν ἐπορκιζόντων, διὰ πνεύματος & Θεῖα ἐμβαλλόντων τὸν φόβον, φεύγει μὲν ὁ ἐχθρὸς δειλιῶν, παραμένει δὲ ἡ σωτηρία, καὶ παραμένει ἡ ἐλπὶς τῆς αἰωνίου ζωῆς. *When the Exorciſt, by virtue of the Holy Ghoſt, ſtrikes fear, the Enemy the Devil flies away, but there remains ſalvation and hope of eternal Life.* Nay, this Cuſtom, in the adminiſtration of Baptiſm was ſo univerſal in St. *Auſtin*'s Time, that this Father founds an Argument upon it to confute the *Pelagians*: *Vellem* (ſays he) *aliqui iſtorum qui contraria ſapiunt, mihi baptizandum parvulum afferret. Quid in illo aget Exorciſmus meus, ſi in familia Diaboli non tenetur? I wiſh that any* Pelagian *would offer me a Child to baptize. Now what will my Exorciſm ſignify to him, if he be not then of the Family of the Devil?* Auſt. Lib. I. de Pecc. Mer. cap. 34. And again, *Accuſat Eccleſiam toto orbe diffuſam*, &c. *The* Pelagians *accuſe the whole Catholick Church, wherein Infants every-where are for no other Reaſons exorciſed but becauſe the Prince of this World may be ſent out of them.*

But becauſe, in proceſs of Time, many Superſtitions and unwarrantable Practices, mixed with this ancient Rite, eſpecially in the Roman Church, our wiſe Reformers thought fit to lay it quite aſide, and to ſubſtitute in lieu of it theſe ſhort excellent Prayers; wherein the Miniſter and the Congregation put up their Petitions to Almighty God, that the Child may be delivered from the Power of the Devil, and receive all the Benefits of the Divine Grace and Protection, without that ancient Ceremony attending it.

(r) *Sanctifie this Water.*] By a Paſſage of St. *Cyprian* it ſhould ſeem, that the ancient Chriſtians had a Cuſtom in their Baptiſm, to have a Conſecratory Prayer for the dedicating the Baptiſmal Water, to the ſacred uſe it was deſigned for: *Oportet mundari & ſanctificari aquam priùs a ſacerdote, ut poſſit baptiſmo ſuo peccata hominis*

baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ † *Then the Prieſt ſhall take the child into his hands, and ſhall ſay to the Godfathers and Godmothers.*

(ſ) Name this child.

*And then naming it after them (if they ſhall * certifie him that the child may well endure it) he ſhall* (t) *dip it in the water diſcreetly and warily, ſaying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *But*

*minis qui baptizatur abluere. The Water ought to be made clean, and ſanctified firſt by the Prieſt, that it may be made uſeful by Baptiſm, to waſh away the Sins of Men.* Cypr. Ep. 70. But the Roman Church afterwards added to this ſeveral odd and Superſtitious Rites; breathing into it, making Croſſes over it, quenching in it a Wax-Candle, mixing Chriſm in it, and this to be done only upon a certain Day of the Year, and kept afterwards for uſe. Nay, in every particular Baptiſm, the *Sacerdotale Romanum* enjoins, that the Water muſt be mixed with new Chriſm, unleſs in a caſe of extraordinary neceſſity: *Et contrarium faciens mortaliter peccat.* And he that acts contrary to this *ſins a deadly ſin*, Sac. Rom. Tract. I. cap. 2. But our Church has reduced all to primitive Practice, being content only with Prayer, to ſeparate the Water from a vulgar to a ſacred uſe.

## *VARIOUS READINGS.*

† *Then the Prieſt ſhall take the Child into his hands, and ask the Name: and naming the Child, ſhall dip it in the Water, ſo it be diſcreetly and warily done, ſaying,* N. I baptize thee, *&c. O. C. P.*

*Then ſhall the Prieſt take the Child into his hands, and ask the Name: and naming the Child, ſhall dip it in the Water thrice; firſt dipping the right ſide, ſecondly the left ſide, the third time dipping the Face toward the Font, ſo it be diſcreetly and warily done, ſaying,* I baptize thee, *&c.* 1 *B. Edw.* VI.

* *And if the Child be weak, it ſhall ſuffice to pour Water upon it, ſaying the aforeſaid words,* I baptize thee, *&c. Then the Godfathers and Godmothers ſhall take and lay their hands upon the Children, and the Miniſter ſhall put upon him his white Veſture, commonly called the Chriſom; and ſay,*

Take this white Veſture, for a Token of the Innocence which by God's Grace, in this Holy Sacrament of Baptiſm, is given unto thee; and for a Sign, whereby thou art admoniſhed, ſo long as thou liveſt, to give thyſelf to Innocence of living; that after this tranſitory Life, thou mayſt be partaker of everlaſting Life. *Amen.*

*Then ſhall the Prieſt anoint the Infant upon the Head, ſaying,*

Almighty God, the Father of our Lord Jeſus Chriſt, who hath regenerated thee by Water and the Holy Ghoſt, and hath given thee remiſſion of all thy Sins: He vouchſafe to anoint thee with the Unction of his Holy Spirit, and bring thee to the Inheritance of everlaſting Life. *Amen.*

*When there are many to be baptized, this Order of demanding, baptizing, putting on the Chriſom, and anointing, ſhall be uſed ſeverally with every Child. Thoſe that be firſt baptized departing from the Font, and remaining in ſome convenient place within the Church, until all be baptized.* 1 B. Edw. VI.

## *NOTES.*

(ſ) *Name the Child.*] There was an ancient Uſage in the Church, for the baptized Perſon to have a Name given him upon his receiving that Sacrament. This indeed did not univerſally obtain as to adult Perſons; but when Infants have been baptized it has conſtantly been obſerved in the Church, that they ſhould take their Names at their Baptiſm: The reaſon whereof was, that whereas Baptiſm ſucceeded in the place of Circumciſion, at the partaking of which Ceremony the Jews received their Names; it was thought by the firſt Chriſtians, that they would not do leſs than this, in honour of this new Rite, which our Saviour had inſtituted for their uſe. As to adult Perſons they did not more, than ſome little time before their Baptiſm, give in their Name, which they would be called by, to the Biſhop or Prieſt, which was generally their old Name, and this, unleſs a very Heatheniſh one, was retained; as is plain in the Caſe of St. *Auſtin*, and others, who being baptized when Adults retained their Names: But if the Name was ſuch an one as reflected any diſhonour upon the Chriſtian Religion, they took another, *viz.* that of *Peter*, *Paul*, or of ſome other Holy Perſon in Scripture. This was called the *Nominis Datio*, and was enjoined by a Canon of the Church, about the Year 398. *Conc. IV. Carth. cap.* 85. And by the XXX Canon of the Council of *Nice*, in the Arabick, Chriſtians are commanded not to give the Gentile Names to their Children in Baptiſm, but Chriſtian. Our Church has thought fit to retain this ancient Practice of the Church; and therefore has ordered, that the Name ſhould be given to the Child at the time of its Baptiſm.

(t) *Shall dip it in the Water.*] I think it can hardly be queſtioned, but that dipping or plunging into the Water was the more uſual practice in the Primitive Times; for the Baptiſm of *John*, from which the Chriſtian Baptiſm took its riſe, was performed in a place where *there was much Water*, John iii. 23. Which is further confirmed by *Philip* and the Eunuch's going into the Water, *Acts* viii. 38. and alſo by Alluſions in Scripture to Baptiſm, as when St. *Paul* ſpeaks of our being *buried with Chriſt in baptiſm*, Rom. vi. 4. and ſo Col. ii. 12. *buried with him in baptiſm, wherein alſo you are riſen with him:* which are Metaphors clearly taken from the then common uſe of Baptiſm, to be plunged over Head and Ears in the Water, and then to be raiſed up again. Which Cuſtom was retained in the Church for many Centuries. *Tertullian* ſpeaking of the Baptiſms of his Time, about the Year 200, ſays, *Hominem in aquam dimiſſum & tinctum eſſe; the baptized Perſon was put into the Water, and dipped in it.* Tert. de Bapt. *Gregory Nazianzen* ſpeaking of the Baptiſm of his Father, which was about the beginning of the Fourth Century, relates the manner of his going out of the Water after his Baptiſm, *Greg. Naz. in Orat. de laudibus Patris.* But beſides infinite Authorities, which might be cited for this Practice, the Form of the ancient Baptiſteries, (wherein the κολυμβήθρα, or the Baſin, was made large and deep enough to cover the Bodies of grown Perſons, who were plunged into it) is ſufficient Evidence thereof. But beſides the bare dipping under Water, there was a Cuſtom which obtained during the very firſt Ages of Chriſtianity, and that was the Trine Immerſion, or dipping three times under Water; once at the Name of God the Father, the ſecond time at the Name of God the Son, and the third time when the Holy Ghoſt was named. This is mentioned by *Tertullian*, in his Book *de Corona: Debinc ter mergimur; after this we are dipped three times under Water.* This he ſpeaks of again in his Book againſt *Praxeas: Ter ad ſingula nomina, in perſonas ſingulas tingimur. We are three times dipped in Water, for every Perſon in the Trinity, once at the naming each of them,* Tert. adv. Prax. cap. 26. But this Cuſtom is moſt particularly deſcribed by the Author of the Book of the Sacraments, commonly attributed to St. *Ambroſe: Interrogatus,* &c. *You are asked the Queſtion, Whether you believe in God the Father Almighty? and you anſwer, I believe; and with that you are dipped in the Water. Again, you are asked, Do you believe in our Lord Jeſus Chriſt? and you anſwer, I believe; and are dipped again. Then you are asked, Do you believe in the Holy Ghoſt? and you are dipped a third time.* This St. *Jerom* will have to be an Apoſtolical Tradition: *Multa quæ per traditionem in Eccleſiis obſervantur, authoritatem ſibi ſcriptæ legis uſurpârunt, velut in Lavacro ter mergitari. There are many things, which by Tradition being obſerved in the Church, have gained to themſelves the authority of a written Law, as to be plunged into the Water three times in Baptiſm.* Hier. Dial. contr. Lucif.

But, however, about the latter-end of the Sixth Century, the Trine Immerſion began to be left off in *Spain*, becauſe the *Arians* uſed it. And this was approved by *Gregory* the Great, in one of his Epiſtles; for he ſays, *That there is not leſs Myſtery in one Immerſion than in three; for one Immerſion is rightly uſed to ſignify the Oneneſs of the Deity, as the Trine Immerſion is to ſignify the Three Perſons.* And this Opinion of *Gregory* was afterwards affirmed by the Fourth Council of *Toledo*, which was held *A. D.* 633. The ſingle dipping being now ſettled in *Spain*, the Trine Immerſion loſt Ground in other Places, tho' it was a great while after faintly uſed; for we find ſome Traces of it in the Eighth Century, when *Alcuinus* wrote, who mentions it, *Tit. de Bapt. Dom.*; and in the Time when the *Ordo Romanus* was compiled. But I cannot find that the Trine Immerſion was uſed in our Nation, ſince there is nothing in the Provincial Conſtitutions, nor in thoſe of *Otho* and

*Ottobon*

¶ *But if they certifie, that the child is weak, it ſhall* (u) *ſuffice to pour water upon it, ſaying the foreſaid words,*

N. I baptize thee (w) in the Name of the Father, and of the holy Ghoſt. Amen.

¶ *Then the Prieſt ſhall ſay,*

WE receive this child into the congregation of Chriſt's flock, † and do ſign *him* with the (x) ſign of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil, and to continue Chriſt's faithful ſouldier and ſervant unto *his* lives end. Amen.

† *Here the Prieſt ſhall make a croſs upon the childs forehead.*

¶ * *Then*

*Ottobon* concerning it. Indeed *Lyndwood* ſays, *Licet Immerſio poſſit eſſe una, probabilior tamen eſt Conſuetudo quæ ter immergit*, Tit. de Bapt. verb. vas illud. But this I take only to be a Point of Superconformity, and a good liking of an ancient Uſage, ſet down in the Ritual Books; and not a declaration of the practice of the Church which he lived in.

(u) *It ſhall ſuffice to pour Water upon it.*] Altho' dipping or plunging into the Water were the more ancient practice, and more univerſal in the primitive times; yet ſprinkling or pouring Water on the Head of the baptized perſon was of great Antiquity in the Church likewiſe. It had its beginning in the caſes of Clinicks or ſick Perſons chiefly, who could not come to the publick Baptiſtery, nor would the weakneſs of their Conſtitution admit of their being dipped all over in the Water, and therefore the ſprinkling, or pouring a ſmall quantity of Water upon their face or head, was judged ſufficient for their due undergoing the Sacrament of Baptiſm. Indeed there were ſome Perſons in former times, who were of opinion, that this way of adminiſtring Baptiſm was not valid, in caſe the Infirm perſon recovered, but that he was to be baptized again by way of Immerſion. But St. *Cyprian* in his LXXVI Epiſtle to *Magnus*, defends the Legitimacy of this way of adminiſtring Baptiſm in ſuch caſe of Neceſſity, and that it ought not to be reiterated. In the Fourth and Fifth Century Aſperſion was more common: for St. *Auſtin* ſpeaks of it as an ordinary way of baptizing in his Time, *poſt Confeſſionem aſpergitur aquâ vel intingitur*, de Eccl. Dogm. cap. 74; if St. *Auſtin* were the Author of that Book: However it was ancient. *Walafridus Strabo* wrote in the IX Century: And he ſays, *Notandum, non ſolum mergendo, ſed etiam deſuper fundendo multos baptizatos fuiſſe, & adhuc poſſe baptizari. We muſt take notice that many were formerly baptized, and may be ſo now, not only by dipping, but alſo by pouring water upon them.* De Off. Eccl. cap. de Bapt. So that after the Heathen Nations were converted to Chriſtianity, and by that means the Baptiſms of Adult were leſs frequent, the tenderneſs of Childrens Bodies, eſpecially in the colder Countries, not enduring to be dipped into the Water, the uſe of ſprinkling generally ſucceeded in the Church, in ſtead of that of dipping. And indeed during the more early Ages of the Church, and when Adults were frequently baptized, there were ſome particular Caſes, when Aſperſion was uſed in lieu of Immerſion. As in the caſe of the Baſhfulneſs of ſome young Women, who could not endure to appear naked before a Presbyter; which St. *Chryſoſtom* takes notice of in his Letter to *Innocent* III. Our Church with great moderation neither totally lays aſide Immerſion, if the ſtrength of the Child will bear it, as indeed it ſeldom will without danger in our cold Country; or otherways ſhe admits only Aſperſion, rather than occaſion any injury to the Body of a Tender babe; wiſely conſidering that in the eye of God, *Mercy is better than ſacrifice.*

(w) *In the name of the Father.*] As this Form of Baptiſm was given us by our bleſſed Lord, ſo the Catholick Church has in all Ages been very careful not to vary in the leaſt from it. And therefore would never allow Baptiſms which were performed by any other form of Words. *Tertullian* ſays, *Lex tingendi impoſita eſt & forma præſcripta; Docete nationes, tingentes eos in nomine Patris & Filii & Spiritus Sancti, We have a preſcribed Law and ſet Form of Baptizing, Go teach all nations, Baptizing them, In the name of the Father and of the Son, and of the Holy Ghoſt.* Tertul. de Bapt. Cap. 13. *Juſtin Martyr*, when he deſcribes the Chriſtian Baptiſm, ſays, Ἐν ὀνόματι τῦ Πατρὸς τῶν ὅλων, καὶ Δεσπότου Θεῦ, καὶ τῦ σωτῆρος ἡμῶν Ἰησῦ Χριστῦ, καὶ πνεύματος ἁγίου, τὸ ἐν ὕδατι τότε λοῦτρον ποιῦνται. The Chriſtians are baptized in the Name of God the Creator and Lord of all things, of our Saviour Jeſus Chriſt, and the Holy Ghoſt. Not that the holy Martyr means, that this was juſt the form which the Chriſtians uſed, but only he paraphraſes one part of it, for the information of the Heathens. However this is clear from the words, that the Chriſtians of his time were careful to baptize, in the name of every one of the perſons of the ever-bleſſed Trinity diſtinctly. Therefore the Orthodox very deſervedly found fault with the *Arian* Form, as it is ſet down in St. *Jerom*, Cont. Lucif. *Ego baptizo te in ſolo vero Deo, in Jeſu Chriſto ſervatore & Creaturâ, & in Spiritu Sancto utriusque ſervo. I baptize thee in the name of the one true God, in Jeſus Chriſt the ſaviour and a Creature, and in the Holy Ghoſt the Servant of both.* The Form of the Eunomians was much the ſame as it is ſet down by *Epiphanius*, Hæreſ. 76. *I baptize thee in the Name of the uncreated God, and in the Name of the created Son, and the ſanctifying Holy Ghoſt, created by the created Son.* The Greek Church in latter times run into a Form which, tho' it was not Heretical as the former was, yet it gave great offence to the Latin Church. For they pronounced the Form paſſively in the third perſon. If the perſon to be baptized was a Male they ſaid, Βαπτίζεται ὁ δῦλος, &c. if it was a female, Βαπτίζεται ἡ δύλη τῦ Θεῦ, &c. *The Servant of God is baptized in the Name, &c. The handmaid of God is baptized in the Name*, &c. Our Church has enjoyned the Form in the firſt perſon, both as being more ancient, and leſs lyable to exception. And that this Form of baptizing in the firſt perſon was uſed in the Engliſh Church, even before the Reformation, may be ſeen in an Article of the Conſtitutions under Arch. *Peckam* in the Council at *Lambeth* 1281. *Dicatur autem ſic taliter baptizantibus:* Ich chriſtine the in the Name of ye fadere, &c. Conc. Lamb. Cap. de Baptiſm.

(x) *Here the Prieſt ſhall make a Croſs.*] This Ceremony, which our Church has thought fit to retain, has met with more exclamations from her Adverſaries, than any other ancient Uſage which in her Rubricks ſhe has enjoyned. In this we are arraigned, not only of being guilty of Popiſh ſuperſtition, but for profanely inſtituting a new Sacrament. But it muſt be obſerved, Firſt, That this Ceremony was uſed in Baptiſm, before the Church was infected with the Romiſh Errors. For *Tertullian* mentions it as uſed in his time. *Ad omnem progreſſum atque promotum, ad omnem aditum & exitum, ad veſtitum & calciatum, ad Lavacra, ad menſas*, &c. *frontem Crucis ſignaculo terimus. At every Step or Motion we make, at every going out or coming in, when we Cloath ourſelves, or put on our Shoes, at the Fonts, at our Tables*, &c. *we mark our forehead with the ſign of the Croſs.* Tert. de Coronâ. So again *Caro abluitur ut anima emaculetur, Caro ungitur ut Anima conſecretur, Caro Signatur ut Anima muniatur. The Body is waſhed that the Soul may be cleanſed; the Body is anointed that the Soul may be conſecrated; the Body is* Signed, *that the Soul may be ſtrengthened.* Tert. de Reſ. Carn. St. *Cyprian* writes, that *Signo Domini omnes ſignantur. All Chriſtians are ſigned by the ſign of the Lord.* Cypr. ad Jud. *Lactantius* ſays, *Chriſtus immolatus ſaluti eſt omnibus, qui ſignum ſanguinis i. e. Crucis quâ ſanguinem fudit, ſua in fronte conſcripſerunt. Chriſt being ſacrificed wrought Salvation for all thoſe who carry the ſign of his Blood, i. e. of the Croſs on which he ſhed his Blood, in their foreheads.* Lact. Lib. 4. de ver. ſap. *Prudentius* refers to this, in theſe Verſes.

*Hujus adoratis altaribus, & cruce fronti*
*Inſcriptâ, cecinere Tubæ* —— Prud. Lib. II. cont. Sym.

*The Altars being ador'd, and on his Front*
*A Croſs inſcrib'd, the Trumpets ſound* ——

So *Paulinus*, another ancient Chriſtian Poet, in the following Verſes;

*Tranſiit ad ſacram conſtanti pectore legem,*
*Signavitque crucis ſanctam munimine frontem.*
Paulin. de Martini Aff. Chriſti.

*With*

# Publick Baptiſm of Infants.

¶* *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, (y) that *this child is* regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *this child* may lead the reſt of *his* life according to this beginning.

¶ *Then*

*With conſtant breaſt turn'd to the ſacred Law,*
*Signing his Brow with Croſſes holy guard.*

St. *Baſil* informs us, Τῷ τύπῳ τῦ σαυρῦ εἰς τὸ ὄνομα τῦ κυρίου ἡμῶν Ἰησῦ Χριστῦ ἀλεπικόπους καταπαλαίει. That thoſe who believe in the Name of Chriſt, are ſigned with the Sign of the Croſs. *Baſ. de Spir. Sanct. Cap.* 27. St. *Chryſoſtom* makes it the Glory of us Chriſtians, that we, πάντες ἐπὶ μετώπου σαυρὸν φερόμεν; all carry in our foreheads the Croſs of Chriſt. *Chryſ.* in *Pſal.* cx. St. *Auſtin* ſpeaks to one to be baptized, *Paſſionis & Crucis ſigno in fronte bodiè ſignandus es, omneſque Chriſtiani ſignantur. You are to be ſigned to day with the ſign of the Croſs, as all Chriſtians are ſigned with.* And again *Ut Dæmones quibus Crux Chriſti inviſa eſt, a tentando ceſſarent, et hoc quaſi charactere, alligarentur, propterea imprimebant Catechumeno ſignaculum Crucis. As the Devils who hate the Croſs of Chriſt, do ceaſe from temptation, and are bound up by this Rite; for this Reaſon the Church ſigns Catechumens with the ſign of the Croſs,* Aug. de Catech. Rudibus cap. 20. Now I cannot ſee any Reaſon why a venerable and ancient Rite ſhould be laid aſide, only becauſe ſome perſons among us are pleaſed to find fault with it; when at the ſame time, moſt of our eſtabliſhed Communion ſet the higheſt value upon it, as a very commendable and ancient Rite. And ſhould the Church out of compliance to the Objectors, abrogate this Ceremony; 'tis much to be doubted whether they would for that Conceſſion reconcile themſelves to our Church; but perhaps at the ſame time it would put ſome others under a temptation of judging our Baptiſm without it invalid, and ſome perſons chooſe to have their Children rather baptized by Popiſh Prieſts, than to go without. For *Parker* in his Latin Treatiſe *of the Croſs*, ſaid this was the caſe of ſome ſtiff Conformiſts, in Queen *Elizabeth's* and King *James* the Firſt's Time, when ſome Puritan Miniſters of Pariſhes refuſed to baptize with the ſign of the Croſs. I don't ſay this to excuſe this practice; but however from hence we may gather, that 'tis no ways expedient to lay aſide an ancient Ceremony, the abolition of which wou'd bring no body into the Church, and perhaps would drive away ſeveral from it. All the Superſtitious Uſes of the Croſs, retained among the Papiſts, are abrogated by our Reformers We do not croſs our ſelves, as they do at every little apprehenſion of danger; we don't as they do adore it and burn incenſe to it; we do not carry it about the ſtreet, making people to kneel down before it; we only make a ſign of it in the Adminiſtration of Baptiſm. And methinks we could not do leſs than this; unleſs we would lay aſide all honourable regards to our Saviours Sufferings, out of Complaiſance to Heathens and Mahometans. As to our inſtituting a new Sacrament in enjoyning this Rite, I think our Adverſaries are hardly ſerious, when they talk it. They know well enough, that we as well as they allow nothing to be a Sacrament but what is inſtituted by Chriſt himſelf. If there be here any external ſign of a Sacrament, where is the inviſible grace which we attribute to it? Did ever any one of us make it a Means either of Grace or Salvation? We retain it only as an Initiatory Ceremony of Receiving a new Member into the Church. And we cannot ſee that there is more ſuperſtition in this, than when the Independents receive any one new Member into their Congregation, by holding up of the Hand. Why ſhould it be eſteemed more Popiſh and Idolatrous to admit one into our Church Memberſhip, by one Finger moved in a Croſs, than by holding five Fingers upright? All Societies have ſome particular Ceremonial Uſages in admitting new Members into their Body, which yet no one blames them for: and methinks we have the leaſt reaſon to be faulted, for making uſe of a Ceremony, which not only pays ſuch an honourable Regard to our bleſſed Lord, but has been uſed for ſo many Ages in the Chriſtian Church.

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## *VARIOUS READINGS.*

* *This Exhortation, with the Lord's Prayer, and Thankſgiving following, are not in the firſt Book of* Edward VI.

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## *NOTES.*

(y) *That this Child is regenerate.*] There have been ſome very unreaſonable Exceptions taken againſt this Expreſſion; as if all Perſons who are baptized were truly Regenerate, whereas ſeveral of them prove afterwards very wicked. But this Objection is grounded upon a modern Notion of the Word *Regeneration*, which neither the ancient Fathers of the Church, nor the Compilers of our Liturgy knew any thing of. Indeed ſome Writers of the laſt Century run into this newfangled Phraſe, to denote Converſion, or a returning from a lapſed State, after a notorious violation of the Baptiſmal Covenant, to an habitual ſtate of Holineſs. But no ancient Writer, that I know of, ever expreſſed this by the Word *Regeneration*. Regeneration, as often as 'tis uſed in the Scripture Books ſignifies the Baptiſmal Regeneration. There is but one Word which anſwers to this in the New-Teſtament, and that is παλιγγενεσία; and that παλιγγενεσία refers to Baptiſm, is plain, by having the Word λυτρὸν joined with it: *According to his mercy has ſaved us,* διὰ λυτροῦ παλιγγενεσίας. *by the waſhing of Regeneration,* Tit. iii. 5. Our Saviour indeed made uſe of the like Expreſſion, before the Apoſtle, to *Nicodemus, Except a Man,* γεννηθῇ ἄνωθεν, *be born again he cannot ſee the kingdom of God,* John iii. 3. But what he means by being born again he explains, *ver.* 5. by directing it poſitively to Baptiſm, *Except a Man be born of Water and of the Spirit he cannot enter into the kingdom of God.* Regeneration, in the Language of the Fathers, conſtantly ſignifies the participation of the Sacrament of Baptiſm. The Greeks have variety of Words to expreſs Regeneration by, not only ἀναγέννησις, which is an exact Tranſlation of it, but ἀνακάινισμὸς, *Renovation*; ἀνάπλασις, *Recreation*; ἀνανέωσις, *Renewing*; ἀνάστασις, *Reſurrection*; μεταβολὴ, the *Change*; μεταποίησις, the *Refitting*; παλιγγενεσία, the being *born again*; παλινσοκία, the *begetting again*: All which Expreſſions are uſed of Baptiſm, and ſeldom or never of the Riſe after a Lapſe. The Language of the Latin Fathers is the ſame. The Latin Tranſlator of *Irenæus*, which undoubtedly is very ancient, expreſſes the Greek, ἀναγέννησις, by *Regeneratio: Baptiſmatis ejus quæ eſt in Deum Regeneratio. Baptiſm, which is a Regeneration unto God.* Iren. adv. Hær. Lib. I. cap. 18. and ſo likewiſe calls the ἀναγενήμενοι, the baptized *Regenerati*; the *Regenerate*, ib. St. *Ambroſe*, ſpeaking of Baptiſm, expreſſes himſelf thus, *Per lavacrum enim renovamur, per quod renaſcimur.* By Baptiſm we are renewed, by which alſo we are born again, *Ambr. de Pœn. Lib.* II. *cap.* 1. St. *Auſtin*, beſides innumerable other Paſſages, within the compaſs of a few Lines, has ſeveral Expreſſions all to this purpoſe. He calls Baptiſm *Regeneratio ſpiritualis, the ſpiritual Regeneration.* He ſays the baptized Perſon, *Renaſcitur quia regeneratur*, is born again, *becauſe he is regenerated:* and laſtly, calls Baptiſm, *Sacramentum regenerationis*, Aug. cont. Jul. Lib. VI. And in another place he moves a Queſtion, whether the Baptiſm of the Schiſmatical Donatiſts does confer Regeneration or no, *Aug. cont. Donat. Lib. I.* but never doubted whether that of the Catholicks did ſo. But when any of the Ancients have occaſion to expreſs a Returning to God after a ſtate of ſin; the Greeks uſe the word μεταμέλεια, μετάνοια, &c. The Latins, *Pœnitentia, Converſio.* The Language of the Schools is exactly that of the Latin Fathers in this point; they make the effect of Baptiſm to be *Generatio ad vitam Spiritualem*, viz. a Regeneration, or *a Generation to a Spiritual Life.* Aquin. Sum. III. qu. 69: But the turning to God after a Courſe of ſin they call either *Pœnitentia*, Penitence; or *Converſio ad Deum. Aquin. Sum. I. q. 62. art. 2, 3. ib. art. 4. 1.* The moſt eminent Divines of the Reformation uſe theſe words in the ancient ſenſe. *Peter Martyr* uſes *Regeneratio* for Baptiſm. *Loc. Com. Claſ. IV. cap. 8. ib. c. 3.* and calls the turning to God, after a State of Sin, *Converſio & Mutatio hominis.* Loc. Com. Claſ. I. cap. 15. Id. Claſſ. II. cap. 2. Mr. *Calvin*, where he deſigns to ſpeak with exactneſs, uſes Regeneration for the Baptiſmal Renovation, as in his *Catechiſm. cap. de Sacramentis*; tho' ſometimes he uſes it to ſignify Converſion, as in his Book, *Hic eſt Regenerationis Ordo*, &c. but this is but ſeldom, he generally, with the ancient Latin Writers, expreſſing this by *Converſio.* When the Quinquarticular Controverſy came afoot, and long Treatiſes were written about the Methods of Converting Grace, the Divines who managed them, being willing ſometimes to vary their Expreſſions, to make theſe Diſcourſes, dry enough in themſelves, thereby ſomething more pleaſant, began to uſe *Regeneratio* as a ſynonymous Word, with *Converſio.* But in the Synod of *Dort* itſelf, tho' in ſome of the particular Declarations of the Divines of the ſeveral Countries, *Regeneratio* and *Converſio* are uſed reciprocally, *Act. Syn. Dor. p.* 178. 194. yet in the Synodical Reſolutions the Word *Converſio* is always uſed. In the Sermons and Books written about the beginning of the late Civil Wars, *Regeneration* for *Repentance* or *Converſion* became a very faſhionable Word; but ſometimes oddly expreſſing it by *Regeneration-Work*, &c. they made ſport for vain People. However, by frequent uſe, the Word has come

# Publick Baptiſm of Infants.

¶ *Then ſhall be ſaid, all kneeling,*

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to † regenerate *this infant* with thy holy Spirit, * to receive *him* for thine own *child* by adoption, and to ‡ incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this exhortation following.*

FOraſmuch as *this child* hath promiſed by you *his* ſureties to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that *this infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that *this* child may be vertuouſly brought up to lead a godly and a Chriſtian life; remembring always that baptiſm doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ * *Then ſhall he add and ſay,*

YE are to take care that *this child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further inſtructed in the Church-Catechiſm ſet forth for that purpoſe.

*IT is certain by God's word, that children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.*

*TO take away all ſcruple concerning the uſe of the ſign of the Croſs in Baptiſm; the true Explication thereof, and the juſt reaſons for the retaining of it may be ſeen in the xxxth Canon, firſt publiſhed in the year MDCIV.*

THE

come to obtain among grave and judicious Writers, tho' the uſe of it was ſo very modern; inſomuch that ſome Divines, who had had their Education ſince the Quinquarticular Controverſy, and were concerned in the Review of the Liturgy, at the Reſtauration, pretended to find fault with the Common-Prayer-Book for uſing the Word *Regeneration*, in the ancient ſenſe which it had kept for ſixteen hundred Years, in oppoſition to theirs which was hardly ſixty Years old. And this is ſufficient to juſtify the Common-Prayer-Book Expreſſion, and, I hope, to ſilence all Objections upon this Head.

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*VARIOUS READINGS.*

* *The Miniſter ſhall command that the Children ſhall be brought to the Biſhop to be confirmed of him, ſo ſoon as they can ſay in the vulgar Tongue, the Articles of their Faith, the Lord's Prayer, and the Ten Commandments, and be further inſtructed in the Catechiſm, ſet forth for that purpoſe, accordingly as it is there expreſſed.* O. C. P.

*The Miniſter ſhall command the Chriſoms to be brought to the Church, and delivered to the Prieſt after the accuſtomed manner, at the Purification of the Mother of every Child. And that the Children be brought to the Biſhop to be,* &c. *And ſo let the Congregation depart in the Name of the Lord.*

Note, *That if the number of the Children to be baptized, and the multitude of the People preſent be ſo great, that they cannot conveniently ſtand at the Church Door, then let them ſtand within the Church, in ſome convenient place nigh unto the Church Door, and there all things be ſaid and done, appointed to be ſaid and done at the Church Door.* 1 E. Edw. VI.

† John III. 5.
* Rom. VIII. 15. Gal. IV. 5. Eph. I. 5.
‡ Eph. II. 19.

# THE MINISTRATION OF Private Baptiſm of Children IN HOUSES.

¶ † *THe Curates of every Pariſh ſhall often admoniſh the people, that they deferr not the Baptiſm of their children longer than the firſt or ſecond Sunday next after their birth, or other holy-day falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate.*

¶ *And alſo they ſhall warn them, that without like great cauſe and neceſſity they procure not their children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.*

¶ *Firſt let the Miniſter of the Pariſh (or in his abſence, any other lawful Miniſter that can be procured) with them that are preſent call upon God, and ſay the Lord's Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then, the child being named by ſome one that is preſent, the Miniſter ſhall pour water upon it, ſaying theſe words;*

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit; to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he* is now made partaker of the death of thy Son, ſo *he* may be alſo of his reſurrection: And that finally with the reſidue of thy Saints *he* may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And*

*VARIOUS READINGS.*

† *The Paſtor, and Curates ſhall often admoniſh the people, that they defer not the Baptiſm of infants any longer then the Sunday or other holy day next after the child be born, unleſs upon a great and reaſonable cauſe declared to the Curate, and by him approved.*

*And alſo they ſhall warn them, that without great cauſe and neceſſity, they procure not their children to be baptized at home in their houſes. And when great need ſhall ſo compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.*

*Firſt let* [*the lawful Miniſter and*] *them that be preſent call upon God for his grace, and ſay the Lord's prayer, if the time will ſuffer. And then the child being named by ſome one that is preſent, the ſaid lawful Miniſter ſhall dip it in water, or pour water upon it, ſaying theſe words.*

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

*The Worde within the Crotchets added by K.* James.

*And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. But yet nevertheleſs, if the Child which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame pariſh did himſelf baptize that Child, the Congregation may be certified of the true Form of Baptiſm by him privately before uſed. Or if this Child were baptized by another lawful Miniſter, that then the Miniſter of the pariſh, where the child was born or chriſtened, ſhall examine and try, whether the Child be lawfully baptized or no, In which caſe if thoſe that bring any Child to the Church, do anſwer that the ſame Child is already baptized, then ſhall the Miniſter examine them further, ſaying,*

By whom was the Child baptized? *&c. O. C. P.*

*Let them that be preſent call upon God for his Grace, and ſay the Lords Prayer, if the time will ſuffer. And then one of them ſhall name the Child and dip him in the Water, or pour the Water upon him, ſaying theſe words.* I baptize, *&c. 1 B. Ed. 6.*

*To the intent the Prieſt may examine and try, whether the Child be lawfully baptized or no; and if thoſe that bring any Child to the Church, &c.*

By whom was the Child baptized?

Who was preſent when the Child was baptized?

Whether they called upon God for Grace and ſuccour in that neceſſity?

With what thing, or what matter did they baptize the Child?

With what words the Child was baptized?

Whether they think the Child to be lawfully and perfectly baptized? 1 and 2 *B. Ed. 6.*

*PARA-*

# PRIVATE BAPTISM.

¶ *And let them not doubt, but that the child ſo baptized is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the child which is after this ſort Baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Miniſter of the ſame Pariſh did himſelf Baptize that child, the Congregation may be certified of the true form of Baptiſm, by him privately before uſed: In which caſe he ſhall ſay thus,*

I Certifie you, that according to the due and preſcribed order of the Church, *at ſuch a time*, and *at ſuch a place* before divers witneſſes I baptized this child.

¶ *But if the child were baptized by any other lawful Miniſter; then the Miniſter of the Pariſh where the child was born or chriſtned, ſhall examine and try whether the child be lawfully baptized, or no. In which caſe, if thoſe that bring any child to the Church, do anſwer that the ſame child is already baptized, then ſhall the Miniſter examine them further, ſaying,*

BY whom was this child baptized?
Who was preſent when this child was baptized?
Becauſe ſome things eſſential to this ſacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,
With what matter was this child baptized?
With what words was this child baptized?

¶ *And if the Miniſter ſhall find by the anſwers of ſuch as bring the child, that all things were done as they ought to be; then ſhall not he chriſten the child again, but ſhall receive him as one of the flock of true Chriſtian people, ſaying thus,*

I Certifie you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this child; who being born in original ſin, and in the wrath of God, is now by the laver of Regeneration in Baptiſm received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe.

*The Goſpel.* S. Mark X. 13.

THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After*

*PARAPHRASE on the GOSPEL.*

There was an ancient Cuſtom among the Jews, for Parents to bring their Children before any extraordinary holy Man to receive his Bleſſing. In obſervation of which Cuſtom, our Saviour being in one of the Towns beyond *Jordan*, and highly renowned there for his Miracles, and excellent Preaching, the Parents and Nurſes of ſeveral Children about that Country, brought them to him, that he might lay his Hands upon them, and give them his Bleſſing. But his Diſciples judging that this was only a fond Impertinence of thoſe who brought them, or came along with them, and tended to give their Maſter an unneceſſary Trouble, by diverting him from more proper Buſineſs, gave them a Check, and would have kept them at a diſtance from our Saviour's Perſon. Which our bleſſed Lord obſerving, He was not a little diſpleaſed thereat, returning them this Reply: You do not well, my Friends, in driving away theſe good People, who bring their Children to me, to receive my Bleſſing; you fancying that God takes no care to confer any Spiritual Benefits upon them: But I muſt tell you, that their Souls are as dear to God as thoſe of full-grown Perſons; nay, I muſt obſerve to you further, that God's Kingdom in Heaven, the everlaſting ſtate of Happineſs in the other World, will chiefly be poſſeſſed by Perſons of the like Innocency and Simplicity with theſe Children. Nay, beſides all this I aſſure you, That as for God's Kingdom of Grace, and the Goſpel preached by me the Meſſias, there ſhall no one be admitted a Member thereof, but who ſhall be as free from all Malice and Diſſimulation, Guile and Hypocriſy, as theſe poor Children. And with this, he took them one by one into his Arms, and laying his Hand upon each of their Heads, He, by a ſhort Prayer, recommended them to God's Bleſſing.

*VARI-*

# PRIVATE BAPTISM.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.*

*BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received *this* preſent *Infant*, that he hath embraced *him* with the arms of his mercy, and † (as he hath promiſed in his holy word) ‡ will give unto *him* the bleſſing of eternal life, and make *him* partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt towards this infant, let us faithfully and devoutly give thanks unto him, and ſay the Prayer which the Lord himſelf taught us.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

ALmighty ‖ and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,*

DOſt thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

*Anſwer.*

I renounce them all.

*Miniſter.*

DOſt thou believe in God the Father Almighty, maker of heaven and earth? And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church, the Communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

*Anſwer.*

All this I ſtedfaſtly believe.

*Miniſter.*

*VARIOUS READINGS.*

* Beloved. *O. C. P.*
† *Theſe Words added in the laſt Review.*
‡ hath given. *O. C. P.*
‖ *This Prayer is after the Interrogatories in* O. C. P.

VARIOUS

*Miniſter.*

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

*Anſwer.*

I will.

¶ *Then the Prieſt ſhall ſay,*

WE receive this child into the congregation of Chriſts flock, † and do ſign *him* with the ſign of the croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil; and to continue Chriſts faithful ſoldier and ſervant unto *his* lives end. *Amen.*

† *The Prieſt ſhall make a croſs upon the childs forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that this child is by Baptiſm regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *he* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to † regenerate *this infant* with thy holy Spirit, * to receive *him* for thine own *child* by adoption, and to ‡ incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Miniſter ſhall make this exhortation to the Godfathers and Godmothers.*

FOraſmuch as *this child* hath promiſed by you *his* ſureties to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that *this infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he hath* made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that *this* child may be vertuouſly brought up to lead a godly and a Chriſtian life; remembring always that baptiſm doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and be made like unto him; that as he died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living **.

¶ *But if they which bring the infant to the Church do make ſuch uncertain anſwers to the †† Prieſts queſtions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghoſt (which are eſſential parts of Baptiſm) ‡‡ then let the Prieſt baptize it in the form before appointed for Publick Baptiſm of infants; ſaving that at the dipping of the child in the Font, he ſhall uſe this form of words.*

IF thou art not already baptized, *N.* I baptize thee In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

*VARIOUS READINGS.*

** *And ſo forth as in publick Baptiſm.*

†† *Presbyters.* Sc. Lit.

‡‡ *Then let the Presbyter baptize it in form abovewritten, concerning publick Baptiſm, ſaving that at the dipping of the Child in the Font,* &c. Sc. Lit.

† John III. 5. * Rom. VIII. 15. Gal. IV. 5. Eph. I. 5. ‡ Eph. II. 19.

# THE MINISTRATION OF BAPTISM

## To such as are of ‖ RIPER YEARS, and able to answer for themselves.

¶ *When any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask whether any of the persons here presented be baptized or no: If they shall answer,* No: *then shall the Priest say thus,*

DEarly beloved, forasmuch as * all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and † born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have, that *they* may be baptized with water and the holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Priest say,*

Let us pray.

(¶ *And here all the Congregation shall kneel.*)

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family ∴ in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptism; and by the baptism of thy wel-beloved Son Jesus Christ in the river Jordan didst sanctifie the element of water to the mystical washing away of sin: We beseech thee for thine infinite mercies that thou wilt mercifully look upon *these* thy *servants*; wash

‖ *All this Office was added in the last Review.*

NOTES.

* Psal. LI. 11 Rom. V. 12, 18. Job XIV. 4, 5.
† Joh. III. 5.

∴ *In the Ark.*] St. *Peter* alludes to the Deluge, as a Figure or Representation of Baptism, &c.

† *Psal.*

waſh *them* and ſanctifie *them* with the holy Ghoſt, that *they* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſom world, that finally *they* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the † aid of all that need, the helper of all that flee to thee for ſuccour, ·.· the life of them that believe, and * the reſurrection of the dead; We call upon thee for *theſe perſons*, that *they* coming to thy holy baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, and as thou haſt promiſed by thy wel-beloved Son, ſaying, ‡ Aſk, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek find; open the gate unto us that knock; that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed, by Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint John, in the third Chapter beginning at the firſt verſe.

I. THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doſt, except God be with him. II. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mothers womb, and be born: III. Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the fleſh is fleſh; and that which is born of the Spirit is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

¶ *After*

† *Pſal.* X. 16.
·.· *Joh.* VI. 37.
* *Joh.* XI. 25.
‡ *Mat.* VII. 7.

*PARAPHRASE on the GOSPEL.*

I. There was a certain Perſon, called in the Syriack *Nicdimmon* which being tranſlated into a Greek name of the like Sound is rendred *Nicodemus*; a Man of the Sect of the Phariſees, an Order of Men among the Jews, who pretended to a ſtricter Piety and to a nicer Obſervation of all the Punctilio's of the Moſaical written Law and oral Traditions among them, than other Men; being alſo a Member of the Sanhedrim, or Jewiſh Eccleſiaſtical Synod. This perſon to avoid a reflection on himſelf, upon being taken notice of by his Brethren the Phariſees for converſing with our Saviour, whom they had conceived a great diſguſt againſt, came privately to him by night to ask him ſome queſtions, which he had a mind to be reſolved of by him; particularly concerning the Kingdom of God, which he had heard that in his Sermons he had Preached up. And having thus gained an opportunity of privately ſeeing him, he accoſts him in this manner: Sir (ſays he) I am fully convinced, by the many miracles which I have heard inconteſtably proved to be done by you, that you are a great Prophet, whoſe Miſſion God by his Omnipotent Authority does countenance; now I deſire to know the Methods of purchaſing a ſhare in this kingdom of God, that you ſpeak of. II. Our Saviour returned him only this ſhort Anſwer. No man can pretend to any title of entering into this Kingdom, unleſs he be born again. *Nicodemus* not underſtanding the meaning of this Figurative expreſſion, replied in a ſomewhat ſcornful manner. I, whoſe Age entitles me to be one of the Fathers of the Sanhedrim, am a little too old ever to think of being born as a Child is. How ſhould theſe full-grown Limbs ever be able to enter into a Mother's belly, to be born again? III. Our Saviour then told him, that he took his words in too groſs a meaning, that he ought to underſtand this of the ſpiritual regeneration of Baptiſm, which conſiſted not only of a bare waſhing by Water the outward ſign thereof, but likewiſe of an inward inviſible Grace of Gods holy Spirit attending it: Now this Spiritual Waſhing, or holy Rite of Baptiſm, duly adminiſtred, is the proper Method of entering into this Kingdom of God, which you are enquiring about. This is what I call being born again; but that muſt be taken in a ſpiritual way. For every thing produces ſomething of its own kind and like itſelf: Animals, and all Corporeal Vital Subſtances, produce corporeal Subſtances like themſelves; therefore you may expect that what is produced by the holy Spirit muſt be likewiſe of a ſpiritual nature, and not think, That that which which is born of the Spirit muſt anſwer in all points to Carnal Births. And now I have thus explained my meaning you have no reaſon to think, that there is ſuch abſurdity in my words, in ſaying that no man could pretend to any title of entering into the kingdom of heaven, unleſs he were born again. This Spiritual Birth, that goes along with the outward waſhing of Baptiſm, I find you are backward to underſtand and credit, for no other reaſon but becauſe you do not ſee it with your eyes: But yet there are ſeveral other Exiſtences and Effects of nature, which you do not ſee, and yet you cannot disbelieve; as for Inſtance, the Wind, that blows ſometimes from this, and ſometimes from another quarter, and which, tho' we cannot ſee, yet we know it is there. In like manner is the ſpiritual Birth; we can feel the Effects of it, tho' we cannot ſee the workings thereof, nor by what methods it proceeds.

† *See*

## Publick Baptiſm of ſuch as are of riper Years.

¶ *After which he ſhall ſay this exhortation following.*

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven (as we read in the laſt Chapter of Saint Marks Goſpel,) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replyed and ſaid unto them, Repent and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save your ſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe that he will favourably receive *theſe* preſent *perſons*, truly repenting and coming unto him by faith, that he will grant *them* remiſſion of *their* ſins, and beſtow upon them the holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom.

Wherefore we being thus perſwaded of the good will of our heavenly Father towards *theſe perſons*, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *theſe perſons*, that *they* may be born again and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then the Prieſt ſhall ſpeak to the* perſons *to be baptized on this wiſe.*

WEll beloved, who are come hither deſiring to receive holy Baptiſm, *ye* have heard how the congregation hath prayed that our Lord Jeſus Chriſt would vouchſafe to receive you and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven and everlaſting life. *Ye* have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy word to grant all thoſe things that we have prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, ye muſt alſo faithfully for your part promiſe in the preſence of theſe your witneſſes, and this whole congregation, that *ye* will renounce the devil and all his works, and conſtantly believe Gods holy word, and obediently keep his commandments.

¶ *Then ſhall the Prieſt demand of each of the perſons to be baptized ſeverally theſe queſtions following.*

*Queſtion.*

DOſt thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

*Anſwer.*

*Anſwer.*

I renounce them all.

*Queſtion.*

DOſt thou believe in God the Father Almighty, maker of heaven and earth? And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church, the Communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

*Anſwer.*

All this I ſtedfaſtly believe.

*Queſtion.*

WIlt thou be baptized in this faith?

*Anſwer.*

That is my deſire.

*Queſtion.*

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

*Anſwer.*

I will endeavour ſo to do, God being my helper.

¶ *Then ſhall the Prieſt ſay,*

OMerciful God, grant that the † old Adam in *theſe perſons* may be ſo buried, that the new man may be raiſed up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit, may live and grow in *them*. *Amen.*

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that *they* being here dedicated to thee by our office and miniſtry, may alſo be indued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and bloud, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of this congregation; ſanctifie this water to the myſtical waſhing away of ſin: and grant that *the perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt take each perſon to be baptized by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall ask the Godfathers and Godmothers the Name; and then ſhall dip him in the water, or pour water upon him, ſaying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

† *See notes on Publick Baptiſm of Infants.*

## Publick Baptiſm of ſuch as are of riper Years.

¶ *Then ſhall the Prieſt ſay,*

† *Here the Prieſt ſhall make a croſs upon the perſons forehead.*

WE receive this perſon into the congregation of Chriſts flock, and † do ſign *him* with the ſign of the croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end. Amen.

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *theſe perſons* are regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of *their* life according to this beginning.

¶ *Then ſhall be ſaid the Lord's Prayer, all kneeling.*

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to theſe perſons, that † being now born again, and made * *heirs* of everlaſting ſalvation through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſtingly. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall uſe this exhortation following; ſpeaking to the Godfathers and Godmothers firſt.*

FOraſmuch as *theſe perſons* have promiſed in your preſence to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put *them* in mind what a ſolemn vow, promiſe and profeſſion *they have* now made before this congregation, and eſpecially before you their choſen witneſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in Gods holy word, that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly and ſoberly in this preſent world.

(¶ *And then, ſpeaking to the new baptized perſons, he ſhall proceed, and ſay,*)

AND as for you, who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light: remembring always that Baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections. and daily proceeding in all vertue and godlineſs of living.

¶ *It is expedient that every perſon thus baptized ſhould be confirmed by the Biſhop ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

¶ *If any perſons not baptized in their infancy ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the Office for Publick Baptiſm of infants, or (in caſe of extreme danger) the Office for Private Baptiſm, only changing the word* [Infant] *for* [Child *or* Perſon] *as occaſion requireth.*

† *Joh.* III. 5. * *Rom.* VIII. 17. *Gal.* III. 29. 1 Pet. III. 7.

A CATE-

A

# (a) CATECHISM,

That is to say,

## An Instruction (b) to be learned of every Person, (c) before he be brought (d) to be confirmed by the Bishop.

*Question.*

WHat is (e) your name?

*Answer.*

N. or M.

*Question.*

Who gave you this Name?

*Answer.*

My (f) Godfathers and Godmothers in my Baptism, wherein

(a) Catechism.] *Catechism* is derived from a Greek Word, which *signifies* to Inculcate, to Sound with vehemence, or by frequent Repetition to beat it into the Head of the Person to be Instructed; and therefore it has been used by the earliest Ages of the (1) Church, to denote the Instruction of those (who are willing to embrace the Faith of Christ) in the fundamental Points of Christianity.

(b) To be learned.] *Catechism is necessary* to be learned, by every Person who designs to take upon him the Profession of the Christian Religion; because without understanding This, which teaches the Fundamental Doctrines of the Christian Religion, a Christian would profess he knew not what; which would be as unreasonable, as for a Man to profess himself a Soldier, without understanding any thing of the Art of War; or pretend to be an Artificer in any particular Trade, which he was wholly ignorant of.

(c) Before he be brought.] But this is particularly *necessary to be learned by every Person, before he be brought to be Confirmed by the Bishop*; because that is a time which the Church of God has set aside for those who believe the Doctrine of Jesus Christ, solemnly to take the profession of it upon themselves: and therefore it is requisite they should before that time, be well instructed in that Religion, which in so publick and solemn a manner they then engage themselves to profess.

(d) To be confirmed by the Bishop.] This *Rite of Confirmation is very useful*, not only by making Christians circumspect and careful how they violate the Rules of that Holy Religion, which in so solemn a manner they had declared to observe: But it is more especially so in conveying to us a Blessing, by the laying on of the (2) hands of our Spiritual Parent; which was the way of conveying God's heavenly Benediction in the (3) Jewish Church of old, and was the practice, in a like case with ours, of our (4) Lord himself, and was used (5) by the Apostles in conferring the Gifts of the Holy Ghost upon those who had been already baptized.

(e) Your Name.] *The reason of asking the Name of the Person here is*, Because it is a leading Question, to put the Person to be instructed in mind of his Baptism, when his Christian Name was given him; at which Sacred Ordinance he entred into Covenant with God, the explication of the Conditions of which Covenant is the principal design of Catechism. *The Reason why we have Christian Names given us is*, Because the Church is willing to have us imitate the Virtues of the Holy Apostles, or those other good Persons recorded in Scripture, or eminent in History, whose Names we bear. *The Reason why the Christian Name is given us at the time of Baptism is*, Because we are then dedicated to Christ, we enter into Covenant with God, and become his (6) Subjects and Servants, and so take upon us a Name, as was usual among the Ancients, when new Servants came into any great Family; and because this was a laudable Custom in the Jewish Church, when they entred into Covenant with God in Circumcision; for we read that (7) *Isaac*, (8) *John* the Baptist, and our blessed Lord himself took their Names at the performance of that Ceremony.

(f) My Godfathers.] *Our Christian Name is given by our Godfathers*; Because Baptism being a new and spiritual Birth, which has no relation to our natural Parents, it is not without Prudence ordained by our Church, that our Name, (9) which we receive then, should be given us by our Godfathers, who do, as it were, supply God's stead, and are his Instruments to make us partake of this new Birth. *The reason why the Church requires Godfathers and Godmothers in Baptism is*, Partly to conform herself to the usage of God's Church, not only in the earliest Ages of Christianity, but even among the ancient Jews, who had their Witnesses of the Covenant in (10) Circumcision; but chiefly to be Sureties or Vouchers for the Children that are to be baptized, to transact that momentary Business of entering into Covenant with God in their Names, which, by reason of their Infancy they cannot perform themselves; and to promise for them, that when they come to Years of Discretion they shall be instructed in, and make profession of that Holy Religion, which, through their Engagement, they are admitted into. *The Reason why the Church does not think Parents so proper to do this is*, Because that in case the Parents should either die before the Children are brought up, or if they should apostatize from the Christian Faith, or be negligent in the Education of their Children, the Suretiship of several other good Persons will, in all probability, supply the Part which the Parents should have taken.

Of

(1) *That thou mightest know the truth of those things wherein thou hast been instructed, (in the Greek)* Catechised, *Luke* I. 1.

(2) The Doctrine of *Baptism and laying on of hands*, Heb. vi. 7. The Priests under the Law were to *bless the People*, Numb. vi. 24. and the same was used under the Gospel, *James* v. 14.

(3) This was the practice of the Patriarchs, in giving their paternal Benediction to their Children: Thus *Jacob* blessed his Sons, *laying his hands upon their heads*, Gen. xlviii. 17. So *Aaron* in his Priestly Benediction, *lifted up his hands towards the people and blessed them*, Lev. ix. 22.

(4) Our Saviour, when the little Children were brought unto him, *he put his hands upon them and blessed them*, Mark x.

(5) The Apostles, *Peter* and *John*, were sent to those Persons in *Samaria*, whom *Philip* had baptized, to confirm them: And they prayed for them that they might receive the Holy Ghost; *and they laid their hands upon them, and they received the Holy Ghost*, Act. viii. 15.

(6) *God gave him to be Head over all things to the Church, which is his Body*, Eph. I. 22, 23. *The husband is the head of the wife, even as Christ is the head of the Church*, Eph. v. 23.

(7) *Abraham called the name of his Son Isaac, and circumcised him being eight days old*, Gen. xxi. 34.

(8) *And it came to pass, that on the eighth day they came to circumcise the Child, and they called his name Zacharias*, &c. Luk. I. 59.

(9) *And when eight days were accomplished for the circumcising of the Child, his Name was called Jesus.*

(10) *I took unto me the faithful witnesses*, Isai. viii. 2.

(11) See

*Of the Privileges of Baptiſm; or what God, on his part, engages to make good to the baptized Perſon in this Covenant.*

wherein I was made a (*g*) member of Chriſt, the (*h*) child of God, and an (*i*) inheritor of the Kingdom of heaven.

*Queſtion.*

What did your Godfathers and Godmothers then for you?

*Anſwer.*

They (*k*) did promiſe and vow three things in my name.

(*g*) Member of Chriſt.] Baptiſm being a Covenant or Stipulation between God and us; God, on his part of the Agreement, when we are initiated into his Church by this Sacrament, does immediately veſt us with ſeveral Privileges: The firſt is to be a Member of Chriſt. Now the *meaning of being a Member of Chriſt* is, to be a Member of Chriſt's myſtical Body, whereof he is Head. And the *Advantages we have by being Members of Chriſt's Church*, are theſe; We have the Advantage of profeſſing the moſt (11) excellent Religion that ever was in the World, whoſe Doctrine is more exact and good than either the (12) Pagan or Jewiſh Religion could ever pretend to; and whoſe Motives to a good Life, *viz.* future (13) Rewards and (14) Puniſhments, are the moſt proper that can be imagined. We have likewiſe, by this, the Advantage of the Chriſtian Ordinances, *viz.* the Benefits of the Holy (15) Sacraments, (16) Preaching, (17) Prayer, (18) Abſolution and other ſpecial Comforts and Aſſiſtances, which none but Chriſtians do partake of. And laſtly, We have the Aſſiſtance of the (19) Divine Grace to keep us from Temptations, (19) to put into our Minds good Deſires and holy Reſolutions, to (20) quicken our Devotions, and to aſſiſt us in every good Work.

(*h*) Child of God.] *By being a Child of God is not underſtood*, One that is ſo by God's Creation of him, for by virtue of that Relation he is the common (21) Father of all Mankind; nor yet one who is a Child of God by ſpiritual (22) Regeneration and actual Holineſs: But one who is a Child of God by (23) Covenant and Adoption; and ſo are (24) all ſuch who are baptized into the Faith of Chriſt. *The Advantages which we receive by being the Children of God*, are theſe; By this we are aſſured of all the Kindneſſes, which an indulgent Father can grant unto his (25) beloved Children: That we ſhall obtain (26) pardon for our Sins, upon a ſincere Repentance: That he will not take any Advantage againſt us for our Sins of Ignorance or Weakneſs: and, That in all our Neceſſities we may have free (27) acceſs to the Throne of his Grace, by devout Prayer.

(*i*) Inheritor of the Kingdom of Heaven.] *By being an inheritor of the Kingdom of Heaven is meant*, One who by the Promiſe of our Saviour has a legal Title to the Joys of the other World, in caſe he performs the Conditions which are required by the Goſpel in order to it; and ſuch every Chriſtian has by virtue of his Baptiſm. *The Advantages of being an Inheritor of the Kingdom of Heaven are theſe*, (28) A firm Expectation, at preſent, and a full Poſſeſſion hereafter, of Joys of an unſpeakable nature; which the Holy Scripture, in condeſcenſion to our Capacities, does explain by a (29) Marriage-Feaſt, by (30) Crowns, (31) Thrones, and other the moſt pompous things of this World, as Emblems of that Immortal Glory; all which we by Covenant with God in (32) Baptiſm have a right to, whilſt (33) others (tho' good moral Perſons) who have lived out of Chriſt's Church, have had little or no expectation of, and no Promiſe at all concerning them.

(*k*) Did Promiſe and Vow.] *Our Godfathers are ſaid to Promiſe and Vow*, Becauſe in every Covenant and Agreement, it is requiſite that the Party obliged therein, do expreſly Promiſe what he on his part is to perform; and when this Agreement is made with God, then ſuch Promiſe is properly termed (34) a Vow. *The nature of this Covenant which they promiſe and vow to is this*; God, on his ſide, promiſes all that we have been ſpeaking of before, *viz.* That he will make us Members of Chriſt's Church, and inſtate us in all the Privileges thereunto belonging: That he will allow us the favour and advantage of being deemed his Sons in this World; and that he will entitle us to the Inheritance of eternal Glory in the next. So we, on our ſides, do Covenant with God to forſake all Sin, with the whole Empire of the Devil; and to believe and practiſe all that our Saviour Jeſus Chriſt has commanded us. Now this Covenant is ſolemnly ratified in our Baptiſm between the Miniſter, as Agent for God Almighty, and the Sureties, as Proxies for the Child to be baptized.

Of

(11) *See* Matt. v, vi, and vii.

(12) *Changed the glory of the incorruptible God, into an Image made like to corruptible man, and to birds, and fourfooted beaſts, and creeping things, and were thereupon given up to uncleanneſs and vile affections*, Rom. xi. 23.

(13) *Why do you therefore tranſgreſs the commandment of God by your Traditions?* Matt. xv. 3. *Moſes for the hardneſs of your hearts ſuffered you to put away your wives, but in the beginning it was not ſo*, Matt. xix. 8. *How turn you again to weak and beggarly elements?* Gal. 4. 9. *The Law being only a ſhadow of good things to come cannot make the comers thereunto perfect*, Heb. x. 1.

(14) *Knowing therefore the terror of the Lord we perſuade men*, 2 Cor. v. 11. *Who hath brought life and immortality to light through the Goſpel*, 2 Tim. I. 10. *And theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal*, Matt. xxv. 46.

(15) *Repent therefore and be baptized, for the remiſſion of ſins*, Acts ii. 28. *This is my blood of the new teſtament, which is ſhed for many for the remiſſion of ſins*, Matt. xxvi. 28.

(16) *How ſhall they hear without a preacher?* Rom. x. 14. *Faith cometh by hearing*, Rom. x. 17.

(17) *Where two or three are gathered together in my Name, there am I in the midſt of them*, Matt. xviii. 20.

(18) *Whoſeſoever ſins ye remit they are remitted unto them, and whoſeſoever ſins ye retain they are retained*, John xx. 23.

(19) *Not that we are ſufficient of ourſelves, to think any thing as of ourſelves, but our ſufficiency is of God*, Phil. ii. 13.

(20) *It is God that worketh in you both to will and to do*, Phil. I. 6.

(21) *Sons of God*, Job I. 6.

(22) *Begetting in Chriſt*, 1 Cor. iv. 15. *As many as are led by the Spirit are the ſons of God*, Rom. viii. 14.

(23) *The Iſraelites are called the children of God*, Deut. xiv. 1. *When the fulneſs of time was come, God ſent forth his Son made of a woman, made under the law, to redeem them that are under the law, that we might receive the adoption of ſons*, Gal. iv. 4, 5.

(24) *Gentiles were ſtrangers unto the covenants and promiſes, having nohopes of pardon*, Eph. ii. 11. *Prodigal ſon*, Luke xv.

(25) *As a father pitieth his children, ſo the Lord pitieth them that fear him*, Pſal. ciii. 13.

(26) *We may henceforwards draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience*, Heb. x. 20. *We have received the ſpirit of adoption, whereby we cry Abba Father*, Rom. viii. 15.

(27) *The Spirit itſelf beareth witneſs, that we are the children of God, and if children, then heirs; heirs of God, and joint heirs with Chriſt*, Rom. viii. 16, 17. *That being juſtified by his Grace, we ſhould be made heirs, according to the hope of eternal life, hath made us meet to be partakers of the inheritance of the ſaints in light.*

(28) *Ye were ſealed with that holy ſpirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory*, Eph. I. 13. *Which hope we have as an anchor of our ſoul, both ſure and ſtedfaſt*, Heb. vi. 19.

(29) Matt. xxii. 2. 4. 9.

(30) 2 Tim. iv. 8. Jam. I. 12. 1 Pet. v. 4. Rev. ii. 10.

(31) Mat. xix. 28. Luke xxii. 30.

(32) *Godlineſs is profitable unto all things, having the promiſe of this life, and that which is to come*, 1 Tim. iv. 8. *Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give us the laſt day*, 2 Tim. iv. 9. *Ye ſhall receive a crown of glory that fadeth not away*, 1 Pet. v. 4.

(33) *But is now made manifeſt by the appearing of our Lord Jeſus Chriſt, who hath brought life and immortality to light through the Goſpel*, 2 Tim. I. 10.

(34) *And Jacob vowed a vow ſaying, if God be with me*, Gen. xxviii. 20. Judg. xi. 30. Iſa. xix. 21.

(35) *Sa-*

name. First, that I ſhould (*l*) renounce the devil and all his works, the (*m*) pomps and vanity of this wicked world, and all (*n*) the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the articles of the Chriſtian faith. And thirdly, that I ſhould keep Gods holy will and commandments, and walk in the ſame all the days of my life.

*Queſtion.*

Doſt thou not think that thou art bound (*o*) to believe, and to do, as they have promiſed for thee?

*Anſwer.*

Yes verily; and by Gods help ſo I will. And I heartily thank our heavenly Father, that he hath (*p*) called me

*Of our Vows to God in Baptiſm, or what we on our part engage to perform in this Covenant.*

(*l*) Renounce the Devil.] *By renouncing the Devil is meant*, The declaring a defiance to, and utterly forſaking of the Cauſe and Empire of that wicked Spirit, the (35) Prince of the Fallen Angels, and the (36) declared Enemy of God, and all good Men, who has (37) ſet up a Kingdom (38) of Wicked Men and Unbelievers, and which it is the Deſign of the Religion of Jeſus Chriſt (39) to overthrow. *By the Works of the Devil is underſtood*, 1. All thoſe horrible Sins which the Devil makes thoſe poor Unbelievers, who are under his Vaſſalage, ſlaves to; ſuch as (40) Idolatry, (41) Witchcraft, (42) abominable Superſtitions. 2. Thoſe Sins of a Spiritual nature, which the Devils are moſt prone to, ſuch as (43) Falſhood, Pride, Envy, Malice, *&c.* 3. All other wicked Practices, which ill Men commit through the (44) Inſtigation of the Devil.

(*m*) Pomps and Vanity.] *By renouncing the Pomps and Vanity of the World is meant*, (45) Not to ſet our Hearts upon any of the fine things which this World affords, ſuch as (46) Riches, Honours, and ſenſual Pleaſures; not to be eager in the purſuit of them; but if it ſhall pleaſe God to give us a greater Share of them, to uſe them ſparingly and with humility; and when it ſhall pleaſe God to take them from us, to (47) bear the loſs with Patience, and with a modeſt Reſignation to his divine Will and Pleaſure. *It is called this wicked world*, Becauſe the generality of the World (48) are wicked, and we Chriſtians (49) are elected out of the reſt of the World, to be a choſen Generation, and a peculiar People.

(*n*) The ſinful Luſts.] *The ſinful Luſts of the fleſh, which we here renounce, are*, All (50) ſinful Pleaſures which we are enclined to by our deprav'd Nature, and which our ſinful Appetites are continually prompting us to. *We came to be ſubject to theſe ſinful Luſts*, Becauſe by the Sin (51) of our firſt Parents, the original Frame and Conſtitution of our Nature was ſpoiled and corrupted, and our ſinful Appetites ſince have grown ſo headſtrong, that they are with great difficulty to be (52) governed by Reaſon, and are not to be ſubdued but only by the Grace of God, (53) which is promiſed by the Goſpel. *Now theſe ſinful deſires are to be renounced*, By (54) conſtant Prayer for God's Grace, and by our own (55) diligent Endeavours, to better our corrupted Nature, and to renew it after the Image of God; reſolving never to give way to any vicious Inclinations, but by (56) mortifying our Affections, and reſiſting the firſt motions to Sin, ſo inuring our Souls by a conſtant habit of Vertue, that at laſt they may have (57) little or no tendency to Evil. *We are obliged to renounce* all the *Devil's Works, and* all *the ſinful luſts of the Fleſh*, Becauſe the Goſpel does accept of none but a (58) compleat Obedience; ſo that we do not perform our part of the Covenant with God, if we allow ourſelves in any known Sin.

(*o*) To believe and do as they have promiſed.] *We are bound by our Sureties Promiſe*, Becauſe they were our Proxies or Agents, who acted in our ſtead, ſo that what they did on our behalf we are obliged to ſtand to, eſpecially when the Promiſe is in itſelf ſo reaſonable, and ſo highly beneficial to us.

(*p*) Called me to this ſtate of Salvation.] *By calling us to a ſtate of Salvation is meant*, God's admitting us at our Baptiſm

(35) *Satan or Adverſary*, Job I. 6. Pſal. cix. 6. *Old and ſubtil ſerpent*, Rev. xii. 9. *Reſerved in everlaſting chains under darkneſs, unto the laſt day*, Jud. vi. *Prince of this world*, John xii. 31. *Caſteth out devils by the prince of devils*, Matt. ix. 34.

(36) *The devil ſinneth from the beginning, and for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil*, 1 John iii. 8.

(37) *For we are not ignorant of his devices*, 2 Cor. ii. 11. *Stand againſt the wiles of the devil*, Eph. vi. 11. *Your adverſary the devil as a roaring lion walketh about ſeeking whom he may devour*, 1 Pet. v. 8.

(38) *If Satan caſt out Satan he is divided againſt himſelf, how then can his kingdom ſtand?* Matt. xii. 25.

(39) *For this purpoſe the Son of God was manifeſted to deſtroy the works of the devil*, 1 John iii. 8.

(40) *Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator*, Rom. I. 25.

(41) *There ſhall not be found among you any one, that maketh his Son or Daughter to paſs through the fire, or that uſeth Divination, or an Obſerver of times, or an enchanter or a witch, or a Charmer or a Conſulter with familiar ſpirits, or a wizzard or a Necromancer; for all theſe things are an abomination unto the Lord*, Deut. xviii. 10.

(42) *Ye are of your Father the Devil, and the luſts of your Father ye will do: he was a murderer from the beginning, and abode not in the Truth, becauſe there was no Truth in him*, Joh. viii. 44.

(43) *Then cometh the Devil and taketh away the word out of their hearts*, Luk. viii. 2. *Leſt he fall into the Snare of the Devil*, 1 Tim. 3. 7. *Put on the whole Armour of God, that ye may be able to ſtand againſt the wiles of the Devil*, Eph. vi. 11.

(44) *Set your Affections on things above and not on things of the earth*, Col. iii. 2. *Love not the world, neither the things that are in the world*, 1 Joh. ii. 15.

(45) *Uſe this world as not abuſing it*, 1 Cor. vii. 31. *Charge the rich in this world that they be not high-minded, nor truſt in uncertain riches.* 1 Tim. vi. 17.

(46) *Be careful for nothing*, Phil. iv. 6. *In patience poſſeſs ye your ſouls*, Luk. xxi. 19. *Sorrow not as others who have no hope*, 1 Theſ. iv. 13.

(47) *The whole world lieth in wickedneſs*, 1 Joh. v. 19.

(48) *Walk worthy of the vocation wherewith ye are called*, Eph. iv. 1. *But ye are a choſen generation, a Royal Prieſthood, an holy Nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light*, 1 Pet. ii. 9.

(49) *The works of the fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs*, &c.

(50) *Old.* Gen. III. *God made man upright, but he has ſought out many Inventions*, Eccl. vii. 24. *Put off the old man which is corrupt*, Eph. iv. 22. *By one man ſin entered into the world, and Death by ſin*, Rom. v. 12. *But I ſee another Law in my members warring againſt the Law of my mind*, Rom. vii. 23.

(51) *I know, that in my fleſh dwelleth no good thing; for to will is preſent with me, but how to perform that which is good I find not; for the Good which I would I do not, but the Evil that I would not that I do.* Rom. vii. 18, 19.

(52) *My Grace is ſufficient for thee*, 1 Cor. xii. 9.

(53) *For this thing I beſought the Lord thrice, that it might depart from me*, Rom. xii. 8.

(54) *Put off concerning the former Converſation the old man which is corrupt, according to the deceitful Luſts, and be renewed in the ſpirit of your minds; and put ye on the new man, which after God is created in righteouſneſs, and true holineſs*, Eph. iv. 22, 23.

(55) *Work out your ſalvation with fear and trembling*, Phil. ii. 12.

(56) *Crucify the fleſh with the Affections and Luſts*, Gal. v. 24. *Mortify therefore your Members which are upon earth, Fornication*, &c. *Evil Concupiſcence*, Col. iii. 5. *See* Mat. xxv. 28, &c.

(57) *Whoſoever is born of God ſinneth not*, 1 Joh. v. 18.

(58) *The wrath of God is revealed from Heaven, againſt all ungodlineſs and unrighteouſneſs of men*, Rom. I. 18. *Whoſoever ſhall keep the whole Law, and yet offendeth in one point, he is guilty of all*, Jam. ii. 10.

Baptiſm into that (59) Holy Religion which we profeſs, and by which we enjoy all the neceſſary means of Salvation.

(*q*) Through Jeſus Chriſt.] *We are ſaid to be called to a ſtate of ſalvation by Jeſus Chriſt*, Becauſe, unleſs it were for the Merits and Interceſſion of Jeſus Chriſt, we could not be ſaved; for it is his (61) Blood alone which has made an infinite Satisfaction for the Sins of the (62) whole World, that we are redeemed from everlaſting Puniſhment; and it is by his (63) pleading his Merits on our behalf, with the Father, that we are capable of being made Partakers of eternal Happineſs.

(*r*) I pray to God to give me his Grace.] *By the Grace of God, which we here pray for, is meant*, That Influence and Aſſiſtance of God's Holy Spirit, which he has promiſed to give us, upon our devout Prayer to him for it; which Grace concurring with our own diligent Endeavours, doth render the Conditions of the Goſpel not only poſſible, but in ſome meaſure eaſy to perform. *We pray for God's Grace to continue in the ſtate of Salvation*, Becauſe unleſs God's Grace doth remain with us, we may fall into a total Apoſtacy and Unbelief of our Saviour, and ſo be debarred even of the means of Salvation; or if he doth not afford us Grace to perform the Conditions required by the Goſpel, we can have no pretence to the Promiſes of it.

me to this ſtate of ſalvation, (*q*) through Jeſus Chriſt our Saviour. And (*r*) I pray unto God to give me his grace, that I may continue in the ſame unto my lives end.

*Catechiſt.*

Rehearſe the Articles of thy Belief.

*Anſwer.*

I I. Believe in II God the III. Father IV. Almighty, V. Maker of heaven and earth:
And in VI. Jeſus Chriſt his only Son VII. our Lord, Who

I. *To believe*, is to have an undoubted perſuaſion of any one or more Truths, upon (1) the Teſtimony of God, or upon the Ground of Divine Revelation. II. *To believe in God*, is to acknowledge that there is (2) One only God. III. *God is called the Father*, Becauſe He is ſo to all Men, by (3) Creation and (4) Redemption, of Chriſtians by (5) Adoption; but in a peculiar manner the Father of our Lord Jeſus Chriſt, by (6) eternal Generation. IV. *God is termed Almighty*, Becauſe He is veſted with an almighty Power of (7) doing all things, and (8) governing things at his Pleaſure. V. *He is ſaid to be Maker of Heaven and Earth*, Becauſe He made the (9) whole World, and every thing contained therein. VI. *By believing in Jeſus Chriſt, we acknowledge*, That He is what his Name ſignifies, (10) *Jeſus*, or the Saviour of the World; That He is *Chriſt*, or (11) the Meſſias, which was ſo long before his coming promiſed under the Old Teſtament; That He is the (12) *only Son* of God, begotten from all Eternity; partly as being ſaid to come down from Heaven, partly becauſe He is ſaid in Scripture (13) to have made the World; partly by reaſon He is frequently (14) called God, but chiefly becauſe of (15) the Divine Eſſence being communicated to him, and that in a manner different from all created Beings. VII. Who is likewiſe *our Lord*, by being the true (16) Jehovah, or Lord, by having all things put under his (17) Dominion,

(59) *The Goſpel is the Power of God to Salvation to every one that believeth*, Rom. I. 16. *From a child thou haſt known the Scriptures, which are able to make thee wiſe unto ſalvation* 2 Tim. iii. 5.

(61) *Purchaſed by the blood of God*, Act. xx. 28. *Ye are not redeemed with corruptible things, ſuch as ſilver and Gold, but with the precious blood of Chriſt*, 1 Pet. I. 18, 19.

(62) *We are reconciled to God by the Death of his Son*, Rom. v. 10. *He is the propitiation for our ſins, and not for our ſins only, but for the ſins of the whole world*, 1 Joh. ii. 2.

(63) *Chriſt is entered into heaven itſelf, now to appear in the preſence of God for us*, Heb. ix. 24. *He ever lives to make interceſſion for us*, Heb. vii. 25. *Whoſe blood ſpeaketh better things than that of Abel*, Heb. xii. 24.

(1) *Abraham believed God*, Rom. iv. 3.

(2) *That thou mayſt know that the Lord is God, there is none elſe beſides him*, Deut. iv. 35. *But to us there is but one God the father, of whom are all things and we in him.*

(3) *Have we not all one father? hath not one God created us*, Mal. ii. 10.

(4) *Do ye thus requite the Lord, O fooliſh people and unwiſe? Is not he thy father that bought thee? hath he not made thee, and eſtabliſhed thee?* Deut. xxxii. 6.

(5) *Behold what manner of love the father hath beſtowed upon us, that we ſhould be called the ſons of God*, 1 Joh. iii. 1.

(6) *God who at ſundry times and in divers manners, ſpake in times paſt to the Fathers by the Prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the world*, Heb. I. 1, 2. *The living father hath ſent me, and I live by the Father*, Joh. vi. 57.

(7) *I have made the earth and created man upon it: I even my hands have ſtretched out the heavens, and all their Hoſt I have commanded*, Iſai. xlv. 12. *And I heard as it were the voice of a great multitude, and the voice of mighty thundrings, ſaying, Hallelujah, for the Lord omnipotent reigneth*, Rev. xix. 16.

(8) *Thine, O Lord, is the greatneſs, and the power and the glory, and the victory and the majeſty: for all that is in the heaven and in the earth is thine, thine is the kingdom, O Lord, and thou art exalted as head above all*, 1 Chr. xxix. 11.

(9) *Made heaven and Earth*, Exod. xx. 11. *He was in the world, and the world was made by him, and the world knew him not*, Joh. I. 10. *For by him were all things created that are in heaven and that are in earth.*

(10) *She ſhall bring forth a Son, and thou ſhalt call his name Jeſus: for he ſhall ſave his people from their ſins*, Mat. I. 21. *Of this man Davids ſeed, hath God according to his promiſe raiſed unto Iſrael a Saviour Jeſus*, Act. xii. 23.

(11) *For in Iſaac ſhall thy ſeed be called*, Gen. xxi. 12. *The Scepter ſhall not depart from Judah, nor a Lawgiver from between his feet until Shilo come, and unto him ſhall the gathering of the Nations be*, Gen. xlix. 10. *The Lord whom ye ſeek ſhall ſuddenly come to his temple, even the Meſſenger of the Covenant whom ye delight in, he ſhall come, ſaith the Lord of hoſts*, Mal. iii. 1.

(12) *For I came down from heaven, not to do my own will, but the will of him that ſent me*, Joh. vi. 38.

(13) *Hath in theſe days ſpoken unto us by his ſon, whom he hath appointed Heir of all things, by whom alſo he made the worlds*, Heb. I. 2.

(14) *Who is the Image of the inviſible God, the firſt-born of every Creature*, Col. I. 15. *In the beginning was the word, and the word was God*, Joh. I. 1. *Who being in the form of God thought it no robbery to be equal with God: but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men.* Phil. ii 6, 7. *Without controverſy, great is the myſtery of Godlineſs. God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles*, &c. 1 Tim. iii. 16.

(15) *Whoſe are the fathers, and of whom, as concerning the fleſh Chriſt came, who is over all God bleſſed for ever*, Rom. ix. 5. *All things that the father hath are mine, therefore ſaid I, that he ſhall take of mine and ſhall ſhew it unto you*, Joh. xvi. 15. *For as the father hath life in himſelf, ſo hath he given to the ſon to have life in himſelf*, Joh. v. 26. *In whom the God of this world hath blinded the mind of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the Image of God ſhould ſhine unto them*, 2 Cor. iv. 4. * *But to which of the angels ſaid he at any time, ſit on my right hand until I have made thy enemies thy footſtool*, Heb. I. 13.

(16) *But I will have mercy upon the houſe of Judah, and will ſave them by the LORD their God*, Hoſ. I. 7. *The voice of one crying in the wilderneſs prepare ye the way of the LORD, make his paths ſtraight*, Mat. iii. 3.

(17) *The Lord at thy right hand ſhall ſtrike through Kings in the day of thy wrath*, Pſal. cx. 5. *Hath put all things under his feet*, 1 Cor. xv. 27.

That

Who was VIII. conceived by the holy Ghoſt, Born of the *Virgin Mary, IX. Suffered under Pontius Pilate, Was crucified dead and buried, X. He deſcended into hell, XI. The third day he roſe again from the dead, XII. He aſcended into Heaven, And XIII. ſitteth at the right hand of God the Father Almighty; from thence he ſhall come to XIV. judge the quick and the dead. I believe in XV. the holy Ghoſt; The XVI. holy Catholick Church; XVII. The Communion, by redeeming us from the (18) Power of the Devil, who before had got the Maſtery over us: by (19) purchaſing us by his Blood: by our voluntary becoming his (20) Servants and Scholars by Baptiſm. VIII. *By our Saviour's being conceived of the Holy Ghoſt, we underſtand*, That tho' he was (21) true Man, yet he was not produced after the ordinary manner of human Conception, but by the (22) overſhadowing of the Holy Ghoſt. * *He was born of the Virgin Mary*, a poor Maid of the Lineage of *David*, who continued a (23) Virgin, notwithſtanding that miraculous Birth. IX. *By Chriſt's Suffering and being Crucified, we underſtand*, That He ſuffered an ignominious Death, (24) as was foretold, and this at the time when (25) *Pontius Pilate* was Governour under the *Romans* in *Judea*; was nailed to the Croſs, a terrible and ſcandalous Puniſhment, which the *Romans* uſed to put their wicked Slaves to Death by: That under this grievous Torture he (26) really died, and after that, by a kind Diſciple, was (27) buried. X. *By Chriſt deſcending into Hell, we mean*, That He went to the Repoſitory, or Place of (28) ſeparate Souls. XI. *And that the third day after his Crucifixion*, He roſe again, as He did (29) foretel. XII. After that, in the ſight of a great many credible Witneſſes, He, in a moſt glorious manner, (30) *aſcended up into Heaven*, (31) as the Prophets had long before predicted. XIII. And was ſhortly after advanced to a more eſpecial Honour, (32) which was never vouchſafed to any Perſon before, to *ſit on the right hand of God*, which is a Place of the (33) greateſt Dignity in Heaven; where He has begun his Spiritual Kingdom, and treads upon the Necks of the great Enemies of his Juriſdiction, (34) Sin, (35) Satan, and (36) Death. IV. Who, at the End of the World, ſhall come in a triumphant and glorious Proceſſion, attended with the (37) Angels, and ſhall have all Power committed to him, (38) *to judge* thoſe who ſhall then be (39) alive, and thoſe who ſhall be (40) raiſed from their Graves. XV. *By believing in the Holy Ghoſt*, we profeſs him to be very God, and the Third Perſon of the bleſſed Trinity, that He is not a Virtue, or a Grace, as ſome fondly imagine, but (41) a Perſon who is called frequently (42) the Comforter, and is expreſly named (43) God. XVI. *From the Article of the Catholick Church we believe*, That there is a number of Men ſequeſtred from the reſt of the World by Faith in Chriſt, that have continued throughout all Ages from the Apoſtles Time, and ſhall do ſo to the coming of Chriſt, which we call the Catholick Church; which is (44) *Holy*, by reaſon of the Holy Profeſſion which they are called to, tho' all the particular Members thereof (45) are not ſo. It is likewiſe *Catholick*, or Univerſal, becauſe of its diffuſiveneſs throughout the World. XVII. *By the Article of the Communion of Saints, we believe*, That there is a Communion of the (46) Saints and Elect People of God, united with (47) God the Father, with (48) God the Son, and with God

(18) *That thro' Death he might deſtroy him who hath the power of Death, that is, the Devil*, Heb. ii. 14. *And having ſpoiled principalities and powers, he made ſhew of them openly, triumphing over them in his Croſs*, Col. ii. 15.

(19) *Take heed therefore to your ſelves and to all the flock over which he hath made you overſeers, to feed the Church of God which he hath purchaſed with his own Blood*, Act. xx. 28. *In whom we have redemption thro' his blood*, Eph. I. 7.

(20) *Knowing this, that our old man is crucified with him, that the Body of ſin might be deſtroyed that henceforth we ſhould not ſerve ſin*, Eph. I. 7. *Neither yield ye your members as Inſtruments of Unrighteouſneſs unto ſin: but yield your ſelves unto God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God*, Rom. vi. 13.

(21) *For we have not an High Prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin*, Heb. iv. 15.

(22) *And the angel ſaid, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee*, Luk. I. 35.

(23) *A virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David, and the virgins name was Mary*, Luk. I. 27.

(24) *And he made his grave with the wicked, and with the rich in his Death, becauſe he had done no violence, neither was any deceit in his mouth*, Iſa. liii. 9. *How it is written of the ſon of man that he muſt ſuffer many things, and be ſet at nought*, Mar. ix. 12.

(25) *And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour*, Mat. xxvii. 2.

(26) *And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit, and having ſaid thus he gave up the Ghoſt*, Luk. xxiii. 46.

(27) *Joſeph of Arimathea being a diſciple of Jeſus, but ſecretly for fear of the Jews, beſought Pilate, that he might take away the body of Jeſus; he came therefore and took the body of Jeſus*, &c. Joh. xix. 38, &c.

(28) *Therefore Hell hath enlarged herſelf, and opened her mouth without meaſure*, Iſa. v. 14. *For thou will not leave my ſoul in Hell, neither wilt thou ſuffer thy holy one to ſee corruption*, Pſal. xvi. 10.

(29) *From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the Elders and Chief Prieſts and Scribes, and be killed, and be raiſed again on the third day*, Mat. xvi. 21. *For he taught his diſciples, and ſaid unto them, the ſon of man is delivered into the hands of men, and they ſhall kill him, and after that he is killed, he ſhall riſe again the third day*, Mar. 9. 31.

(30) *And it came to paſs while he bleſſed them he was parted from them, and aſcended up into heaven*, Luk. xxiv. 51. *And when he had ſpoken theſe things, while they beheld, he was taken up and a cloud received him out of their ſight. And while they looked ſtedfaſtly towards heaven, as he went up, behold two men ſtood by them in white apparel*, Act. I. 9, 10. *Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men; yea for the rebellious alſo, that the Lord God might dwell among men*, Pſal. lxviii. 18.

(31) *Hereafter ſhall the ſon of man ſit on the right hand of the power of God*, Luk. xxii. 89. *Who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made ſubject unto him*, 1 Pet. iii. 22.

(32) *But to which of the angels ſaid he at any time, ſit on my right hand, until I make thy enemies thy footſtool*, Heb. I. 13.

(33) *And Solomon ſat down on his Throne, and cauſed a ſeat to be ſet for the kings mother, and ſhe ſat on his right hand*, 1 King. ii. 19. *We have ſuch an high Prieſt, who is ſet on the right hand of the Throne of the Majeſty in the heavens*, Heb. viii. 1.

(34) *Nevertheleſs death reigned from Adam to Moſes, even over them which had not ſinned, after the ſimilitude of Adams Tranſgreſſion*, Rom. v. 14.

(35) *That through death he might deſtroy him that had the power of death, that is, the devil*, Heb. ii. 14.

(36) *The laſt enemy that ſhall be deſtroyed is death*, 1 Cor. xv. 26.

(37) *When the Lord Jeſus ſhall be revealed from heaven with his mighty angels*, 2 Theſ. I. 7. *When the ſon of man ſhall come in his Glory, and all the angels with him, then ſhall he ſit upon the Throne of his glory*, Mat. xxv. 31.

(38) *For the father judgeth no man, but hath committed all judgment unto the ſon*, Joh. v. 22. *Hath given him authority to execute judgment alſo, becauſe he is the ſon of man*, Joh. v. 27. *He hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained*, Act. xvii. 31.

(39) *We which are alive and remain ſhall be caught up together with them, in the clouds to meet the Lord in the Air*, 1 Theſ. iv. 17. *We ſhall not all ſleep, but we ſhall all be changed*, 1 Cor. xv. 31.

(40) *And before him ſhall be gathered all nations*, Mat. xxv. 32.

(41) *Grieve not the holy ſpirit of God*, Eph. iv. 30. *Likewiſe the ſpirit alſo helpeth our infirmities*, Rom. viii. 26. *While Peter thought on the Viſion, the ſpirit ſaid unto him*, Act. x. 19.

(42) *But the Comforter which is the holy Ghoſt, whom the father will ſend in my name, he ſhall teach you all things*, Joh. xiv. 26. *But when the Comforter is come, whom I will ſend unto you from the father*, John xv. 26. *If I go not away, the Comforter will not come unto you*, Joh. xvi. 7.

(43) *Filled thy heart to lie unto the holy Ghoſt, —— thou haſt not lied unto men but unto God*, Act. v. 3, 4.

(44) *Hath called us with an holy calling*, 2 Tim. I. 9. *Ye alſo as lively ſtones are built up as a ſpiritual houſe, an holy Prieſthood*, &c. 1 Pet. ii. 5.

(45) *Then appeared the tares alſo*, Mat. xiii. 24.

(46) *But ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of God*, 1 Cor. vi. 11. *In whom alſo after that ye believed, ye were ſealed with that holy ſpirit of promiſe*, Eph. I. 13.

(47) *Our fellowſhip is with the father*, 1 Joh. I. 3.

(48) *That they may be one as thou, Father, art in me and I in thee, that*

(49) God the Holy Ghoſt; with all the (50) Saints in all Churches now upon Earth, as alſo with all the (51) Saints departed. XVIII. *By the Article of the forgiveneſs of Sins, we believe*, That whereas by our Sins we are become (52) Debtors to God's Juſtice, ſo through the Blood of Chriſt, who has made (53) ſatisfaction for them, we may obtain forgiveneſs of them, not only in (54) Baptiſm, but (55) afterwards, if we truly repent us thereof. XIX. *By the Article of the Reſurrection of the Body we believe*, That the Riſing of the Body is not only a thing (56) poſſible to be done by an almighty Agent, but a thing (57) generally expected by the Jews; That this is clearly promiſed under (58) the Goſpel; and moreover, That the ſelf-ſame Body ſhall riſe again; and laſtly, That the Reſurrection ſhall extend to (59) bad, as well as good Men. XX. *By the Article of Life everlaſting, we believe*, That all (60) bad Men ſhall everlaſtingly continue in Miſery; and, That all (61) good Men ſhall for ever continue in a ſtate of Glory, which does ariſe from a vacancy from all Sorrow, from the (62) Viſion of God, as alſo from (63) unſpeakable Pleaſures, which they ſhall then partake of.

Communion of Saints; XVIII. The forgiveneſs of ſins, XIX. The reſurrection of the body; XX. And the life everlaſting. Amen.

*Queſtion.*

What doſt thou chiefly learn in theſe Articles of thy belief?

*Anſwer.*

Firſt, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

*Queſtion.*

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods commandments. Tell me how many there be?

*Anſwer.*

Ten.

*Queſtion.*

Which be they?

*Anſwer.*

THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods, but me.

II. Thou

I. *The purport of the firſt Commandment is*, Firſt, That we ſhould not have any but the great Maker of Heaven and Earth for our God, paying Him all the Duties which are owing to Him as an eternal Creator, and an almighty Governour; (1) *Believing* in Him, (2) *Truſting* in Him, (3) *Hoping* in Him, (4) *Loving* Him, (5) *Obeying* Him, and (6) *Fearing* Him. *Secondly*, That we ſhould worſhip no God together with Him, avoiding (7) *Polytheiſm*, *Idolatry*,

*that they alſo may be one in us*, Joh. xvii. 21. *By whom ye were called unto the fellowſhip of his ſon Jeſus Chriſt our Lord*, 1 Cor. I. 9.

(49) *If there be any fellowſhip of the ſpirit*, Phil. ii. 1. *If ſo be that the ſpirit of God dwell in you*, Rom. viii. 9.

(50) *But if we walk in the light as he is in thee light, we have fellowſhip one with another*, 1 Joh. I. 7.

(51) *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of Angels; To the general Aſſembly and Church of the firſt-born which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect*, Heb. xii. 22, 23.

(52) *Whoſo committeth ſin tranſgreſſeth alſo the Law: for ſin is the tranſgreſſion of the Law*, 1 Joh. iii. 4. *There is none good but one, that is God*, Mat. xix. 17.

(53) *The ſon of man came to give his life a ranſom for many*, Mat. xx. 28. *Who hath reconciled us to himſelf by Jeſus Chriſt*, 2 Cor. v. 18. *For if when we were his enemies, we were reconciled unto God by the death of his Son; much more being reconciled, we ſhall be ſaved by his life*, Rom. v. 10.

(54) *Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins*, Act. ii. 38. *Be baptized and waſh away thy ſins. calling on the name of the Lord*, Act. xxii. 16. *That he might ſanctify it, and cleanſe it by the waſhing of water and the word*, Eph. v. 26.

(55) *If any man ſin we have an Advocate with the father, Jeſus Chriſt the righteous, and he is a propitiation for our ſins*, 1 Joh. ii. 1.

(56) *For with God nothing is impoſſible*, Luk. I. 37. *Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?* Act. xxvi. 8. *But the very hairs of your head are numbred*, Mat. x. 30.

(57) *Tho' after my ſkin, worms deſtroy this Body, yet in my fleſh I ſhall ſee God*, Job xix. 26. *Many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt*, Dan. xii. 2.

(58) *For to this end Chriſt both died and roſe and revived, that he might be Lord both of the dead and the living*, Rom. xiv. 9. *He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his ſpirit that dwelleth in you*, Rom. viii. 11. *For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*, 2 Cor. v. 10.

(59) *For as in Adam all die, even ſo in Chriſt ſhall all be made alive*, 1 Cor. xv. 22. *For the hour is coming, in which all that are in the graves ſhall hear his voice*, Joh. v. 28.

(60) *Then ſhall he ſay unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels*, Mat. xxv. 41. *And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal*, Mat. xxv. 46. *But rather fear him which is able to deſtroy both body and ſoul in hell*, Mat. x. 28. *And the devil that deceived them was caſt into the lake of fire and brimſtone, where the Beaſt and the falſe prophet are, and ſhall be tormented day and night for ever and ever*, Rev. xx. 10.

(61) *And God ſhall wipe away all tears from their eyes, and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain*, Rev. xxi. 4.

(62) *For now we ſee through a Glaſs darkly, but then face to face*, 1 Cor. xiii. 12. *It doth not yet appear what we ſhall be, but we know, that when he ſhall appear we ſhall be like him; for we ſhall ſee him as he is*, 1 Joh. iii. 2.

(63) *Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him*, 1 Cor. ii. 9.

(1) *He that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him*, Heb. xi. 6.

(2) *Truſt in the Lord with all thine heart: and lean not to thine own underſtanding*, Prov. iii. 5.

(3) *By the commandment of God our ſaviour, and Lord Jeſus Chriſt, which is our hope.* 1 Tim. I. 1.

(4) *We love him, becauſe he firſt loved us*, 1 Joh. iv. 19.

(5) *For this is the love of God that we keep his commandments*, 1 Joh. v. 3.

(6) *The fear of the Lord is the beginning of Wiſdom*, Pſal. cxi. 10.

(7) *Ye ſhall not go after other Gods*, Deut. vi. 14.

At

II. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Ho-

(8) *Idolatry*, (9) *Sorcery*, and (10) *Idolizing* of Riches.

II. *The purport of the ſecond Commandment is, Firſt*, That we ſhould not worſhip God after the Pagan way of (11) Images; That we ſhould not pay any worſhip either to the (12) Angels or the Celeſtial Bodies, as Sun, Moon, or Stars; or to the Inhabitants of the Earth, as (13) Men or Beaſts, *&c.* or to the Fiſhes in the Water. We muſt not pay any manner of Worſhip to them, either by bowing to them, or kneeling, or by ſhewing any token of Religious Regard; ſince God declares himſelf very Jealous of his Honour in this reſpect, aſſuring us, that any that ſhall be guilty of this Fault, He will not only puniſh him in his own Perſon, but in his Family likewiſe, for ſeveral Generations. But, *Secondly*, That we muſt pay him his Worſhip in the way which he ſhall (14) direct; by (15) *Praying* to Him, by (16) *Praiſing* Him, by (17) *Hearing* his Holy Word, by *frequenting the* (18) *publick Congregation* aſſembled for his Worſhip.

III. *The purport of this Commandment is*, That we ſhould not make uſe of (19) God's Name in an Oath, to atteſt (20) a *falſe matter*; nor upon any (21) *trivial occaſion*; nor ſpeak of his (22) *Attributes*; or his Holy (23) *Word* irreverently: and that we ſhould not make a Vow, which is an inferior kind of Oath, (24) *raſhly*, (25) *inſincerely*, nor without ſufficient (26) *Authority*, nor upon any but a very (27) *weighty occaſion*, and when made we ſhould carefully and religiouſly (28) *perform it*. But, contrariwiſe, that we ſhould honour God, by ſwearing *truly* and (29) *reverently* by his Name; eſpecially if it be on a charitable Deſign, in (30) *deciding Differences*: if we ſhall at any time ſpeak of Him, it muſt be with (31 *reverence*, and an awful Admiration of his Being; and if we reaſon out of his revealed Word, it muſt not be out of Wantonneſs, but for (32) *Edification*. If we ſhall make a Vow upon any (33) laudable Account, we muſt perform it (34) conſcientiouſly. Now for a Man to be faulty in any of theſe Particulars, is to commit a great Sin againſt God, for which He will moſt ſeverely puniſh him.

IV. *The Duties contain'd in the fourth Commandment are theſe*, That we ſhould take care to obſerve religiouſly the Sabbath-Day, *i. e.* one Day in the Week, which God has eſpecially ſet aſide for his Worſhip, in remembrance of his Creation of the Univerſe: That we ſhould keep Holy this Day, by our own abſtaining, and of all that belongs to us, from Work,

(8) *As ye have forſaken me and ſerved ſtrange Gods in your land, ſo ſhall ye ſerve ſtrangers in a land that is not yours*, Jer. v. 19.

(9) *There ſhall not be found among you one that uſeth divination, or an obſerver of times, or an enchanter, or a witch: or a charmer, or a conſulter with evil ſpirits, or a necromancer*, Deut. xviii. 10, 11.

(10) *If I have made gold my hope, or have ſaid to fine gold, thou art my confidence*, Job xxxi. 24. *Mortify therefore your members which are upon earth, —— and covetouſneſs which is idolatry*, Col. iii. 5.

(11) *Take ye therefore good heed unto your ſelves, leſt you corrupt your ſelves and make you a graven Image, the ſimilitude of any figure, the likeneſs of male or female*, Deut. iv. 16.

(12) *If I beheld the ſun when it ſhined or the moon walking in brightneſs: and my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand*, Job xxxi. 26, 27.

(13) —— *Ye fall down and worſhip the golden Image which Nebuchadnezzar the king hath ſet up*. Dan. iii. 5.

(14) *Take heed that thou be not ſnared by following the nations*, &c. Deut. xii. 30.

(15) *Watch ye therefore and pray always*, Luk. xxi. 36.

(16) *He is thy praiſe, and he is thy God who has done for thee theſe great things*, Deut. xx. 21. *And at midnight Paul and Silas prayed and ſang praiſes unto God*, Act. xvi. 25.

(17) *Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days which they ſhall live upon earth*, Deut. iv. 10.

(18) *In the midſt of the congregation I will praiſe thee*, Pſal. xxii. 22. *Not forſaking the aſſembling of ourſelves together, as the manner of ſome is*, Heb. x. 25.

(19) *And ye ſhall not ſwear by my name falſely; neither ſhalt thou profane the name of thy God*, Lev. xix. 2.

(20) *If a man vow a vow unto the Lord, or ſwear an oath, to bind his ſoul with a bond; he ſhall not break his word, he ſhall do according to all that proceedeth out of his mouth*, Numb. xxx. 2.

(21) *But I ſay unto you, ſwear not at all, neither by heaven*, &c. Mat. v. 34. *But above all things, my Brethren ſwear not, neither by heaven, neither by Earth, neither by any other oath: but let your yea be yea, and your nay nay; leſt you fall into condemnation*, Jam. v. 12.

(22) *They ſpake againſt God and ſaid, can God furniſh a Table in the wilderneſs?* Pſal. lxxviii. 19. *Who is the Lord that I ſhould obey his voice to let Iſrael go?* Exod. v. 2.

(23) *Who was before a blaſphemer*, 1 Tim. I. 13.

(24) *Be not raſh with thy mouth, and let not thy heart be haſty to utter any thing before God*, Eccl. v. 2.

(25) *They did flatter him with their mouth, and lied unto him with their tongues*, Pſal. lxxviii. 36.

(26) *But if her Father diſallow her in the day that he heareth; not any of her vows or of her bonds wherewith ſhe hath bound her ſoul ſhall ſtand: and the Lord ſhall forgive her, becauſe her father diſallowed her*, Numb. xxx. 5.

(27) *And Jacob vowed a vow ſaying, If God be with me, and will keep me in the way that I go*, &c. *Then ſhall the Lord be my God*, Gen. xxviii. 20.

(28) *If a man vow a vow unto the Lord*, &c. Numb. xxx. 2. *Whilſt it remained was it not thine own? and after it was ſold was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lied unto men, but unto God*. Act. v. 4.

(29) *Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name*, Deut. vi. 13.

(30) *Let there be now an Oath betwixt us, even betwixt us and thee, and let us make a Covenant with thee*, Gen. xxvi. 28. *And an oath for Confirmation is to them an end of all ſtrife*, Heb. vi. 16.

(31) *Who is over all God bleſſed for ever*, Rom. ix. 5. *Our Lord Jeſus Chriſt, who is bleſſed for evermore*, 2 Cor. xi. 31.

(32) *Received the word with all readineſs of mind, ſearching the ſcriptures daily, whether thoſe things were ſo*, Act. xvii. 11. *My tongue ſhall ſpeak of thy word, for thy commandments are righteouſneſs*, Pſal. cxix. 172.

(33) *Jacob vowed a vow*, &c. Gen. xxviii. 20.

(34) *How he* (David) *ſware unto the Lord, and vowed a vow unto the mighty God of Jacob*, &c. Pſal. cxxxii. 2.

(35) Work, and ordinary Calling; not to (36) *buy*, or *ſell*, or carry *burthens*, or make (37) *journeys*, except in caſes of (38) *neceſſity*, as in providing Food, or looking after Cattle, fighting (39) for defence of our Country; and Works of (40) *Charity*, as healing the Sick, and aſſiſting Women in their Travail, (41) Labour of Miniſters in the exerciſe of their Calling, and the (42) travelling of People to the Places of Publick Worſhip. But the better part of the Sanctification of this Day does conſiſt in performing the Spiritual Exerciſes, which all devout Perſons ought to ſpend their Time in upon that Day; joining in the (43) *publick Devotion*, and hearing the Word preached, and meditating upon it afterwards at Home; in private Devotions with their *Families*, and in a more retir'd one by themſelves, in their own *Cloſets*; by reading the Holy Scriptures, and other good Books; by *viſiting the Poor*, and relieving the Needy; and by making up unhappy *Differences* among Neighbours.

**V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.**

**VI. Thou**

V. *The purport of this Commandment is*, That we ſhould take care to perform our Duties, as well to our Political Parent, the Prince, who governs us; to our Domeſtick Parent, our Maſter, who feeds and cloathes us; as to our Natural Father and Mother who begat us. If we are Subjects we muſt honour the Prince, whom God has ſet over us; we muſt (44) ſtand in awe of him, and (45) obey him in all things not forbid by God, and contrary to National Conſtitutions, and the Liberties of a Free People: We muſt ſubmit to his Correction and Puniſhment, and (46) aſſiſt him with our Perſons or our Money, in his juſt Wars, or Maintenance of the Royal Dignity. And, on the other ſide, God will require of him to govern us according to the Rules (47) of Juſtice and Piety, that he ſhall ſeek ours and all his (48) Peoples Good. 2. If we be Servants we muſt (49) *reverence*, and (50) honour our Maſters, we muſt (51) *fear* to diſpleaſe them, we muſt *obey* their Commands: be (52) *patient* under their Corrections, be (53) *diligent* in our Callings, (54) ſtudying in all things to *pleaſe* them. As, on the other ſide, God requires, for our ſakes, of our Maſters, that they ſhould not behave themſelves (55) peeviſhly and perverſely towards us; but that they ſhall be gentle and kind, as they ſhall expect to find favour with God (56): and ſhall provide for us in our Old Age, if we ſpend our whole time in their (57) Service. 3. If we are Lay-Perſons, we muſt love our Paſtors who have the (58) care over us; we muſt pay them (59) juſt Reverence and Reſpect; we muſt ſubmit ourſelves to their Directions in (60) Spiritual Matters, and we muſt contribute to make them up a (61) handſome and liberal Maintenance. And, on the other ſide, God requires of the Paſtor, that he ſhall look upon his Flock as his (62) Children; that, by his Holy Life and Converſation, he ſhall ſet an (63) Example for them to copy by; that he ſhall be diligent in (64) preaching the Word in Seaſon, and out of Seaſon; and laſtly, that he ſhall be (65) meek, peaceable, and courteous. 4. If we are Sons or Daughters, we muſt reverence and reſpect our Parents, tho' they happen to be in a (66) mean Condition; we muſt (67) obey them in all lawful things which they command; we muſt relieve them (68) when in Want; ſubmit ourſelves to their (69) Inſtructions; and, when we are young, to their (70) Correction; and, when we are grown up, we muſt take their Advice, in every (71) important Affair of Life. Now, to anſwer this, God expects, on

(35) *In thoſe days ſaw I Judah, ſome treading winepreſſes on the ſabbath, and bringing in ſheaves and lading Aſſes; as alſo wine-grapes and figs, and all manner of burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified againſt them in the day wherein they ſold victuals*, Nehem. 13. 15.

(36) *Neither carry forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow you the ſabbath day, as I commanded your fathers*, Jer. 17. 22.

(37) *Abide ye every man in his place, let no man go out of his place on the ſabbath day*, Exod. xvi. 29.

(38) *What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold of it, and lift it out?* Mat. xii. 11.

(39) *At that time therefore they decreed, ſaying, whoſoever ſhall come to make battle with us on the ſabbath day, we will fight againſt him*, 1 Mac. ii. 41.

(40) *How much then is a man better than a ſheep? wherefore it is lawful to do well on the ſabbath-days*, Mat. xii. 12. *For I deſired mercy and not ſacrifice*, Hoſ. vi. 6.

(41) *Have ye not read in the Law, how that on the ſabbath-days the Prieſts in the Temple prophane the ſabbaths and are blameleſs?* Mat. xii. 5.

(42) *Wherefore wilt thou go to him* (Eliſha) *to day, it is neither new moon nor ſabbath?* 2 King. iv. 23.

(43) *The ſeventh day is a ſabbath of reſt, an holy Convocation*, Lev. xxiii. 3. *Upon the firſt day of the week let every one lay by him in ſtore*, 1 Cor. xvi. 2.

(44) *Honour the King*, 1 Pet. ii. 17.

(45) *Let every ſoul be ſubject to the higher powers. For there is no power but of God: The powers that be, are ordained of God. Whoſoever therefore reſiſteth the power reſiſteth the ordinance of God, and they that reſiſt ſhall receive to themſelves damnation*, Rom. xiii. 1, 2. *Submit yourſelves unto every ordinance of man for the Lords ſake, whether it be to the King as ſupreme; or unto governours, as unto them that are ſent by him*, &c. 1 Pet. ii. 13, 14.

(46) *Is it lawful to give tribute*, &c. *Then ſaith he unto them, render therefore unto Cæſar the things which are Cæſars, and unto God the things which are Gods*, Mat. xxii. v. 17. to 21. *For this cauſe pay you tribute alſo*, Rom. xiii. 6.

(47) *I exhort therefore that ſupplications*, &c. *Be made for all men, for Kings, and for all in authority, that we may live a quiet and peaceable life, in all godlineſs and honeſty*, 1 Tim. ii. 1. 2.

(48) *For he is the Miniſter of God to thee for good*, Rom. xiii. 4.

(49) *Let as many ſervants as are under the yoke count their own maſters worthy of all honour*, 1 Tim. vi. 1.

(50) *A ſon honoureth his father and a ſervant his maſter*, Mal. I. 6.

(51) *Servants, be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of heart as unto Chriſt: Not with eye-ſervice*, &c. Eph. vi. 5, 6.

(52) *Servants be ſubject to your Maſters with all fear, not only to the good and gentle, but alſo to the froward*, 1 Pet. ii. 18.

(53) *Servants, whatever ye do, do it heartily, as to the Lord and not unto men*, Col. ii. 23.

(54) *Exhort ſervants to be obedient unto their own maſters, and to pleaſe them well in all things not anſwering again*, Tit. ii. 9.

(25) *But alſo to the froward*, 1 Pet. ii. 18. *Thou ſhalt not oppreſs an hired ſervant*, Deut. xiv. 14.

(56) *Maſters, give unto your ſervants that which is juſt and equal, knowing that ye alſo have a maſter in heaven*, Col. iv. 1.

(57) *A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame: and ſhall have part of the Inheritance, among the brethren*, Prov. xvii. 2.

(58) *And to eſteem them very highly for their works ſake*, 1 Theſ. v. 13.

(59) *Receive him therefore in the Lord with gladneſs, and hold ſuch in reputation*, Phil. ii. 29. *Let the Elders that rule well be counted worthy of double honour*, 1 Tim. v. 17.

(60) *Obey them that rule over you, and ſubmit yourſelves: for they watch for your ſouls, as they that muſt give an account, that they may do it with joy and not with grief*, Heb. xiii. 17.

(61) *Let the elders that rule well be counted worthy of double honour, eſpecially they who labour in the word and doctrine: For the Scripture ſaith, Thou ſhalt not muzzle the Ox that treadeth out the Corn: and the Labourer is worthy of his hire*, 1 Tim. v. 17, 18. *Let him that is taught in the Word communicate unto him that teacheth in all good things*, Gal. vi. 6.

(62) *My little children, of whom I travail in birth again, until Chriſt be formed in you*, Gal. iv. 19. *For I have no man like-minded, who will naturally care for your ſtate*, Phil. ii. 20.

(63) *In all things ſhewing thy ſelf a pattern of good works: in doctrine ſhewing uncorruptneſs, gravity, ſincerity*, Tit. ii. 7. *Be thou an example of the Believers, in word, in converſation, in charity, in ſpirit, in faith, in purity*, 1 Tim. iv. 12.

(64) *Preach the word, be inſtant in ſeaſon, and out of ſeaſon; reprove, rebuke, exhort, with all long-ſuffering and doctrine*, 2 Tim. iv. 2.

(65) *Follow righteouſneſs, faith, charity, peace with them that call on the Lord out of a pure heart*, 2 Tim. ii. 22.

(66) *A ſon honoureth his father*, Mal. I. 6. *And he anſwered and ſaid, I go Sir*, Mat. xxi. 30.

(67) *Children, obey your Parents in all things; for this is right*, Eph. vi. 1. *Children, obey your Parents in all things; for this is well pleaſing unto the Lord*, Col. iii. 20.

(68) *For God hath commanded, ſaying, honour thy father and mother*, &c. Mat. xv. 4. *But if any Widow have Children or Nephews let them learn firſt to ſhew piety at home, and to requite their parents*, 1 Tim. v. 4.

(69) *My ſon, hear the Inſtruction of thy father, and forſake not the law of thy mother: For they ſhall be an ornament of grace unto thy head, and chains about thy neck.*

(70) *Whom the Lord loveth he correcteth, even as the father the ſon in whom he delighteth*, Prov. iii. 12.

(71) *As was done by Iſaac*, Gen. xxiv. 1. *And Jacob*, Gen. xxvii. 46.

(72) Well

VI. Thou ſhalt do no murther.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou on our Parents ſide, that they ſhall bring us up in (72) our Childhood, provide (73) Neceſſaries for us in that State, Raiment, Food, *&c.* inſtruct us in (74) Religion, ſhew us a good Example, keep us in Obedience by a juſt Awe, avoiding both Fondneſs and Rigour; lay up for us to put us out into the World, according to our Birth and Quality. Now if we do conſcientiouſly diſcharge theſe Duties, God will reward us, not only with Temporal, but with Spiritual Bleſſings.

VI. *The purport of this Commandment is,* That we ſhould not only avoid the barbarous Crime of (78) Murder upon the Body of our Neighbour, but alſo the (79) laying violent hands upon our ſelves, as ſome diſcontented Men have done; as alſo the careleſs medling with ſuch (80) Inſtruments of Death, as may deſtroy thoſe that are near us, eſpecially the ſtriking with them in Rage. We muſt avoid the occaſions of Murder, (81) *Immoderate Anger*, (82) *Hatred*, *Malice*, and (83) *Bitterneſs* of Speech: And, on the contrary, we muſt practiſe the Vertues of (84) *Peaceableneſs*, (85) *Meekneſs*, (86) *Charity*.

VII. *The purport of this Commandment is,* That we ſhould not defile ourſelves by the foul Sin of (87) Adultery, with the Huſband or Wife of another, or, which is worſe, to cover it under the pretence of Marriage, which is called (88) *Polygamy*; or, which is ſtill more criminal, have unlawful Commixtures with thoſe of the (89) *ſame Blood*; or with thoſe of the (90) *ſame Sex*; or with thoſe of a (91) *different Kind*. That we muſt likewiſe avoid (92) *Fornication*, or Uncleanneſs committed between ſingle Perſons; and the Incitements thereunto, (93) *Drunkenneſs*, *Wanton Behaviour*, (94) *Attire*, and *Idleneſs*. But, contrary to all theſe foul Vices, we muſt be Chaſte in our (95) *Thoughts*, (96) *Words*, and (97) *Behaviour*.

VIII. *The purport of this Commandment is,* That we muſt not commit the outrageous Act of (98) *Robbery*, or forcible taking away from our Neighbour; nor be guilty of private (99) *Stealing*, nor of (100) *Extortion* and unjuſt Gain; nor of (101) *Fraud* in Dealing; nor of *Gripingneſs* and Hardſhip towards the Poor. But, on the other ſide, we muſt be (102) *honeſt* in our Dealings. If we have done any Wrong, we muſt make (103) *Reſtitution* for it; we muſt be Merciful and (104) *Charitable* to the Poor, and we muſt be (105) *diligent* in our Callings.

IX. *The purpsrt of this Commandment is,* That we muſt take care not to commit that horrid Villany of giving a *falſe*

(72) *Well reported of for good works, if ſhe have brought up Children*, 1 Tim. 5. 10.

(73) *She riſeth alſo whilſt it is yet night, and giveth meat to her houſhold*, Prov. xxxi. 15. *But if any provide not for his own houſe, he hath denied the faith and is worſe than an infidel*, 1 Tim. v. 8.

(74) *And thou ſhalt teach theſe words diligently unto thy Children*, Deut. vi. 7.
*And that from a Child thou haſt known the Scriptures*, 2 Tim. iii. 15.

(75) *Job roſe up early in the morning, and offered burnt-offerings according to the number of them all*, Job I. 5. *But as for me and my houſe we will ſerve the Lord*, Joſh. xxiv. 15.

(76) *One that ruleth well his own houſe, having his children in ſubjection with all gravity*, 1 Tim. iii. 4.

(77) *For the Children ought not to lay up for the Parents, but the Parents for the Children*, 2 Cor. xii. 14.

(78) *And ſurely your blood of your lives will I require, at the hand of every beaſt will I require it; at the hand of every man, and at the hand of every mans brother will I require the life of man. Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed; for in the image of God made he man*, Gen. ix. 5, 6. *If he ſmite him with a ſharp Inſtrument of Iron ſo that he die he is a murderer: the murderer ſhall ſurely be put to death*, Numb. xxxv. 16.

(79) *Saul took a ſword and fell upon it*, 1 Sam. xxxi. 4. *Judas departed and went and hanged himſelf*, Mat. xxvii. 5.

(80) *If he ſmite him throwing a ſtone or hard weapon of wood, wherewith he may die, he is a murderer*, &c. Numb. xxxv. 17, 18.

(81) *But I ſay unto you, that whoſoever is angry with his brother without a cauſe ſhall be in danger of judgment*, Mat. v. 22.

(82) *Whoſoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him*, 1 John iii. 15.

(83) *Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking, be put away from among you with all malice*, Eph. iv. 31.

(84) *If it be poſſible, as much as lieth in you, live peaceably with all men*, Rom. xii. 18.

(85) *Recompence to no man evil for evil*, Rom. xxii. 7.

(86) *Therefore if thine enemy hunger feed him, if he thirſt give him drink*, Rom. xxii. 20.

(87) *And the man that committeth adultery with another mans wife, the Adulterer and the Adultereſs ſhall be ſurely put to death*, Lev. xx. 10. *Marriage is honourable among all, and the bed undefiled: but whoremongers and adulterers God will judge*, Heb. xiii. 4.

(88) *Neither ſhalt thou take to wife thy wives ſiſter, to vex her, to uncover her nakedneſs, beſides the other in her life time*, Lev. xviii. 18. *And did he not make one? yet he had the reſidue of the ſpirit: and wherefore one? that he might ſeek a godly ſeed: therefore take heed unto your ſpirit, and let none deal treacherouſly with the wife of his youth*, Mal. ii. 15. *Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own husband*, 1 Cor. vii. 2.

(89) *None of you ſhall approach to any that is near of kin to him*, Lev. xviii. 6. *It is reported among you, that there is a fornication among you, and ſuch a fornication as is not named among the Gentiles, that one ſhould have his fathers wife*, 1 Cor. v. 1.

(90) *For this cauſe God gave them up to vile affections: for even their women did change the natural uſe into that which is againſt nature: and ſo likewiſe the men, leaving the natural uſe of the women, burned in their luſt one towards another*, Rom. I. 26, 27. *Thou ſhalt not lie with mankind as with womankind: it is an abomination*, Lev. xviii. 22.

(91) *Neither ſhalt thou lie with a beaſt, to defile thyſelf therewith*, Lev. xviii. 23.

(92) *Be not deceived, neither Fornicators*, &c. *ſhall inherit the kingdom of God*, 1 Cor. v. 9.

(93) *When ye walked in laſciviouſneſs, luſts, exceſs of wine*, &c. 1 Pet. iv. 3. *Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things*, Prov. xxiii. 33. *And delivered juſt Lot, vexed with the filthy converſation of the wicked*, 1 Pet. ii. 7. *That I may bewail many who have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs, which they have committed*, 2 Cor. xii. 21.

(94) *And behold there met him a woman with the attire of an harlot, and ſubtil of heart*, Prov. vii. 10.

(95) *For out of the heart proceed evil thoughts, murders, adulteries, fornications*, &c. Mat. xv. 19.

(96) *Know ye not that a little leaven leaveneth the whole lump*, 1 Cor. v. 6. *But now put off all theſe, anger, wrath, malice, blaſphemy, filthy communication out of your mouth*, Col. iii. 8.

(97) *Not in chambering and wantonneſs*, Rom. xiii. 13.

(98) *Ye ſhall not ſteal, neither deal falſly, neither lye one to another*, Lev. xix. 11. *Thou ſhalt not defraud thy neighbour, neither rob him*, Lev. xix. 13.

(99) *Let him that ſtole, ſteal no more*, Eph. iv. 28.

(100) *He that by uſury, or unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that pitieth the poor*, Prov. xxviii. 8. *Wo to him that coveteth an evil covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil*, Hab. ii. 9. *If any man that is called a brother be a fornicator, or covetous*, &c. *with ſuch an one, no not to eat*, 1 Cor. v. 11.

(101) *Divers weights and divers meaſures, both of them alike are an abomination unto the Lord*, Prov. xx. 10. *What mean ye that ye beat my people to pieces, and grind the faces of the poor? ſaith the Lord God of hoſts*, Iſai. iii. 15.

(102) *A juſt weight and balance are the Lords: all the weights of the bag are his work*, Prov. xvi. 11.

(103) *If the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquity; he ſhall ſurely live, he ſhall not die*, Ez. xxxiii. 15. *If a man ſteal an ox or a ſheep and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep*, Exod. xxii. 1.

(104) *And when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt*, Lev. xix. 9. *He that hath pity on the poor lendeth unto the Lord; and look what he layeth out it ſhall be paid him again*, Prov. xix. 17.

(105) *For we hear that there are ſome among you, which walk diſorderly, working not at all, but are buſie bodies. Now them that are ſuch we command, and exhort, by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread*, 1 Theſ. iii. 11. *He alſo that is ſlothful in his work, is brother to him that is a great waſter*. Prov. xviii. 9.

(106) a *falſe Teſtimony* in a Judicial Matter to the Prejudice of our Neighbour, or by (107) *gloſſing* with artificial Words and Circumſtances, a true one; or (108) *ſuborn* Men to give a falſe Teſtimony. We muſt not (109) *ſlander* our Neighbour, by uttering a malicious Lye, in prejudice of his Reputation or Intereſt; nor (110) *report* abroad his ſecret Faults, unleſs unreclaimable; nor willingly hear or (111) *repeat* ill Stories of our Neighbour, nor (112) *raſhly cenſure* his Actions. But, on the contrary, we ought to (113) *vindicate* him when he is wronged, and in every thing, which will bear it, (114) *judge charitably* of him.

X. *The ſubſtance of this Commandment is*, That we ſhould not allow ourſelves in any unlawful (115) hankering after our Neighbour's Eſtate, or (116) Wife, or any of his (117) Goods and Poſſeſſions, or in any (118) evil Fancies or Thoughts, which may incline us to Evil: But that we ſhould be (119) content with our preſent State, and be (120) diligent in our own Calling, and (121) mortify the Luſts of our Fleſh.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

*Queſtion.*

What doſt thou chiefly learn by theſe commandments?

*Anſwer.*

I learn two things: my duty towards God, and my duty toward my neighbour.

*Queſtion.*

What is thy duty towards God?

*Anſwer.*

My duty towards God, I, II. is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, III. to honour his holy Name and his Word; IV. and to ſerve him truly all the days of my life.

*Queſtion.*

What is thy duty towards thy neighbour?

*Anſwer.*

My duty towards my neighbour, is to love him as my ſelf, and to do to all men, as I would they ſhould do unto me. V. To love, honour and ſuccour my father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit my ſelf to all my governours, teachers, ſpiritual paſtours and maſters. To order my ſelf lowly and reverently to all my betters. VI. To hurt no body by word, or deed. To be true and juſt in all my dealing. To bear no malice nor hatred in my heart. VIII. To keep my hands from picking and ſtealing, and IX. my tongue from

(105) *Two men of Belial witneſſed againſt Naboth*, 1 King. xxi. 13.
(107) *Many falſe witneſſes came*, Mat. xxvi. 60.
(108) *Jeſabel ſet two men ſons of Belial before him to bear witneß againſt him*, 1 King. xxi. 10.
(109) *If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain*, Jam. I. 26. *Wherefore putting away lying, ſpeak every man Truth to his neighbour*, Jam. iv. 25.
(110) *He that hideth hatred with lying lips, and he that uttereth a ſlander is a fool*, Prov. x. 18.
(111) *A wicked doer giveth heed to falſe lips, and a liar giveth ear to a naughty tongue*, Prov. xvii. 4. *Thou ſhalt not raiſe a falſe report: put not thy hand with the wicked to be an unrighteous witneß*, Exod. xxiii 1.
(112) *Now Hannah ſhe ſpake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken*, 1 Sam. I. 13. *Now when the Phariſee which had bidden him, ſaw it, he ſpake within himſelf, ſaying, This man, if he were a Prophet would have known who, and what manner of woman this is that toucheth him: for ſhe is a ſinner*, Luk. vii. 39.
(113) *Doth our Law judge any man before it hear him, and know what he doeth?* Joh. vii. 51.
(114) *Charity thinketh no evil*, 1 Cor. xiii. 5.
(115) *Thou ſhalt not deſire thy Neighbours wife, neither ſhalt thou covet thy Neighbours houſe*, &c. Deut. v. 21. *See the Hiſtory of Ahab's coveting Naboth's vineyard*, 1 Kings xxi.
(116) *See the hiſtory of David's coveting Uriah's Wife*, 2 Sam. xi.
(117) *Whoſe Ox have I taken*, &c. 1 Sam. xii. 3.
(118 *The thought of fooliſhneſs is ſin*, Prov. xxiv. 9. *Let none of you imagine evil in your hearts againſt his neighbour*, Zech. viii. 17. *Beware there be not a thought in thy wicked heart, ſaying*, &c. Deut. xv. 9. *Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee*, Act. viii. 22.
(119) *Be content with ſuch things as ye have; for he hath ſaid, I will never leave thee nor forſake thee*, Heb. xiii. 5.
(120) *For even when we were with you this we commanded you, that if any would not work, neither ſhould he eat. Let every man abide in the ſame calling, wherein he was called*, 1 Cor. vii. 20.
(121) *And they that are Chriſts have crucified the fleſh, with the Affections and Luſts*, Gal. v. 24.

(1) *Have*

from evil ſpeaking, lying and ſlandering. VII. To keep my body in temperance, ſoberneſs, and chaſtity. X. Not to covet nor deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

*Catechiſt.*

My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords prayer.

*Anſwer.*

I. OUr Father II. which art in heaven; III. Hallowed be thy Name. IV. Thy kingdom come. V. Thy will be done in earth, As it is in heaven. VI. Give us this day our daily bread. VII. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. VIII. And lead us not into temptation; IX. But deliver us from evil. [X. *For thine is the kingdom, and the power, and the Glory, for ever and ever.*] Amen.

*Queſtion.*

I. *We addreſs ourſelves to God, in this Prayer, under the Title of Father*, Becauſe He is the Father of all Mankind, by (1) Creation, but eſpecially the Father of us Chriſtians, by (2) Adoption. II. *We add the words, which art in heaven*, Becauſe God's eſpecial Place of Reſidence is in the (3) higheſt Heavens. III. *By the words*, Hallowed be thy name, *we mean*, That we deſire, and will endeavour that God's (4) Name, and whatſoever belongs to him, may be hallowed, and kept from any manner of Contempt, and alſo be honoured with diſtinguiſhing Marks of Eſteem. IV. *By praying the words*, Thy kingdom come, *we mean*, That we earneſtly deſire and long for the (5) Time, when God's Kingdom of Glory ſhall begin, which (6) Fleſh and Blood cannot inherit, and which all (7) good Chriſtians ſhall, after the General Reſurrection, enter into. V. *By ſaying*, God's will be done, *&c. we deſire*, That we Chriſtians here upon Earth may perform the (8) Will of God manifeſted unto us by the preaching of the Goſpel, with as much readineſs and exactneſs, as the (9) Angels in Heaven perform it. VI. *By praying for* daily bread, *we beg* a ſufficiency of Bread, *i. e.* Food, Raiment, and (10) other Neceſſaries of Life, in ſuch Proportion as God is pleaſed to deal out to us. VII. *By praying to God to* forgive us our treſpaſſes, *&c.* we beg of Him to forgive us our Sins (11) ſmall and great, both of which make us liable to God's eternal Vengeance: As we, on our parts, own, that we freely forgive all that have offended againſt us, knowing that God will pardon our Sins, upon (13) no other Condition. VIII. *By praying to God*, not to lead us into Temptation, *we deſire of Him*, That He would be pleaſed to hinder any ſtrong Temptation, which it is not likely we ſhall have Power to (14) overcome, from being laid in our way, or if it be, to give us ſuch a powerful Aſſiſtance (15) of his Grace, as may enable us to overcome it. IX. *When we pray to God to* deliver us from Evil, *we deſire of Him*, That He would defend us from all Evil, as well that of (16) Sin, as that of (17) Misfortune, and that ariſing from the Malice of (18) Evil Spirits. X. *The Concluſion of this Prayer contains*, a Doxology, or ſhort Hymn of Praiſe to God, drawn from ſeveral of his moſt glorious Attributes; for the ſake of which we truſt that God will grant us the forementioned Bleſſings, theſe adorable Perfections giving us encouragement to expect them from Him: For ſince God has the (19) *Kingdom*, and Sovereign Dominion of all things, he has no one to controul him in the beſtowing them: He is endowed with infinite (20) *Power*, and hath nothing to withſtand Him: And his own (21) *Glory* is manifeſted in making us happy.

(1) *Have we not one father? hath not one God created us?* Mal. ii. 10.

(2) *For ye have not received the ſpirit of Bondage again to fear; but ye have received the ſpirit of Adoption, whereby we cry Abba, Father*, Rom. viii. 15.

(3) *Thus ſaith the Lord, The heaven is my Throne and the Earth is my footſtool*, Iſa. lxvi. 1. *Fleſh and blood hath not revealed it to thee, but my father which is in heaven*, Mat. xvi. 17. *Their angels do always behold the face of my father which is in heaven*, Mat. xviii. 10.

(4) *Thou ſhalt not take the name of the Lord thy God in vain*, Exod. xx. 7.

(5) [Time] *Remember to keep holy the ſabbath-day*, Exod. xx. *Sanctify a faſt*, Joel. I. 14. [Place] *The Tabernacle ſhall be holy*, Exod. xl. 9. [Perſons] *Aaron and his Sons*, Exod. xxviii. 41. xxix. 33. xl. 13.

(6) *Now this I ſay Brethren, that fleſh and blood cannot inherit the kingdom of God*, 1 Cor. xv. 50.

(7) *Then ſhall the King ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world*, Matt. xxv. 34.

(8) *For whoſoever ſhall do the will of God, the ſame is my Brother and my Siſter, and Mother*, Mar. iii. 35. *Walk as Children of the light proving what is acceptable unto the Lord*, Eph. v. 10. *That ye may prove what is that good and acceptable and perfect will of God.*

(9) *Bleſs the Lord all ye his hoſts, ye miniſters of his that do his pleaſure*, Pſal. ciii. 21. *Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven*, Mat. xviii. 10.

(10) *And having food and raiment let us be therewith content*, 1 Tim. vi. 8.

(11) *But I ſay unto you, that every idle word which men ſhall ſpeak, they ſhall give an account thereof in the day of judgment*, Mat. xii. 36.

(12) *Know ye not, that the unrighteous ſhall not inherit the kingdom of God? Be not deceived, neither fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abuſers of themſelves with mankind: Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God*, 1 Cor. vi. 9, 10.

(13) *But if ye forgive not men their Treſpaſſes, neither will your father forgive your treſpaſſes*, Mat. vi. 15.

(14) *Watch and pray that ye enter not into temptation: the ſpirit indeed is willing, but the fleſh is weak*, Matt. xxvi. 41.

(15) *And he ſaid unto me, my Grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs*, 2 Cor. xii. 9.

(16) *And you hath he quickened who were dead in Treſpaſſes and ſins*, Eph. ii. 1. *But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God*, Heb. x. 12.

(17) *Yet ſetteth he the poor on high from affliction, and maketh him families like a flock*, Pſal. cvii. 41. *And delivered him out of all his afflictions, and gave him favour and wiſdom in the ſight of Pharaoh king of Egypt*, Act. vii. 10.

(18) *Haſt thou not made an hedge about him, and about his houſe, and about all that he hath on every ſide?* Job. I. 10. *And the dragon and his angels fought and prevailed not*, Rev. 12. 7.

(19) *Thine, O Lord, is the greatneſs, and the power and the glory and the victory, and the majeſty*, 1 Chron. xxix. 11. *To the only wiſe God our Saviour be glory and Majeſty, Dominion and power both now and ever, Amen*, Jud. xxv.

(20) *And hath ſaid hitherto ſhalt thou come but no further, and here ſhall thy proud waves be ſtayed*, Job xxviii. 11. *Who ſtilleth the noiſe of the ſeas, the noiſe of the waves, and the tumult of the people*, Pſal. lxv. 7.

(21) *To the praiſe and glory of his grace wherein he hath made us accepted in the beloved*, Eph. I. 6. *To the only wiſe God be glory*, Jud. 15.

# A CATECHISM.

*Queſtion.*

What deſireſt thou of God in this prayer?

*Anſwer.*

[I. *Our Father*, &c.] I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all the People; [II. *Hallowed*, &c.] That we may worſhip him, ſerve him, and obey him as we ought to do. [III. *Give us this*, &c.] And I pray unto God, that he will ſend us all things that be needful, both for our ſouls and bodies; [IV. *Forgive us our*, &c.] and that he will be merciful unto us, and forgive us our Sins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; [V. *Lead us not into*, &c.] and that he will keep us from all ſin and wickedneſs and from our ghoſtly enemy, and from everlaſting death. [VI. *For thine*, &c.] And this I truſt he will doe of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

[I. *Of the* SACRAMENTS *in general.*]

*Queſtion.*

HOw many (*a*) Sacraments hath Chriſt ordained in his Church?

*Anſwer.*

Two only, as (*b*) generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

*Queſtion.*

What meaneſt thou by this word *Sacrament*?

*Anſwer.*

(*c*) I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

*Queſtion.*

## *Of the* SACRAMENTS *in general.*

(*a*) Sacraments.] *For explaining the meaning of the Word* Sacrament, *in the larger ſenſe, it muſt be known*, That tho' the Word *Sacrament* does not occur in Scripture, yet it is an ancient Eccleſiaſtical Word, in a large ſenſe applied, to denote a Federal Rite between God and us, uſed in Religion. It was called a Sacrament, from the *Sacramentum*, or Soldiers Oath, which all that were liſted into the *Roman* Army, were obliged to take to their General, the better to encourage them to Valour and Fidelity. And thus, under our Chriſtian Warfare, it is neceſſary that we ſhould have ſome Federal Tie, as well at our Initiation into Chriſtianity, to continue (as our Church expreſſes it) *Chriſt's faithful Soldiers unto our Lives end*, as to remind us of our former Obligation, and to fix and eſtabliſh our Reſolutions with new and repeated Vows. Now the Word Sacrament is uſually applied to ſignify, not the Oath or Covenant itſelf, which is made between God and us, but only that outward and viſible Sign which does uſually attend it: For of Old Time there were always ſome viſible Tokens, or outward Rites and Ceremonies, which went along with the Covenants. Thus it was the Cuſtom among the *Romans*, for the Herald to throw a Stone violently out of his Hand, wiſhing, that if he, or the People whom he repreſented, acted treacherouſly, and violated the League, the Gods would deal with him as with that Stone. So *Gen.* xv. 10. *Abraham* made a Covenant with God, by dividing the Bodies of an Heifer, She-Goat, and a Ram, into two Parts. The like Ceremonies have been univerſally uſed in private Contracts, as in ſelling of Eſtates, the Delivery of Writings; in Matrimony, the Delivery of a Ring, or the joining of Hands. Now, tho' our bleſſed Lord deſigned to inſtitute a Religion of the greateſt Simplicity, conſiſting of a Collection of profitable Inſtructions, and true Notions concerning the Divine Nature, of the choiceſt Moral Precepts, and the beſt Motives to a good Life, *viz.* the Revelation of everlaſting Rewards and Puniſhments; yet He was pleaſed himſelf to appoint theſe two Rites, becauſe of their extraordinary uſefulneſs to his Church. For tho' they are not Actions, like Moral Duties, good in their own Nature, and therefore commanded, becauſe they are ſuch (they being only for that reaſon, good Actions, and our Duty, becauſe commanded;) yet by virtue of God's Grace and Bleſſing going along with them, they make us better by the doing them.

(*b*) Generally neceſſary.] *By generally neceſſary we underſtand*, That (1) all Perſons, of what Rank and Quality ſoever, are obliged to the Performance of them, unleſs they labour under an Incapacity, by reaſon of their Age or otherwiſe, or are hindred therefrom by an invincible Neceſſity.

(*c*) I mean an outward and viſible Sign.] *That we may better underſtand the nature of a Sacrament in a ſtricter ſenſe, it is neceſſary that we take notice of the following Particulars:*

1. That there is in them an *outward Sign* openly viſible to Beholders, which does repreſent and denote the Conveyance to us of ſome *ſpiritual* and *inward* thing, which is unſeen by us. Now it is requiſite that the Sign ſhould be ſomething like, and ſomething unlike to the thing which it repreſents: If it were in nothing unlike, it would be the ſame, and then it could not properly repreſent itſelf; if it were in nothing like, there would be no ground of Repreſentation, which is always founded in Similitude: For a Picture, or Image does repreſent a Man, becauſe it is of like Lineaments with him; a Judge repreſents a Prince, becauſe he does the ſame Juſtice which the Prince, were he there himſelf, would do. Upon which Ground, our Saviour appointed Waſhing with

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### BAPTISM.

(1) *Go and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghoſt*, Mat. xxviii. 19. *He that believeth and is baptized ſhall be ſaved, but he that believeth not ſhall be damned*, Mar. xvi. 16. *Except a man be born of Water and of the ſpirit, he cannot enter into the kingdom of God*, Joh. iii. 5.

### LORDS-SUPPER.

*This is my Body which is given for you: this do in remembrance of me*, Luk. xxii. 19. *And he took the Cup and gave thanks, and gave it to them, ſaying, drink ye all of it*, Mat. xxvi. 27. *This do ye as oft as ye drink it, in remembrance of me*, 1 Cor. xi. 25. *As often as ye eat this bread and drink this Cup ye do ſhew the Lords death till he come*, 1 Cor. xi. 26.

(2) *Now*

# A CATECHISM.

*Queſtion.*

How many parts are there in a Sacrament?

*Anſwer.*

Two: the outward viſible ſign, and the inward ſpiritual grace.

## [II. *Of* BAPTISM.]

*Queſtion.*

What is the outward viſible ſign or form in Baptiſm? *The viſible ſign of Baptiſm.*

*Anſwer.*

Water: wherein the perſon is baptized, *In the Name of the Father, and of the Son, and of the holy Ghoſt.*

*Queſtion.*

What is the inward and ſpiritual grace?

*Anſwer.*

A (*d*) death unto ſin, and a new birth unto righteouſneſs: for being (*e*) by nature born in ſin, and the children of wrath, we are hereby made the (*f*) children of grace. *The inviſible Grace conveyed in Baptiſm.*

*Queſtion.*

with Water, to denote a Purgation from Sin; for as the Water waſhes off the Soil and Filth which the Body has contracted, ſo does the Holy Ghoſt in Baptiſm, operating in our Hearts, purify our Souls from all original Guilt propagated with our Nature, and from all actual Sin committed by our own ſelves. Upon the like account, He has appointed the Breaking and Eating of a Piece of Bread, and the drinking a Cup of Wine, to repreſent his Suffering on the Croſs for our ſakes, *viz.* the Wounding of his Body, and the Pouring out of his Blood.

2. That there is an inward and ſpiritual Grace repreſented by this Sign, and conveyed in it. Which ſhall be more fully explain'd hereafter.

3. That this muſt be inſtituted by Chriſt himſelf. And herein lies the difference between the two Sacred Rites of Baptiſm and the Lord's-Supper, and other Rites which may be obſerved in Religion: That the latter were inſtituted by the Apoſtles, in the firſt Times, or by the Church of God in later Ages; but theſe two Rites were appointed by our bleſſed Lord himſelf. Thus, tho' Confirmation be a very ancient Rite, yet becauſe it was not enjoined by our bleſſed Lord himſelf, we do not allow it to be a Sacrament, at leaſt in the ſtrict ſenſe of the Word.

4. That theſe Holy Rites are not only *Pledges*, that God will afford his Grace to us, as the ſhaking of Hands, or ſubſcribing of Names, are Pledges or Tokens of making good a Bargain; but they are likewiſe *Means*, which God Almighty is pleaſed to make uſe of, to convey thoſe Graces to us; ſo that they who do worthily, and with a true Faith receive them, do actually receive with them many Spiritual Comforts and Aſſiſtances.

## *OF BAPTISM.*

### *Spiritual Graces conferred in Baptiſm.*

(*d*) Death unto Sin.] *By dying unto Sin (which is the great Benefit which Baptiſm confers) in the Scripture* (2) *Language is underſtood*, That Baptiſm does free us from the Guilt and Puniſhment of Sin, and confers good Diſpoſitions and Tendencies to live better for the future.

(*e*) *By nature born in Sin.*] Sin being of two ſorts, one Original and the other Actual; Baptiſm doth free the Infants of Believing Parents, from the Guilt and Stain of Original Sin, and Adult perſons both from Original and Actual Sin. 1 Baptiſm frees from the Guilt and Stain of Original Sin. That there is a ſort of Original Corruption in our Nature, altogether independent of our Wills, and born with us into the World, is plain, not only from the Complaints of obſerving Heathens themſelves, and every Man's own Experience; but particularly from the Holy (3) Scripture, which does ſo frequently aſſert it. Which Original Stain is not any actual Depravation of our Natures, in their firſt make, but only a Deprivation or Loſs of ſupernatural Grace, which our firſt Parents were endowed with, whereby they were enabled, if they had ſtood, to have eaſily conquered any Temptation, and to have perſevered in an unblemiſh'd Piety, and unſinning Obedience: but, upon their Fall, this Grace was taken from them, their Obedience being the Condition of its Continuance to them and their poſterity. Now Infants being born of this depraved Stock, and being void of that original Goodneſs which God's ſupernatural Grace preſerved our firſt Parents in, they are not pure in the ſight of God, unleſs this Stain be waſhed away by Baptiſm; but by the Benefit of this Sacrament they are veſted again with the Original Righteouſneſs; or with ſuch a meaſure of it as is ſuitable to the Terms of the Goſpel-Obedience. From hence, in Scripture-Expreſſion, we are ſaid to be *born again*, and to be *buried* with Chriſt by Baptiſm, and to be *quickned together* with him. 4. So likewiſe Baptiſm frees us from the Guilt and Puniſhment of all Actual Sins: And this was the moſt principal Benefit conferred by Baptiſm in the Primitive Times, when moſt of the Baptized Perſons were converted Jews or Heathens; for their Actual Sins were the greateſt Stains which they had to be waſhed off, and to which their original Corruption was nothing comparable. Upon which conſideration, thoſe frequent Exhortations to Baptiſm in (4) Scripture, are chiefly founded.

(*f*) Children of Grace.] *By being made Children of Grace we underſtand*, That by Baptiſm, as an initiatory Rite, we enter into Covenant with God, are Members of Chriſt's Myſtical Body the Church, are Partakers of all his gracious Promiſes, and alſo do thereby receive ſufficient Strength to enable us to perform the Precepts of the Goſpel. For, *Firſt*, This is the (5) Federal Rite by which we are initiated into the Chriſtian Body or Society, and by which, from Strangers and Aliens to God, we become (6) Members

(2) *Now if we be dead with Chriſt we believe that we ſhall alſo live with him*, Rom. vi. 8. *Reckon your ſelves dead unto ſin but alive unto God*, Rom. vi. 11. *Buried with him in Baptiſm, wherein you are alſo riſen with him, thro' the faith of the operation of God who hath raiſed him from the dead. And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes*, Col. ii. 12, 13. *Even when we were dead in ſins, hath he quickened us together with Chriſt; by grace ye are ſaved*, Eph. ii. 5.

(3) *The imaginations of mans heart are evil from his youth*, Gen. viii. 21. *Who can bring a clean thing out of an unclean*, Job xiv. 4. *Behold I was ſhapen in iniquity and in ſin hath my mother conceived me*, Pſal. li. 5. *We were by nature Children of wrath, even as others*, Eph. ii. 3. *By one man ſin entered into the world, and death by ſin*, Rom. v. 12. *By one mans diſobedience many were made ſinners*, v. 19.

(4) St. Peter in anſwer to his Jewiſh Auditors, who asked him what they ſhould do, ſays. *Repent and be baptized in the name of the Lord Jeſus, for the remiſſion of ſins*, Act. ii. 38. And Ananias is urgent upon Paul, *That he ſhould ariſe and be baptized, and waſh away his ſins*, Act. xxii. 16. Upon this was founded that eagerneſs of the Eunuch to be baptized, *what hinders me to be baptized*, Act. viii. 36. *Of the Jailor*, Act. xvi. 33. *Of Lydia and her houſhold*, Act. xvi. 15. And upon this is grounded that expreſſion in the Nicene Creed, *I believe in one Baptiſm for the remiſſion of ſins.*

(5) *Know ye not that ſo many as were baptized into Jeſus Chriſt, were baptized into his death*, Rom. vi. 3. *Teach all nations baptizing them, &c.* Matt. xxviii. 19.

(6) *The Church which is Chriſts Body*, Eph. I. 22, 23. *Chriſt is the head of the Church*, Eph. 5. 23.

(7) *But*

# A CATECHISM.

*Queſtion.*

What is required of perſons to be baptized?

*Anſwer.*

*Qualification for Baptiſm.* (*g*) Repentance, whereby they forſake ſin; (*h*) and faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.

*Queſtion.*

(*i*) Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

*Anſwer.*

Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

## [III. *Of the* LORDS-SUPPER.]

*Queſtion.*

*The End of the Inſtitution of the Lords-Snpper.* Why was the (*k*) Sacrament of the Lords Supper ordained?

*Anſwer.*

(*l*) For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

*Queſtion.*

bers of the Family of Chriſt, and enter into the (7) Communion of the Saints. Hereby we are freed from the Empire of the Devil, and the Society of wicked Men; we are liſted under Chriſt's Banner, and are made Deniſons of his Kingdom; are Fellow-Subjects with all the great Apoſtles and glorious Martyrs in Chriſt's Kingdom; and have a Title to all his (8) glorious Promiſes, if we ſquare our Lives according to his Laws. *Secondly*, By Baptiſm we have ſufficient Strength afforded us, to practiſe the Rules of the Goſpel, by the Grace of God's Holy Spirit then conveyed to us, working in us. This is clear from many Paſſages in Scripture, which mention our being (9) *born again of Water*, our being (10) *renewed by the Holy Ghoſt*, our walking (11) *in newneſs of life*, and (12) our being *freed from Sin*. By all which it is plain, That by Baptiſm we do receive the Advantage and Aſſiſtance of God's Holy Spirit, to enable us to encounter with all the Wiles and Malice of the Devil, and with the ſtrongeſt Temptations which the World can preſent before us; and have Courage afforded us manfully to diſcharge our Duty, whatever Difficulties and Dangers do beſet us in the Performance of it.

(*g*) Repentance whereby.] *The firſt Qualification (which every Perſon, who is to be partaker of the Rite of Baptiſm, ought to be endowed with) is Repentance.* For ſuch Perſon muſt engage to forſake (13) every known Sin, however near and dear to him; to ſuffer no (14) vicious Habit to remain within him, or any thing elſe that is contrary to the Commands of his deareſt Lord, whoſe Religion he doth then ſolemnly eſpouſe, reſolving wholly to give himſelf up to his Directions.

(*h*) And Faith.] *The ſecond Qualification is Faith:* And that is to (15) believe all that God has expreſly revealed to us in his Holy Word. And upon this Account it is, that the Church has all along required of Perſons to be Baptized, to give an Aſſent to all the Articles of the Chriſtian Faith, by repeating the Creed at the time of their Baptiſm.

(*i*) Why then are Infants.] *Obj.* But there is an Objection againſt Faith and Repentance being Qualifications for Baptiſm: For *we allow Children to be baptized, and yet it is very plain that they neither Believe nor Repent.* *Sol.* To this we anſwer, That the Sureties of the Children promiſe, that they ſhall diſcharge both theſe Duties when they come to a competent Age: And this they are obliged to, tho' they do not actually conſent to their Sureties Promiſe; which, as a Beneficial Act, binds them, as the Acts of a Guardian, for the Good of his Ward binds ſuch an Orphan; and, by being brought into the Chriſtian Covenant, by this Stipulation of the Sureties, they are as much obliged to the Performance of the Articles of it, as the (16) Jewiſh Children, who were admitted by Circumciſion into the Moſaical Covenant at Eight Days old, were tied up to perform the Precepts of that Law.

## *Of the* LORD's-SUPPER.

(*k*) Sacrament of the Lord's-Supper.] *It is called the Lord's-Supper, becauſe*, At the laſt (17) Supper which he ate with his Diſciples before his Death, he ordered the frequent Performance of this Rite, in remembrance of his Death and Paſſion.

(*l*) For a continual Remembrance.] *The End of the Inſtitution of the Lord's-Supper is*, To keep up a Remembrance of Chriſt's Death; and that not only for a Time, during the Lives of the Apoſtles, or the primitive Ages of Chriſtianity, but (18) *Continually*, that is, till his Second Coming. This Death of our bleſſed Lord we are to Commemorate, as a (19) *Sacrifice for the Sins of the whole World*, and as the happy means of procuring us the moſt ineſtimable *Benefits, viz.* (20) the Pardon of our Sins, and the (21) Promiſe of everlaſting Happineſs.

*Of*

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(7) *But ye are come into Mount Sion, and unto the city of the living God the heavenly Jeruſalem, and to an innumerable number of angels, to the general Aſſembly and Church of the firſt-born*, &c. Heb. xii. 22, 23.

(8) *He that believeth and is baptized ſhall be ſaved*, Mar. xvi. 16.

(9) *Except a man be born of water and of the ſpirit, he cannot enter into the kingdom of God*, Joh. iii. 5.

(10) *According to his mercy hath ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt.*

(11) *That being buried with him by baptiſm into death, we ſhould walk in newneſs of life.*

(12) *He that is dead is freed from Sin*, Rom. vi. 7.

(13) *Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins*, Act. ii. 38, 41. *For whoſoever ſhall keep the whole law, and offend in one point he is guilty of all*, Jam. ii. 10.

(14) *Knowing this, that our old man is crucified with him, that the Body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin*, Rom. vi. 6.

(15) *If thou believeſt with all thy heart thou mayſt be baptized*, Act. viii. 37.

(16) *Ye ſtand this day all of you before the Lord your God, your captains of your Tribes, your elders and your officers, with all the men of Iſrael, your little ones and your wives*, &c. *that thou ſhouldeſt enter into Covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day*, Deut. xix. 10, 11, 12. *He that is eight days old ſhall be circumciſed among you*, Gen. xvii. 12.

(17) Matt. xxvi. 26. *It had*, &c.

(18) *As often as ye eat this bread and drink this Cup, ye do ſhew the Lords death till he come*, 1 Cor. xi. 26.

(19) *He put away ſin by a ſacrifice of himſelf*, Heb. ix. 26. *This he did once when he offered up himſelf*, Heb. vii. 27. *Once offered to bear the ſins of many*, Heb. ix. 28. *He died for all*, 2 Cor. v. 15.

(20) *In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace*, Eph. I. 7.

(21) *That whoſo believeth in him ſhould not periſh, but have eternal Life*, Joh. iii. 15.

(22) *The*

# A CATECHISM.

*Queſtion.*

What is the outward part or ſign of the Lords Supper? *The viſible ſign of it.*

*Anſwer.*

(*m*) Bread and wine, which the Lord hath commanded to be received.

*Queſtion.*

What is the inward part, or thing ſignified? *What ſignified under that ſign.*

*Anſwer.*

The (*n*) body and bloud of Chriſt, which are (*o*) verily and indeed taken and received by the faithful in the Lords Supper.

*Queſtion.*

What are the benefits whereof we are partakers thereby? *Benefits of receiving the Lords-Supper.*

*Anſwer.*

(*o*) The ſtrengthning and refreſhing of our ſouls by the body and bloud of Chriſt, as our bodies are by the bread and wine.

*Queſtion.*

## *Of the Outward Part of the Lord's-Supper, or the Elements.*

(*m*) Bread and Wine.] *Our Saviour hath appointed Bread and Wine to be the Outward Part of this Sacrament, as is plain by the Relation of the Inſtitution made by all the Evangeliſts.* Therefore this Holy Sacrament is not duly adminiſtred in the Church of *Rome*, where only Bread is adminiſtred to the Laity, our Saviour having appointed both Bread and Wine: Nor when Bread is made of Superſtitious Ingredients; nor in the Form of Wafers, with Crucifixes, or other Pictures upon them, our Saviour having adminiſtred with ſuch Bread as was commonly eaten at Meals.

## *Of the Inward Part of the Lord's-Supper.*

(*n*) Body and Blood of Chriſt.] *When the Bread and Wine are ſaid, by our Saviour, to be his Body and Blood, it muſt not be thought that there is a ſubſtantial Change of the Elements, as the Papiſts pretend.* For our Saviour's Words, *This is my Body*, &c. muſt chiefly be underſtood in a figurative Senſe, to mean, This is the Sign of my Body, or, This does repreſent it; which metaphorical way of ſpeaking, as it is common to all Languages, ſo 'tis eſpecially uſed in the Scriptural; where the (22) *ſeven Kine* are ſaid to *be* ſeven Years; (23) dead Mens Bones to *be* the Houſe of *Iſrael*; the (24) golden Head to *be Nebuchadnezzar*; (25) ten Horns to *be* ten Kings; and yet no one ever dreamt of a real Change, but only a Repreſentation, by theſe Expreſſions. Add to this, That in the very Inſtitution of the Jewiſh Paſſover, which the Lord's-Supper, in the Chriſtian Diſpenſation is inſtituted in lieu of, the ſame metaphorical Expreſſion is uſed, (26) *This is the Lord's Paſſover*, the eating this (*i. e.* the Paſchal Lamb) doth repreſent the Lord's paſſing over the firſt-born of the *Iſraelites*. To omit the great unreaſonableneſs of having Men to disbelieve their Senſes, which God has given them to examine the Ground, not only of all natural Truth by, but alſo of Religion itſelf, by appealing to them by Miracles done for the ſupport of it: Nor to inſiſt upon the monſtrous Abſurdities of this Doctrine; for Chriſt's Body to be, at the ſame time, in Heaven and Earth; to be of the dimenſions of a human Body, and of that of a Wafer; to be broken in one Place, and entire in another; upon the Altar, and in the Bodies of the Faithful; moved at the ſame time Eaſt, Weſt, North, and South, according as 'tis carried towards the ſeveral Communicants differently Sited.

(*o*) Verily and indeed taken by the Faithful.] But as we * Proteſtants do avoid the groſs Errors of the Popiſh Doctrine of Tranſubſtantiation, yet we do allow, That our Saviour's Body is *really received* by all Faithful Communicants. The Elements do not only barely repreſent our Lord's Body, with his Death and Paſſion; but whilſt we are performing this Action, our Saviour's Body, in ſome inexplicable manner, which we do not preſume to define, is exhibited to us, if we come to this Sacrament with a true Faith and pious Reſolutions; for † wicked Unbelievers (as our Church teaches) do not eat the Body of Chriſt in the Lord's Supper.

## *Of the Benefits of the Lord's-Supper.*

(*p*) The ſtrengthning and refreſhing of our Souls.] *Now our Souls are ſtrengthned and refreſhed by the Sacrament four ſeveral ways.* 1. *By pardon of our Sins:* Which beneficial Effect is not a *Phyſical* and *neceſſary* one, as thoſe of natural Agents are; but a Spiritual and Moral one: The natural effect of Bread and Wine being to nouriſh our Bodies, but the *ſupernatural* Grace of God's Holy Spirit, cooperating with theſe means, doth procure the Pardon of our Sins, which the Elements, in their own nature, could never do. Nor is the effect of this bleſſed Sacrament ſo *neceſſary*, as to exclude all operation and concurrence of our own Will, as if our Sins could be pardoned upon the bare receiving of the Elements, or that the Effects naturally followed upon the pure *opus operatum* of this Sacrament; but it always requires a previous Repentance and reſolution of Amendment, which St. *Paul* calls a Judging and Examining ourſelves: For, without this, it will do us no more good, than our ordinary eating and drinking; nay, will rather turn to our Miſchief and Deſtruction. But if we truly repent us of our Sins, this Sacrament is a Seal of the full Pardon of them: and if we take care not to break again this ſolemn Vow, we need no more fear Puniſhment for our former Sins, than if we had never committed them. For ſince our Saviour has declared, that this is his Body and Blood, the meaneſt Senſe that can be put upon the Words is this, That we receive thereby all the Benefits of his Body and Blood, that is, whatever Benefits accrued to the World by his Sufferings, are all conveyed to thoſe that are worthy Receivers of this Holy Sacrament. 2. *By renewing our Covenant in Baptiſm.* For tho' our Sins after Baptiſm ſhould be pardoned, had we totally loſt all our Title to eternal Rewards, our Condition would be deplorable. But this Sacrament renews again our Baptiſmal Covenant with God, making up again the Articles we had broken, and reſtoring us to our former Condition which we ſtood in, before we had forfeited the Rewards that we had covenanted for. And upon this Account our Saviour ſays, *This is my Blood of the new Covenant which is ſhed for many for the remiſſion of ſins*, Mat. xxvi. 28. by which is meant, That in this Sacrament we do covenant again with God, as we formerly did in Baptiſm, to perform all the Articles of the new Covenant. Which is a wonderful Benefit of the Chriſtian Diſpenſation, that we have always Means left to partake of the Benefits of this Covenant; unleſs by a total Impenitence we debar ourſelves of them, and perfectly ſhut ourſelves out from the Throne of Grace. 3. *By affording us greater meaſures of God's aſſiſting Grace.* When we are aſſured in Scripture, that God will give his Holy Spirit to thoſe that ask it, and that he will endue us with Grace ſufficient, upon our Requeſts in our ordinary Devotion, we need not doubt, but, by reaſon of this ordinary and ſolemn Devotion, we ſhall attain ſuch an Aſſiſtance of God's

(22) *The ſeven kine are ſeven years*, Gen. xli. 26.
(23) *The bones are the houſe of Iſrael*, Ez. 33. 7.
(24) *Daniel ſaid to Nebuchadnezzar, Thou art the Golden head*, Dan. vii. 24.
(25) *The ten horns are ten Kings*, Rev. xvii. 12.
(26) *It is the Lords paſſover*, Exod. xii. 11.
* *Vid. Corpus Confeſs. Tit. Cœna Dom.*
† *Art.* 29.

# A CATECHISM.

*Question.*

*Qualifications for Reception.* What is required of them who come to the Lords Supper?

*Answer.*

(p) To examine themſelves, whether they (q) repent them truly of their former ſins, (r) ſtedfaſtly purpoſing to lead a new life, (ſ) have a lively faith in Gods mercy through Chriſt, with a (t) thankful remembrance of his death; and (u) be in charity with all men.*

¶ (a) *The Curate of every Pariſh ſhall diligently upon Sundays and Holy-days, after* (b) *the*

God's Holy Spirit, as will enable us the better to perform our Duty for the future. But we have further confirmation thereof by conſidering the extraordinary Effects (which our Saviour Attributes to the ſpiritual eating and drinking his Blood; by ſaying this will occaſion Men (27) *never to hunger*, but (28) to *live for ever*; that this is given (29) *for the* Life of the World, that by this (30) *we* dwell in Chriſt and Chriſt in us. By which Expreſſions the leaſt that can be underſtood is, That our Souls are invigorated by the lively Influence of God's Holy Spirit conveyed in this Sacrament, that they are quicken'd by his Grace, that they are render'd more inclinable to walk according to God's Laws, are better enabled to conquer Luſts and Temptations, and are endowed with Strength chearfully to undergo Afflictions. 4. *By affording a ſpiritual Comfort.* It being an unſpeakable Satisfaction to a Penitent Sinner, after being ſo long eſtranged from God, to be admitted a Gueſt at his Table, and into a ſtricter Union with Chriſt, and the Holy Members of his Church; to have all the Burden of his Sins removed, which ſate ſo heavy upon his Conſcience, and to have the Pardon of them ſealed in this bleſſed Sacrament, being aſſured thereby that God will remember them no more. But this Sacrament is then more eſpecially a mighty Comfort and Satisfaction under afflictions, for when we are deprived of all outward bleſſings, when Friends deceive us and Enemies oppreſs us, here we find a ſure Anchor of Hope and a Refuge for our Trouble, ariſing not only from the wonderful example of Patience of our bleſſed Lord in his ſufferings then ſet before us, but by the operation, of God's holy Spirit then working in us, to produce our extraordinary Joy and Comfort.

## *Of the Qualifications for thoſe who are to receive the Lords-Supper.*

(p) *To Examine themſelves.*] Whenever we are to receive this bleſſed Sacrament, we ought to ſet aſide ſome ſpace of time longer or ſhorter according to our reſpective conditions, to (31) enquire into the State of our ſouls, and to know what is amiſs in our Lives, that we may beg God's pardon for it, and make reſolutions of amendment.

(q) *Repent them truly.*] When by examination of our Conſciences we have found out, wherein we have been delinquent, and diſcovered thoſe Sins which have put us out of Gods favour; we ought to be heartily ſorry for them, not only becauſe we are thereby liable to puniſhment, but becauſe we have offended ſo good and gracious a God after his abundant mercies to us, and his ſo long ſparing us after ſuch repeated provocations.

(r) *Stedfaſtly purpoſing.*] But to compleat our Repentance we muſt add a Reſolution of future Obedience, which ought not to be faint and ill-grounded, nor haſtily taken up upon ſome ſhort Religious Diſpoſition and then laid aſide as our Temper alters; but upon a deep ſenſe and well-weighed conſideration of the miſery and danger of our Condition. Nor muſt we reſolve only againſt Sin in general, but we muſt reſolve againſt every particular Sin, eſpecially thoſe which we find our ſelves moſt inclined to, redoubling our Vows and Reſolutions againſt them; and uſing all poſſible endeavours, to gain an Habit of the contrary Vertues.

(ſ) *Have a lively faith.*] We muſt give an undoubted Aſſent to all the divine Truths which are clearly revealed to us in Gods word; and to the Miracles by which they were confirmed. But more eſpecially, we muſt have a ſtedfaſt Belief that our Lord Jeſus Chriſt (32) came to die for the ſins of the world; ſo that if we forſake our ſins and (33) rely upon his Merits for the pardon of them, and for the future diligently walk after the Commands of his holy Religion, we ſhall never have them any more imputed to us, but that the Guilt of them ſhall be waſhed away by his blood in this world, and the puniſhment of them cancelled in the other.

(t) *Thankful remembrance of his Death.*] We muſt not only barely commemorate our Saviour's Sufferings and Death for our ſakes; but we muſt come to pay this acknowledgment with (34) thankfulneſs, and hearts brim-full of Reſpect and Love to him for conferring ſuch an ineſtimable benefit upon us; for having our loſt Souls redeemed by his alſufficient Merits, and the hopes of everlaſting happineſs purchaſed for us.

(u) *Be in Charity.*] Before we come to partake of this holy Sacrament, we muſt reſtore every one that have done us any wrong to our good-will and opinion, paſſing a perfect Amneſty upon their former ill-treatment of us, and being ſo far from revenging it, as never after to reſent it. And if we have injured any one elſe, we muſt make a juſt Reſtitution, and deſire them to be reconciled to us.

(a) *The Curate of every Pariſh.*] Our Church here orders that the Prieſt, who officiates divine ſervice in the publick Congregation, ſhould inſtruct Novices in the fundamental Points of Religion; but this was in former times a diſtinct Office. Therefore I ſhall ſay ſomething, firſt of the Perſon catechiſing, or the Catechiſt, ſecondly of the Perſons Catechiſed, or the Catechumens.

### *Of the CATECHIST.*

That there were ſome ſelect Perſons who particularly appli'd themſelves to this Office, even from the earlieſt Times of Chriſtianity, is manifeſt from the Scriptural Books: For the Apoſtles themſelves, and other Converters to Chriſtianity, were Catechiſts, as appears by their inſtructing the Perſons whom they deſigned to convert, or had in ſome meaſure converted, in the principal Points of the Chriſtian Religion. Hence St. *Paul* calls himſelf, διδάσκαλον ἐθνῶν, *a Teacher of the Gentiles*, 1 Tim. ii. 7. It was ſuch Catechetical Inſtruction which they *received gladly who were baptized*, Acts ii. 41. and in which *Theophilus*, κατηχήθη, had been Catechiſed, *Luk.* i. 4. And 'tis, in all probability, this Inſtruction which the Apoſtles refers to, *Heb.* vi. 2. when he calls it βαπτισμῶν διδαχὴν, *the doctrine of Baptiſms*. This Office, in the primitive Times, was not diſtinguiſhed from that of the Evangeliſt; the Converſion and the Inſtruction of the Proſelite, for the moſt part, going on together. But, in the following Times, the Office of the Catechiſt was entirely diſtinct; for oftentimes the Perſon ſet aſide for that Office was a Lay-Perſon, or one of a lower Order among the Clergy. St. *Cyprian* ſpeaks of his making a Catechiſt of one who was only a Reader in his Church; *Optatum inter Lectores doctorem audientium conſtituimus. We have made* Optatus, *who is one of the Readers, a Catechiſt or Teacher of the Catechumens*, Cyp. Ep. 24. The like is affirmed by the Author of the Apoſtolical Conſtitutions, Ὁ διδάσκων, εἰ καὶ λαϊκὸς ἦ, ἔμπειρος δὲ τοῦ λόγου καὶ τὸν τρόπον σεμνὸς, διδασκέτω. *A Catechiſt, tho' he be a Lay-man, yet if he be skilful in the Points of Chriſtianity, and be prudent in his Converſation, let him continue in that Profeſſion*, Conſt. Ap. Lib. 8. cap. 32. St. *Auſtin* writes of a Deacon who exerciſed this Office at *Carthage*, in his Time,

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* *It muſt be noted, that all this latter part of the Catechiſm, concerning the Sacraments, was added by K.* James, *after the Conference at* Hampton-Court; *it being wanting in former Common-Prayer-Books.*

(27) *Joh.* VI. 35.
(28) *Joh.* VI. 50, 54.
(29) *Joh.* VI. 51.
(30) *Joh.* VI. 56.

(31) *Let a man examine himſelf, and ſo let him eat of that bread,* 1 Cor. xi. 20. *If we would judge our ſelves, we ſhould not be judged,* 1 Cor. xi. 31.

(32) *This is a faithful ſaying and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave Sinners,* 1 Tim. I. 15.

(33) *Neither is there ſalvation in any other, for there is none other name under heaven given among men, whereby we muſt be ſaved,* Act. iv. 12.

(34) *For as often as ye eat this Bread and drink this Cup, ye do ſhew forth the Lord's death till he come,* 1 Cor. xi. 26. *This do in remembrance of me.*

# A CATECHISM.

*(b) the second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And*

Time, *Petis à me, Frater, &c. You desire of me that I should give you an account of the Method of Catechising, which might be of use to you: For you say, that at* Carthage, *where you are Deacon, that there are several brought to you to be instructed in the Principles of Christianity,* Aug. de Catech. rudibus. But the Catechist's Office at *Alexandria* happens to be more taken norice of in Antiquity than any other, there being a succession of Catechists from St. *Mark*'s Time, who himself was the first who exercised that Office there; and indeed all this Succession were Men of very great Abilities and Learning; for *Eusebius* writes, *Eccl. Hist. Lib.* V. *cap.* 10. that when the famous *Pantænus* was Catechist, which was *A. D.* 181. the School had flourished there long before. *Pantænus* was succeeded by *Clement* of *Alexandria*, and his Learned Book now extant, under the Title of his *Pædagogus*, was a course of Catechetical Lectures read in that School. After *Clement*, the Learned *Origen* succeeded in the Catechist's Place of that City. 'Tis uncertain, whether any of these Persons were in Holy Orders, during the whole Time of their executing this Office; but 'tis certain some of them were not, for *Origen* entered upon his Office of Catechist in the eighteenth Year of his Age, before he was capable of entering into Holy Orders.

Nay, further, the Office of Catechising was sometimes committed to Women. These were generally of the number of the Deaconesses, as long as that Female Order in the Church was kept up. This is testified by the Writer of the Apostolical Constitutions: Ἐὰν δ' ὁπότε ἐν ποιν οἰκίαις ἄνδρα διάκονον γυναιξὶν ἁγνὰς πέμπειν διὰ τοὺς ἀπίστους, ἀποστελεῖς ἐν γυναῖκα διάκονον. *It happens in some Houses sometimes, that you cannot send a Deacon to Women, without giving Scandal to Unbelievers, and therefore, in such case, you shall send a Deaconess,* Const. Ap. Lib. III. cap. 15. That such Women were sent to instruct other Women, who were, but as yet, imperfect Converts in the second Century, and, perhaps, in the Apostolical Times, is plain, from a Passage in *Clement* of *Alexandria*; *Strom. Lib.* III. where he explains the συνδιακόνους καὶ ἀγαπητὰς γυναῖκας, as he calls them, that is, those which St. *Paul* speaks of, 1 *Cor.* ix. 5. (*viz.* the *Sister, or a Wife*) to be such Persons, Δι' ὧν εἰς τὸν γυναικωνίτιν ἀδιαβλήτως παρεισδύετο ἡ τοῦ κυρίου διδασκαλία. *By whom the Doctrine of Christ may be conveyed into the Womens Apartments, without censure.* These Women-Catechists are called, by the Fourth Council of *Carthage*, Sanctimoniales: *Sanctimoniales, quæ ad ministerium baptizandarum mulierum eliguntur, instructæ sint ad officium, ut possint apto & sancto sermone docere imperitas & rusticas mulieres, tempore quo baptizandæ sunt, qualiter Baptizatui interrogatæ respondeant. The Sanctimonials who are chosen to attend upon the Women to be baptized, let them be so instructed in their Office, that they may be able to instruct the ignorant Country-Women in wholsome and sound Doctrine; so that when they come to be baptized they may return proper Answers to the Questions which are proposed to them by the Baptizer.* The Matter of the Catechists Discourses was, for the most part, an Exposition upon the Creed and the Lord's-Prayer; both which the Catechised Persons must learn by Heart, before Baptism, if they were Adults. This, as to the Creed, the Council of *Laodicea* obliges, Δεῖ τοὺς φωτιζομένους τὴν πίστιν ἐκμανθάνειν. *They that are to be baptized must learn their Creed,* Conc. Laod. Can. 46. To the like purpose, the Second Council of *Bracara*: *Baptizandi discant Symbolum Apostolicum, quod in Baptismo illis erat recitandum. Those who are to be baptized must learn the Apostles Creed, which is to be repeated by them in their Baptism.* St. *Austin* speaks the same of the Catechumens of his Time, *Ideo prius Symbolum didicistis, ubi est regula fidei vestræ brevis & grandis; brevis numero verborum, grandis pondere sententiarum. Therefore you in the first place learn your Creed, which is the short and the great Rule of your Faith: short indeed as to the number of the words, but great as to the weight of the Matter therein contained,* Aug. Ser 135. de Temp. The like St. *Austin*, in the forementioned Place, says of the Lord's-Prayer; *Oratio autem Dominica, quam hodiè accepistis tenendam, & ad octo dies reddendam. The Lord's-Prayer, which to day you have heard, is to be got by heart, and to be repeated by you for eight days together,* Aug. ib. And in his Forty second Homily he commands the Competentes, or Persons who were shortly to be baptized, to get the Lord's-Prayer without Book, that they might be able to repeat it the two following *Saturdays* after their Baptism. And both these are enjoined by an ancient Canon of our own Church, in the Saxon-Times, *viz.* that of Cloveshoe, *Ut Dominicam orationem & Symbolum Presbyteri discant. That the Priests should learn and teach the Lord's-Prayer, and the Apostles Creed,* Syn. Clov. Can. 10. These two afforded Subject Matter for the Expositions and Discourses of the ancient Catechists: nor were they tied down just to a literal Exposition of them; but they took occasion from some Hints therein, to discourse more largely of other Theological Points: As may be seen in the *Pædagogus* of St. *Clement* of *Alexandria*, and the Catechetical Readings of St. *Cyril*, who exercised the Office of a Catechist at *Hierusalem*. And that this was the usual Practice in the Third or Fourth Century, is plain from that Passage in the Writer of the Apostolical Constitutions; Ὁ μέλλων κατηχεῖσθαι τὸν λόγον τῆς εὐσεβείας, &c. *He that is to be catechised in the Principles of the Christian Religion, let him be before Baptism, instructed in the Knowledge of the unbegotten, in the knowledge of his only begotten Son, and the fulness of the Holy Ghost. Let him learn the various Order of the Creation, the Series of God's Providence, and his various Dispensations. Lee him be instructed why the World was made, and why Man was made a Citizen of the World. Let him know what kind of Nature he is made of: How God has punished the Wicked with Water and Fire; and, How he has glorified his Saints in every Generation.* Καὶ μετὰ τὴν εὐχαριστίαν, &c. *And after the Thanksgiving-Prayer, [or the Eucharist] let him teach the Catechumen those things which concern the Incarnation of the Lord, of his Passion, of his Resurrection from the Dead, and his Ascension.*

### *Of the* CATECHUMENS, *or Persons Catechised.*

In the early Times of Christianity, whilst our Holy Religion was growing upon the Heathen Superstition, the Baptisms were chiefly of Adults, who became Proselites to the Faith of Jesus Christ; and were therefore willing, as soon as might be, to partake of that Sacred Rite, which initiated them Members of his Church. Now this would not be allowed to any Person, till he were sufficiently instructed in the Principles of that Religion which he was to profess. Therefore there was a considerable time enjoined before Baptism, for these Persons to gain such a competent Knowledge of the chief Points of Christianity, as was requisite to render them meet Partakers of that Sacrament. Now these, whilst they were in this learning Capacity, were called Catechumens. Of which there were two Ranks; the one were called, ἀκροώμενοι, by the Greeks, and *Audientes* by the Latins, *i. e. Hearers*; in which Order they continued, as long as they were learning the Principles of their Religion. The second were called by the Greeks, συναιτοῦντες, by the Latins, *Competentes, i. e.* Candidates or Competitors for Baptism; and did consist of such as having made a sufficient Progress in Christian Knowledge, were judged ripe for Baptism, and were appointed to be baptized the next publick Administration of that Sacrament.

Of the Order of the *Audientes*, or *Hearers*, mention is made in the Fourteenth Canon of the Council of *Nice*, and ordered, *That such of them that fell in a Lapse, τριῶν ἐτῶν αὐτοὺς ἀκροωμένους μόνον, should be only Hearers for three Years.* The same Rank of *Catechumens* is mentioned by *Tertullian*, Lib. de pœn. cap. 6. *Nemo ergo Sibi aduletur, quia inter Auditorum Tyrocinia deputatur. Let no one flatter himself because he is doing his Exercise among the Hearers.* They are likewise spoken of by St. *Cyprian*, when he says, *Audientibus etiam, siqui fuerint periculo preventi, & in exitu constituti, vigilantia vestra non desit. Let not your Vigilance be wanting, even to the Hearers, if they be in any danger, or nigh their End.* Cyp. Ep. XIII. These Persons were to hear the Scriptures read in the Publick Congregation standing, according to *Zonaras* his Explication of the Fourth Canon of *Ancyra*: Τούτους δὲ ἐνιαυτὸν ἀκροᾶσθαι καλύνει, ἐν τῷ νάρθηκι ἑστῶτας καὶ ἀκούοντας τῶν γραφῶν. *This Canon commands them to be Hearers for a Year, standing in the Narthex, or outward Isle of the Church, and Hearing the Scriptures.*

The second Rank of Catechumens, were those who were ready for Baptism, called the συναιτοῦντες, or *Competentes*. St. *Ambrose* mentions those in these Words; *Symbolum aliquibus Competentibus, in Baptisteriis tradebam Basilicæ. I gave a Copy of the Creed to some of the Competentes, in the Baptisteries of the Church,* Ambr. Ep. 33. And St. *Austin*, *Cum fontis illius Sacramenta peteremus, atque ab hoc Competentes etiam vocaremur. Whilst we ourselves,* Peteremus, *did earnestly sue for the Sacrament of this Font, and for that reason were called* Competentes, *Aug. Lib. de Fid. & Op. cap. 6.*

Now it must be further observed, That neither of these two Orders of Catechumens had liberty granted them to stay in the Church whilst the Communion-Service was performing. To this Usage St. *Chrysostom* refers, in his Seventeenth Homily upon the *Hebrews*; Ὁ διάκονος ὑψηλοῦ ἑστὼς μεγάλῃ τῇ φωνῇ καὶ φοβερᾷ κελεύει, καθάπερ τὶς κήρυξ τὴν χεῖρα ἄνω εἰς τὸ ὕψος, τοὺς μὲν καλεῖ, τοὺς δὲ ἀπείργει, τοὺς μὲν ἐκβάλλει, τοὺς δὲ εἰσάγει. *The Deacon standing up on a place higher than ordinary, with a great Voice, and a terrible cry, lifting up his Hand on high, calls some, drives others back, some he gives admittance to, and others he keeps out.* Nay, the very Forms which the Deacons used are still preserved in the ancient Greek Liturgies; Μὴτις τῶν κατηχουμένων. *Let none of the Catechumens come in.* Ὅσοι πιστοὶ ἔτι ἐν εἰρήνῃ τοῦ κυρίου δηθῶμεν. *Let as many of us as are faithful, and in the peace of the Lord join in Prayer.*

(b) *After the second Lesson.*] This Rubrick was altered upon the Review of the Common-Prayer 1662, it being in the former Rubrick

# A CATECHISM.

¶ *And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants and prentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ * *So ſoon as Children are come to a competent age, and can ſay in their Mother-tongue the Creed, the Lords Prayer, and the ten Commandments; and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather, or a Godmother, as a witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring or ſend in writing, with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And, if the Biſhop approve of them, he ſhall confirm them in manner following.*

THE

Rubrick *half an hour after Evenſong*, &c. The Reaſon of the Alteration, I preſume, was, That Catechiſm being performed in the midſt of Divine Service, the Elder Perſons, as well as the Younger, might receive Benefit by the Miniſters Expoſitions, and that the Preſence of Maſters and Parents, might be an Encouragement to their Servants and Children, to a diligent Performance of their Duty therein. But the worthy Perſons who made this Alteration, have been miſerably diſappointed in their good Intentions; for this very thing has drove Catechiſm almoſt out of the Church: For now if Miniſters Catechiſe in Prayer-time, they will drive away their Congregations, in moſt places. So that there being no other Time appointed by the Rubrick, the exerciſe thereof is moſt ſhamefully neglected; and the Nation feels the diſmal Effects thereof, by the looſe Principles of ſome Perſons, and the Ignorance of others. Happy would it be were the Rubrick altered to what it was before, and the Cuſtom which obtained before the Wars revived; which was, That the Children were Catechiſed on *Saturday* in the Afternoon (when there was always publick Prayers) and the Servants and Apprentices after Evening Prayer on *Sundays*. For if there were a ſeparate Time allotted for Catechiſm, as formerly, the Elder People would not be tired as they pretend to be, with this Exerciſe; and younger People being only among themſelves, and the Miniſter, would not be under that great Concern, as we frequently obſerve them to be in the midſt of a full Congregation.

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*VARIOUS READINGS.*

* *So ſoon as the children can ſay in their mother-tongue the Articles of the Faith, the Lords Prayer, and the ten Commandments, and alſo can anſwer to ſuch queſtions of this ſhort Catechiſm, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion oppoſe them in; then ſhall they be brought to the Biſhop by one that ſhall be his Godfather or Godmother, that every child may have a witneſs of his confirmation. And the Biſhop ſhall confirm them on this wiſe.* O. C. P.

*The*

# The (a) Order of CONFIRMATION, or Laying on of hands upon thoſe that are baptized, and come to (b) years of diſcretion.

*Note*, That our Church has much improved the Adminiſtration of this Sacred Rite, over what it was before the Reformation; for the Papiſts had mixed ſeveral Uſages, which were unwarranted both by Scripture and Antiquity; and thoſe which were ancient they had ſo ſuperſtitiouſly abuſed, that it was fitter they ſhould be laid aſide. For firſt of all, they had made this a Sacrament in the ſtricteſt ſenſe of the Word, tho' they cannot ſay it was ordained by Chriſt himſelf: or if they do, they cannot vouch any Scripture for it, and are forced to fly to their Tradition for the ſupport of it. *Secondly*, They account Chriſm or Unction, with a particular ſort of Oil, a neceſſary part of this Rite, which, tho' it were anciently uſed, yet there is no *conſtat* that it was uſed in the Apoſtolical Times; and ſince they have abuſed it by their Superſtitions, it has been deſervedly exploded by our Church. *Thirdly*, In the uſe of this Chriſm they have mixed many Superſtitious Ceremonies, which the Ancients, when they made uſe of the ſame, knew nothing of: As the Biſhop's breathing into the Vial of Chriſm, which is to be conſecrated; and after the Conſecration, his ſaluting the Oil in theſe Words, *Ave ſanctum Chriſma, Hail ſacred Chriſm:* That the Biſhop muſt give the Confirmed Perſon a gentle Stroke: That he muſt bind a Cloth over his Forehead, which he muſt wear ſeven Days afterwards; all which time he muſt not waſh his Face: That the Party muſt be confirmed Faſting. *Fourthly*, They oblige the confirmed Party to have Godfathers, which being a ſpiritual Kindred, they muſt not marry with, without Diſpenſation. Theſe particulars were, with great Wiſdom, laid aſide by our Reformers. And as to the laſt of theſe the Church of *Rome* itſelf was weary of it, as appears by that Canon of the Council of *Mentz: Non raro ex impedimentis cognationum ſpiritualium, difficultates & pericula ſolent evenire: ad quæ cohibenda decernimus, ne cuiquam, ſive ex ſacro fonte levando, ſive ad ſacram confirmationem tenendo, plures quam unum Patrinum, liceat adhibere*, Conc. Prov. Mentz. cap. 19. Nay, they had turned the very uſe of Godfathers and Godmothers, not only in Confirmation, but even in Baptiſm itſelf, into great Superſtition; and to Ends very different from their firſt Inſtitution, which we retain, as appears by the Old Form of Exhortation to the Godfathers and Godmothers uſed here in *England: Godfathers and Godmothers of this Child, we charge you, that you charge the Father and Mother to keep it from Fire and Water, and other Perils, to the Age of ſeven Years; and that you teach, or ſee it to be taught the* Pater noſter, Ave Maria, *and* Credo, *according to the Law of Holy Church; and with convenient ſpeed to be Confirmed, of my Lord of the Dioceſs, or his Deputy; and that the Mother bring again the Chriſom at his Purification. And waſh your Hands e're you depart the Church.*

(a) *The order of Confirmation.*] This ancient Rite of the Chriſtian Church ſeems to have taken its Original, from a like Uſage among the Jews. For, as *Buxtorf* informs us, *Lyn. Jud. cap.* 3. Children at the Age of thirteen years are publickly preſented before the Congregation, and make a ſolemn promiſe that they will faithfully obſerve the Law of *Moſes*. And then follows thereupon the Prayers of the Congregation, for a bleſſing upon them, that they may be enabled to make good that ſolemn Promiſe. But for the uſe of this Ceremony in the Chriſtian Church, we have no leſs Authority, than that of the Apoſtles themſelves. For, when the Apoſtles at Jeruſalem had received Advice, that the Samaritans had embraced the Goſpel, *they ſent unto them* Peter *and* John, two of the Principal Apoſtles, *to pray for them, that they might receive the holy Ghoſt*, Act. viii. 14. Which, upon laying hands on them, *they received*, v. 17. If it be ſaid, as it is by ſome, that theſe gifts of the Holy Ghoſt were the extraordinary ones, which were common in thoſe Times: I would deſire ſuch perſons to give an account, how it is any ways probable, that ſuch miraculous gifts ſhould be offered to a whole Nation. For St. *Paul* asks a queſtion, as concerning a very abſurd and impoſſible thing, *Do all ſpeak with tongues?* 1 Cor. xii. 30. Was, I pray, it worth while for the whole Apoſtolical College at Jeruſalem, to ſend two ſuch honourable perſons of their ſacred Body, to confer the extraordinary Gifts of the Holy Ghoſt, which were no neceſſary parts of Religion, nor which tended to promote holineſs of Life, which was the principal Aim of Chriſtianity, upon a whole Nation, good and bad? For it could hardly be ſuppoſed, that all of them would make the beſt uſe of this miraculous power; but ſome of them would certainly be for exerciſing it for mere oſtentation ſake. However it is certain that the Gift of the Holy Ghoſt went along with the laying-on of hands, which was ſubſequent upon Baptiſm; as we find, in the Inſtance of thoſe baptized by St. *Paul*, *Act.* xix. 2. And 'tis plain, that the Apoſtle, *Heb.* vi. 2. mentions *Baptiſm and laying on of hands together*, as initiatory Rites, by which new Members were entered into the Chriſtian ſociety. Neither is this holy Rite eſtabliſhed only by the uſage of the Apoſtles, but by the conſtant practice of the Church throughout all Ages. It would be almoſt infinite to produce all the Authorities, which might be alledged to this purpoſe. I ſhall content myſelf with bringing together ſome few. The Council of *Eliberis*, held *A. D.* 305. Speaking of the Baptiſm of a Clinick ſays, *Si ſupervixerit ad Epiſcopum eum perducat, ut per manûs Impoſitionem proficere poſſit. That in caſe of neceſſity he may be baptized by any one who has perfect Baptiſm himſelf, but yet, if he happen to outlive his Diſtemper, he be brought to the Biſhop for Impoſition of Hands to be perfected*, Con. Elib. Can. 38. The firſt Council of *Arles* treating of *Arian* Baptiſm, has theſe words; *Et ſi perviderint in Patre & Filio & Spiritu Sancto eos baptizatos, manus iis tantum imponatur, ut accipiant Spiritum Sanctum. If they ſhall find that the Perſons baptized by them, have been baptized in the Name of the Father, Son, and Holy Ghoſt, let only Hands be laid upon them, that they may receive the Holy Ghoſt*, Conc. Arl. I. Can. 8. The ſecond Council of *Arles*, held *A. D.* 390, ſpeaking of ſome others who were baptized by Hereticks, ſays, *Dum interrogati fidem noſtram ex toto corde confeſſi fuerint, cum Chriſmate & manûs* impoſitione *in Eccleſiam recipi ſufficit. If upon Examination, they ſhall make a ſincere confeſſion of the Catholick Faith, it ſuffices that they be received into the Church by Chriſm*, and Impoſition of Hands. II. Conc. Arl. Can. 17. *Tertullian*, ſpeaking of baptized Perſons, ſays, That after Baptiſm *Dehinc manus imponitur, per benedictionem advocans, & invitans Spiritum Sanctum. Afterwards Hands are laid upon them, by benediction, deſiring and inviting the Holy Ghoſt*, Tertul. de Bapt. cap 8. And, in his Book of the Reſurrection of the Fleſh he has theſe words, *Caro manûs impoſitione adumbratur, ut & animâ & ſpiritu illuminetur. The Fleſh is overſhadowed by the Impoſition of Hands, that it may be enlightened by the Mind and Spirit.* St. *Cyprian* likewiſe affords us his Teſtimony, as to the uſe of this ſacred Rite in his Time; *Illi qui in Samariâ crediderunt*, &c. *They who believed in* Samaria, *becauſe they believed with a true Faith, and were baptized into the Church, which was but one, and therefore had been partakers of a lawful and Eccleſiaſtical Baptiſm, ought not to be baptized again, but only that which was wanting was ſupplied by* Peter *and* John; *ſo that Prayer being ſaid over them, and hands laid upon them, that the Holy Ghoſt might be invoked and poured upon them: which is ſtill the Cuſtom with us, that they who are baptized into the Church, ſhould be* ſolemnly dedicated by the Biſhops of the Church, and may receive the Holy Ghoſt by the Impoſition of Hands, *Cypr. ad Jub. Ep.* 73. St. *Jerom* is a further Evidence of the uſe thereof in his Time, in his Dialogue between the Orthodox and the Luciferian; where the Luciferian ſpeaks thus: *An neſcis Eccleſiarum hunc morem eſſe*, &c. *Do not you know this to be the Cuſtom of the Churches, that after Baptiſm Hands are impoſed on the baptized Perſons, and that the Holy Spirit is invoked upon them? You ask where this is written? in the Acts of the Apoſtles? nay, tho' there were no Authority for this in Scripture, the conſent of the whole World, as to this matter, would be a ſufficient Precept thereof.* To which the Orthodox makes anſwer, *Non quidem abnuo, hanc eſſe Eccleſiarum conſuetudinem*, &c. *I do not deny this to be the Cuſtom of the Churches, that, as for them who are baptized afar off, in the leſſer Towns, by Presbyters and Deacons, the Biſhop travels out to them, to lay his hands upon them, and to invoke the Holy Spirit.* To the like purpoſe St. *Auſtin*, *Spiritus autem Sanctus, quod in ſolâ Catholicâ Eccleſiâ per manûs impoſitionem dari dicitur. The Holy Ghoſt, which is only in the Catholick Church given by impoſition of Hands*, Aug. de Bapt. cont. Don. Lib. III. This is a Matter ſo plain, that the Adverſaries of this ſacred Rite are forced to aſſert, either that this Ceremony was not uſed before *Tertullian*'s Time, or that it was only a ſmall Ceremony uſed in Baptiſm, and not any Rite diſtinct from it. But both theſe are Miſtakes: For *Irenæus*, who lived before *Tertullian*, makes mention of the Rite of Confirmation. He in relating the Myſteries of the *Valentinians*, which they had borrowed from the Orthodox, mentions the ἀπολύτρωσις εἰς πλέωσιν, *a Redemption to Perfection*; as alſo ἐγχρίσμα, λελύτρωμαι, &c. which are the Expreſſions that the ancient Church uſes, with relation to this Rite of Confirmation, and preſently after he adds, ἔπειτα μυείξουσι τὸ τελεσούμενον τῷ ὀπῷ βαλσάμῳ. *Afterwards they anoint the* Confirmed Perſon *with Balſam.* And again, ἔνιοι δὲ αὐτῶν —— μίξαντες ἔλαιον καὶ ὕδωρ ὅπι τὸ αὐτὸ ὑποβάλλουσιν τῇ κεφαλῇ τῶν χριομένων. *Some of them mixing Oil and Water together, pour it upon the Head of thoſe who* are Confirmed, *Iren. cont. Hær. Lib.* 4. *cap.* 10. And *Theophilus Antiochenus*, who was an earlier Writer than *Irenæus*, takes notice of the Chriſm uſed in the Adminiſtration of this Rite: Τὸς δ' ἀνθρώπου ἐσερχομένου εἰς πύξ ἢ βίον ἢ ἀθλῶν ὁ χρίεται τῷ ἐλαίῳ. *What Man entering into the conflict of this Life, is not anointed with Oil?* Theoph. Lib. ad Autol. And that Confirmation was not eſteemed a Concomitant Ceremony of Baptiſm, may be evinced by this Paſſage of St. *Cyprian: Eo quod parum ſit eis manum imponere ad accipiendum Spiritum Sanctum, niſi accipiant & Eccleſiæ Baptiſmum. Tunc enim demùm plenè ſanctificari, & eſſe Filii Dei poſſunt, ſi Sacramento utroque naſcuntur. For it is not enough for them to receive the Holy Ghoſt by Impoſition of Hands, but they muſt likewiſe receive the Baptiſm of the Church. For then they are truly ſanctified, and become the Sons of God, when they are born of both theſe Sacraments.* You may ſee here, that tho' St. *Cyprian* be maintaining his particular Opinion of the Rebaptization of Hereticks, and oppoſing the ordinary uſage of admitting them only by Confirmation; yet he declares that Confirmation is ſo far from being eſteem'd a Ceremony of Baptiſm, that he makes that and Baptiſm to be two *Sacraments*, in the Language of thoſe Times.

(b) *Years of Diſcretion.*] Before the Reformation here in *England* Parents might have their Children confirmed at ſeven Years old; for *Lynwood*, in his Gloſs upon thoſe Words of the Council of *Oxford*, *Ad Confirmationem nullus puer teneatur*, ſays, that this is to be underſtood of one that was *major ſeptennio & minor* 14 *annis*: Above ſeven and leſs than fourteen Years old. Our Church has not ſettled any particular Time, but only limits it to Years of Diſcretion, which, in ſeveral Perſons, are ſooner or later.

# CONFIRMATION.

¶* *Upon the day appointed all that are to be then confirmed, being placed, and* (c) *ſtanding in Order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.*

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lords Prayer, and the ten Commandments; and can alſo anſwer to ſuch other queſtions, as in the ſhort Catechiſm are contained: Which Order is (*d*) very convenient to be obſerved, to the end, that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth and conſent openly before the Church ratifie and confirm the ſame; and alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſſion have aſſented unto.

¶ *Then*

## *VARIOUS READINGS.*

† *The Catechiſm and the Order of Confirmation being joined together, in the Old Common-Prayer-Books, the following Rubricks ſerved for both, and were ſet before the beginning of the Catechiſm.*

¶ The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their Faith according to the Catechiſm following.

*To the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, (according to Saint Paul's doctrine, who teacheth all things ſhould be done in the Church, to the edification of the ſame) it is thought good that none hereafter ſhall be confirmed, but ſuch as can ſay in their mother-tongue the Articles of the faith, the Lords prayer, and the ten Commandments, and can alſo anſwer to ſuch queſtions of this ſhort Catechiſm, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe him in. And this order is moſt convenient to be obſerved for divers conſiderations.*

*Firſt, becauſe that when children come to the years of diſcretion, and have learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may then themſelves with their own mouth, and with their own conſent, openly before the Church, ratifie and confirm the ſame, and alſo promiſe that by the grace of God, they will evermore endeavour themſelves faithfully to obſerve and keep ſuch things, as they by their own mouth and confeſſion have aſſented unto.*

*Secondly, foraſmuch as Confirmation is miniſtred unto them that be baptized, that by impoſition of hands and prayer they may receive ſtrength and defence againſt all temptations to ſin, and the aſſaults of the world and the devil, it is moſt meet to be miniſtred when children come to that age, that partly by the frailty of their own fleſh, partly by the aſſaults of the world and the devil, they begin to be in danger to fall into ſundry kinds of ſin.*

*Thirdly, for that it is agreeable with the uſage of the Church in times paſt, whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſt's religion, ſhould openly profeſs their own faith and promiſe to be obedient unto the will of God.*

*And that no man ſhall think that any detriment ſhall come to the children by deferring of their Confirmation, he ſhall know for truth, that it is certain by Gods word, that children being baptized, have all things neceſſary for their ſalvation, and be undoubtedly ſaved.* O. C. P.

—— *That Children being baptized, if they depart out of this Life in their Infancy, have all things neceſſary for their Salvation, and are undoubtedly ſaved.* 1 B. Edw. VI.

* *Added in the laſt Review.*

## *NOTES.*

(c) *Standing in order before the Biſhop.*] Before the Reformation all Confirmed Perſons were obliged to have a Godfather, *Decret. de Conſ. diſt.* 4. *Linw. Prov. Lib.* I. *cap.* 6. But as there was not the like Reaſon for this, and it gave the Parents an unneceſſary Trouble in procuring them, our wiſe Reformers have laid that uſage aſide; and ordered only, that being preſented by the Miniſter of the Pariſh, either himſelf *bringing them, or ſending in Writing under his Hand ſubſcribed thereunto,* Rubr. after the Catech. they ſhall *ſtand in order before the Biſhop.*

(d) *Very convenient to be obſerved.*] Methinks no one that has a Concern for the improvement of Chriſtian Piety, ſhould be againſt the continuance of an ancient and Apoſtolical Rite, which carries with it ſo many Advantages, both to the whole Chriſtian Community, and to every Chriſtian in particular. For what can be more wiſely ſettled, than that every Chriſtian, when he comes to Years of Diſcretion, ſhould make a publick profeſſion of his Religion, which his Sureties promiſed he ſhould take upon him; and not let the Vow, which they made in his Name, perpetually reſt upon them? What can be a more uſeful Inſtitution, than that the Novices in the Chriſtian Religion, when they are ſufficiently Inſtructed and Exerciſed in the Art of their Chriſtian Warfare, ſhould at length try their own Skill, in fighting againſt the World, the Fleſh, and the Devil? By this excellent Order we learn the freedom of the Chriſtian Service, and that the Church would not have us obliged by any Oath, but what we give our own full conſent to; leaving us at liberty, either to ratify what our Sureties have promiſed for us, or to diſanul it; and whether, after we come to Age, we had rather live the Lives of Chriſtians or Pagans. By this Rite we not only acknowledge we have been baptized into the Chriſtian Faith, but bind our Baptiſmal Oath ſtronger upon us, by promiſing in our own Names, before a Reverend Perſon, that we will obſerve all the Commands of our bleſſed Lord, as our Sureties engaged we ſhould. Add to this, That it has been the conſtant Belief of the Chriſtian Church, in all Ages, that God's Holy Spirit is in a peculiar manner beſtowed upon us, in the partaking of this Holy Rite; not as heretofore for the ſake of working Miracles, but for the ſupplying us with Grace and Spiritual Aſſiſtance. In a word, whatever may be defective in Infant-Baptiſm, is made good by Confirmation: And either Baptiſm muſt be deferred till baptized Perſons can anſwer for themſelves in the Adminiſtration of that Sacrament, or this, or ſome other ſolemn Cuſtom, muſt be made uſe of, bywhich the Promiſes made in their Names, whether by their Parents or Suſceptors, may be ratified by thoſe Perſons who are baptized in their Infancy. The Reaſon of this carries ſo much Force and Conviction with it, that notwithſtanding our Confirmation is ſo much cried out againſt by ſome at home, ſeveral of the moſt eminent Foreign Divines, who otherwiſe had not the greateſt favour for the Rites of our Church, have given their Teſtimony in approbation of this: For thus Mr. *Calvin* ſpeaks; *Ita Puer, fide ſuâ approbatâ, cum ſolenni Benedictione dimittebatur. Hujus moris ſæpè mentionem faciunt Veteres. Talem enim manuum impoſitionem, quæ ſimpliciter loco benedictionis fiat, laudo, & reſtitutam hodie in publicum uſum velim. Hæc diſciplina ſi hodie valeret, profectò Parentum quorundam ignavia acueretur.* So *the young Perſon, his Faith which he gave account of being approved,* was diſmiſſed with a ſolemn Bleſſing. *Such an Impoſition of Hands, which may be only in the place of a ſimple Bleſſing,* I do approve of, and wiſh it were, at this Day, reſtored in the Church. *For if this Diſcipline were in force, it would quicken the Negligence of ſome Parents,* Calv. Inſt. Lib. IV. cap. 19. And again, in another place, *Pueri, tranſactâ infantiâ, poſtquam inſtituti erant in fide, ſe quoque ad Catecheſin offerebant, quæ illu Baptiſmo erat poſterior; ſed aliud ſymbolum adhibebatur, nempe manuum impoſitio. Young Perſons,* (i.e. the Children of Believing Parents) *when their Infancy was paſt, and they had been inſtructed in their Faith, they offered themſelves to be Catechiſed, which they had after Baptiſm, another Rite was adhibited,* viz. *Impoſition of Hands,* Com. in Heb. cap. 6. v. 2. This Rite is likewiſe acknowledged by the famous Mr. *Beza,* to be of Apoſtolical Inſtitution: For in his Comment upon the fixth of the *Hebrews,* he writes thus; *Apoſtolus quinque capita Catechiſmi numerat, nempe*

*Pro-*

# CONFIRMATION.

¶ *Then ſhall the Biſhop ſay,*

‡ DO ye here in the preſence of God and of this congregation renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging your ſelves bound to believe and to do all thoſe things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer.*

I do.

† *The Biſhop.*

OUr help is in the Name of the Lord;

*Anſwer.*

Who hath made heaven and earth.

*Biſhop.*

Bleſſed be the Name of the Lord,

*Anſwer.*

Henceforth world without end.

*Biſhop.*

Lord, hear our prayers.

*Anſwer.*

And let our cry come unto thee.

*Biſhop.*

Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, ∴ now and for ever. *Amen.*

¶† *Then all of them in order,* (e) *kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,*

* Defend

*Profeſſionem: Emendationem vitæ: fidei ſummam de Deo: Doctrinæ explicationem Compendiariam, quæ in Baptiſmis & Impoſitione manuum tradi rudibus præſertim ſolebat.* *The Apoſtle here reckons up five Branches of Catechiſm; Profeſſion of Faith, Emendation of Life, a ſhort account of the Divine Nature, a Compendiary Explication of Doctrine, which was delivered to the Catechumens in Baptiſm and Impoſition of Hands.*

(e) *Kneeling before the Biſhop.*] That the Biſhop was the ſole Adminiſtrator of the Rite of Confirmation, is plain from the Records of Antiquity. This is plainly affirmed by St. *Cyprian*, when he ſays, *Quod nunc apud nos geritur, & qui in Eccleſia baptizantur, Præpoſitis Eccleſiæ offerantur, & per noſtram Orationem & manûs Impoſitionem, Spiritum Sanctum conſequantur.* *Which is a Cuſtom that obtains among us, that they who are baptized into the Church, ſhould, by our Prayer and Impoſition of Hand, receive the Holy Ghoſt*, Cypr. Ep. 73. St. *Ambroſe* affirms, *Ad confirmationem unitatis in Eccleſiâ Chriſti, à Pontificibus fieri ſolet.* *Becauſe there ſhould be an uniformity in adminiſtring the Rite of Confirmation, it is the Uſage of the Church that it ſhould be performed by Biſhops*, Ambr. in Ep. ad Heb. The *Pſeudo-Dionyſius* ſays, Χρεία τῆς Ἀρχιερέως ἔστι, αὐτὴ γὰρ ἡ ἀρχαία συνήθεια. *Confirmation is only to be performed by the Biſhop; for this is the ancient Cuſtom*, Dionyſ. Ar. Eccl. Hier. cap. 5. To omit innumerable other Authorities, let it be ſufficient to mention one more, which is that of St. *Jerom*, a Perſon not over-full of Regards to the Epiſcopal Authority; and he tells us, *Epiſcopus ad invocationem Sancti Spiritûs, manum impoſiturus excurrit.* *The Biſhop goes into the Country Town to lay on his Hand, for the Invocation of the Holy Spirit*, Hier. Dial. inter Orth. & Lucif. But we have a greater Authority than any of theſe, in the Holy Scriptures themſelves; for there it is expreſly recorded, That *Philip*, an eminent Perſon in the Apoſtolical Church, and honoured with the Title of an Evangeliſt, having converted the *Samaritans* to the Chriſtian Faith; the good Man he made a ſtop, not being willing to exceed the bounds of his Commiſſion, nor to break in upon the Epiſcopal Province; he only makes report of the Succeſs of his Miniſtry to the Apoſtles or Biſhops who were at *Jeruſalem*; which they had no ſooner heard, but they ſent two Apoſtles to lay Hands upon the new-Converts. Now if *Philip* had had a competent Authority to have Confirmed them, by laying Hands on them, as he had to baptize them, what Reaſon was there that two Apoſtles ſhould be ſent from *Jeruſalem* to a remote Province, on a Concern, which, upon the Suppoſition of our Adverſaries, either *Philip* himſelf, or any other inferior Miniſter might have performed.

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*VARIOUS READINGS.*

‡ *Added in the laſt Review.*

† *Miniſter.*

The Lord be with you.

*Anſwer.*

And with thy Spirit. 1 *B. Edw.* VI.

∴ *Theſe laſt words were added in the laſt Review.*

* *Then the Biſhop ſhall lay his hand upon every Child ſeverally ſaying.* O. C. P.

VARI-

* DEfend, O Lord, this thy child [or *this thy ſervant*] with thy heavenly grace, that he may continue thine for ever: and daily increaſe in thy holy Spirit more and more, until he come unto thy everlaſting kingdom. Amen.

¶ *Then ſhall the Biſhop ſay,*

∴ The Lord be with you.

*Anſwer.*

And with thy Spirit.

¶ *And (all kneeling down) the Biſhop ſhall add,*

Let us pray.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto ‖ thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy Fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth, ever one God, world without end. *Amen.* †

OAlmighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs them, ſaying thus,*

THe bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

¶ *And there ſhall none be admitted to the holy Communion, until ſuch time as he be confirmed, or be ready and deſirous to be confirmed.*

*VARIOUS READINGS.*

* Sign them (O Lord,) and mark them to be thine for ever, by the vertue of thy holy Croſs and Paſſion. Confirm and ſtrengthen them by the inward unction of thy holy Ghoſt, mercifully unto everlaſting Life. *Amen.*

¶ *Then the Biſhop ſhall croſs them on the forehead, and lay his hands upon their heads, ſaying,*

*N.* I ſign thee with the ſign of the Croſs, and lay my hand upon thee, In the name of the Father, and of the Son, and of the Holy Ghoſt, *Amen.*

¶ *And thus ſhall he do to every Child one after another. And when he hath laid his hand upon every Child, he ſhall ſay,*

The Peace of the Lord abide with you.

*Anſwer.*

And with thy Spirit. 1 *B. Edw.* VI.

∴ *The* Dominus vobiſcum *added in the laſt Review.*

‖ Thy Majeſty. *O. C. P.*

‡ *In the Old-Common-Prayer-Books between theſe 2 Prayers comes this.*

¶ *Then ſhall the Biſhop ſay,*

Let us pray.

Almighty and everliving God, which makeſt us both to will, and to do thoſe things that be good and acceptable unto thy Majeſty, we make our humble ſupplications unto thee for theſe children, upon whom (after the example of the holy Apoſtles) we have laid our hands, to certifie them (by this Sign) of thy favour and gracious goodneſs toward them: let thy fatherly hand, we beſeech thee ever be over them: let thy holy Spirit ever be with them, and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain the everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth one God, world without end. Amen.

† *This Prayer was added in the laſt Review.*

The

# The FORM of SOLEMNIZATION of (f) MATRIMONY.

¶† *First the* (g) *Banns of all that are to be married together, must be published in the Church three ſeveral Sundays or Holy-daies, in the time of Divine Service, immediately before the ſentences for the Offertory; the Curate ſaying after the accuſtomed manner,*

I Publiſh the Banns of marriage between *M.* of —— and *N.* of —— If any of you know cauſe or juſt impediment, why theſe two perſons ſhould not be joyned together in holy matrimony, ye are to declare it: This is the Firſt [*ſecond*, or *third*] time of asking.

¶ *And if the perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be asked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony*

### *VARIOUS READINGS.*

† *First, the Banes muſt be asked three ſeveral Sundays, or Holy dayes, in the time of Service, the people being preſent after the accuſtomed manner.*

*And if the perſons that would be married dwell in divers Pariſhes, the Banes muſt be asked in both Pariſhes: and the Curate of the one Pariſh ſhall not ſolemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked from the Curate of the other Pariſh.*

*At the day appointed for ſolemnization of Matrimonie, the perſons to be married, ſhall come into the Body of the Church, with their friends and neighbours, and there the Prieſt ſhall ſay thus.* O. C. P.

### *NOTES.*

(f) *Matrimony.*] That this Holy State was inſtituted by God, is evident from the Hiſtory of *Geneſis*, where we find that God ordered a Wife for *Adam*, whilſt he continued in his unlapſed Condition, *And the Lord ſaid it is not good that the man ſhould be alone: I will make a meet help for him*, Gen. 2. 18. And again, *Therefore ſhall a Man leave his Father and his Mother, and ſhall cleave unto his Wife: and they ſhall be one fleſh*, Gen. 2. 24. Hence it has come to paſs, that among the numerous Deſcendants from this firſt Original Couple, the Inhabitants of the different Nations of the World, there has been ſome Religious Way of entering into this State in Teſtimony of its Divine Inſtitution. Among the *Jews*, the Religious Way of ſolemnizing a Marriage, which they pretend they have handed down to them by their ancient Progenitors, is, that the Rabbin or Chief-Elder of the Congregation, preſent a Cup of Wine to the married Perſons, with this Prayer, *Bleſſed be the Lord God, the Governor of the World, who has created Man after his Image, and has prepared for himſelf a houſe for ever, after the Image of his likeneſs.* And again, *Bleſſed art thou, O Lord God, who haſt created Joy and Gladneſs, the Bridegroom and the Bride, Charity and Brotherly Love, Recreation and Delight, Peace and Society: I pray thee, O Lord, that there may continually be heard in the Cities of Judea, and the Streets of Jeruſalem, the Voice of Joy and Gladneſs, the Voice of the Bridegroom and the Bride: The Voice of exultation in the Bride-chamber, which is ſweeter than any Feaſt; and Children, which are ſweeter than the ſweetneſs of a ſong*, vid. Geneb. de Rit. Jud. & Buxt. Synag. Jud. Among the *Ægyptians*, the Couple to be married were brought to the Temple of *Iſis*, and the Man ſwore, that he did ἀγαπᾶειν ἀδόλως. *love the Woman chaſtily*; and the Woman, *that ſhe made the Man her Husband, and Lord of whatever ſhe was inſtituted to.* The *Greeks*, upon this Occaſion, paid a great many Rites to the γαμήλιοι θεοὶ, thoſe Gods or Goddeſſes, which they thought had a particular concern in Marriage; innumerable Inſtances of which, may be ſeen in their ancient Writers. The *Roman Confarreatio*, was a ſort of Religious Rite, by which, by the Mediation of the Prieſt, the married Perſons were joyned together. This *Servius* ſays, in *Virg. Geo. Lib.* I. was done *per Pontificem Maximum & Flaminem Dialem.* And *Pliny* ſpeaking of it, ſays, *in ſacris nihil religioſius Confarreationis vinculo novaque nupta farreum præferebant. Among the Sacred Rites, there is none of them which is more Religious, than the Confarreation, when the Brides ſolemnly carry Wheaten Cakes in their Hands.* And of this *Ulpian* ſpeaks, *Farre Convenitur in manum certis verbis, & teſtibus 10 præſentibus, ſolemniq; ſacrificio facto, in quo panis quoque farreus adhibetur. The way of the Marriage-Stipulation by the Farr or Cakes of Wheat or any Bread-Corn, is, when the Farr is put into the Woman's Hand, with certain ſolemn Words, and 10 Witneſſes preſent, a ſolemn Sacrifice being made upon that Occaſion, in which Cakes made of the Farr are likewiſe offered*, Ulp. Hiſt. Lib. 10. When Chriſtianity prevailed, the Perſons who were Married, after they had made profeſſion of that Religion, were ſolemnly joyned together by an Eccleſiaſtical Perſon; and this in the very earlieſt times. For *Ignatius*, who wrote in the Year of Chriſt 120, ſaith, Πρέπει δὲ τοῖς γαμοῦσι, καὶ ταῖς γαμουσαις, μετὰ γνώμης τοῦ Ἐπισκόπου συνάπτεσθαι, ἵνα ὁ γάμος ᾖ κατὰ Κύριον, καὶ μὴ κατ' ἐπιθυμίαν. *All Men and Women who are to be married, ought to be joined together by the Order of the Biſhop, that the Marriage may be according to the Lord, and not according to Carnal deſire*, Ign. Ep. ad Polyp. *Tertullian* ſpeaks of Marriages in his time, *A. D.* 200. at leaſt confirmed, if not celebrated by the Miniſter in the publick Congregation. *Unde ſufficiam, ad enarrandam felicitatem ejus matrimonii, quod Eccleſiæ conciliat & obfirmat Oblatio, & obſignat Benedictio. How ſhall I be able to ſpeak of the Happineſs of that Matrimony, which the Holy Sacrament of the Lord's-Supper makes and confirms, and the Miniſters Bleſſing ſeals*, Tertul. ad Ux. Lib. 2. By the Fourth Council of *Carthage* held *A. D.* 398. it is enjoyned, that after Contract, *Sponſus & ſponſa, cum benedicendi ſunt à ſacerdote à Parentibus ſuis vel Paranymphis offerantur. When the Bridegroom and Bride go to to the Church for the Prieſts Bleſſing, let them be preſented to him by the Parents or the Paranymphs, or the Bride-men*, Con. Cart. IV. Can. 13. Upon this account, both in the *Greek* and the *Latin* Liturgies, Offices were drawn for the Religious Celebration of this Ordinance in the Church; which in proceſs of time being mixed with ſome ſuperſtitious Rites, our Church upon the Reformation, has thought fit to lay them aſide, and to draw a Form, which is conſonant to God's Word, and agreeable to the uſage of the pureſt State of the Church.

(g) *The Banns of all that are to be married together.*] The *Bann* comes from the barbarous *Latin* Word, *Bannum*, *Bandum* or *Bannire*, which ſignifies to put out ſuch an Edict or Proclamation. It came into uſe about the Seventh or Eighth Century, when the *Latin* Tongue was vitiated by an intermixture of a number of *Gothick*, *Teutonick* and *Gauliſh* Words. For we find the uſe of it in the Capitulars of *Charles* the Great, *A. D.* 802. *Bannimus firmiter, ut nemo amplius faciat*, &c. *We publiſh it as* a Ban, *that no one hereafter*, &c. Cap. Car. M. cap. 39. If it be asked, how a Proclamation come to be called *Bannum*, or *Bandum*; I take this to be the Reaſon. The *Germans* called the Colours in their Armies *Bands*, Du Fren. Gloſ. in voc. Bandum; and the Scholiaſt, upon *Nazianzens Julian* ſays, Τὰ καλούμενα παρὰ Ῥωμαίοις σήγνα ἢ βάνδα, ταῦτα ὁ Ἀπολινάριος συνθήματα καὶ σημεῖα καλεῖ. What the *Latins* call *Signa & Banda*, the *Greeks* call, &c. Now this *Band* or Enſign was a ſlip of Cloth tied to a Pikes head, which being waved by the Wind, and diſtinguiſhed by ſeveral Marks and Colours, gave direction to the Soldiers, to what

*Matrimony betwixt them, without a Certificate of* (h) *the Banns being thrice asked, from the Curate of the other Pariſh.*

¶ *At the day and* (i) *time appointed for ſolemnization of Matrimony, the perſons to be married* (k) *ſhall come into the body of the Church with their* (*) *friends and neighbours:*

Company they ſhould repair. This ancient Senſe of the Word *Band*, to ſignifie a Slip of Cloth, is ſtill preſerved in ſeveral Words of our Northern Languages; as *Bands* for Cords, Withs, *Bandage*, *Ribband*, &c. When any of theſe Northern Princes or Generals had a mind to publiſh an Order to be obſerved in their Armies, or among their Subjects, they put it into Writing and affixed it to the principal *Ban* or Enſign, which hung out at the Princes Palace, or the Chief Commanders Tent. Hence the Edict itſelf gained the Name of the *Band*. In like manner, Penalties upon Deſerters from the Army, and other Perſons who had fled from Publick Juſtice, were notified; and therefore thoſe, who were under ſuch a Proſcription, were ſaid to be *under the Band*, i. e. their Names were affixed to the Enſign. After this the Word came to be uſe in the Canon-Law. And our Provincial Conſtitutions enjoyn: *Quibuſvis ſacerdotibus, etiam non Parochialibus, qui Contractibus Matrimonialibus ante ſolemnem editionem Bannorum nuptis præſumpſerint interesſe; panam ſuſpenſionis ab Officio per triennium infligimus*, &c. *To any Prieſts, tho' not Pariſh ones, who ſhall preſume to be preſent at Marriage-Contracts, before the ſolemn Publication of the Banns be made, we inflict the Puniſhment of Suſpenſion for three Years*, Prov. Conſt. Cap. de cland. Deſponſ.

(h) *The Banns being thrice asked*] The Reaſon of this is to avoid clandeſtine Marriages, which are generally a great injury to Families, and a diſhonour to the Church. This the Chriſtians were diligent in avoiding, in the earlieſt times of Chriſtianity. For *Tertullian* ſays, *Apud nos occultæ Conjunctiones, id eſt, non prius apud Eccleſiam profeſſæ, juxta mœchiam et fornicationem, judicari periclitentur. Among us clandeſtine Marriages, which are not firſt declared in the Church, are lyable to be judged Adultery and Fornication*, Tert. de Pud. Therefore the old Canon-Law enjoyns it, and that as an ancient Cuſtom, *ut cum Matrimonia fuerint contrahenda, in Eccleſiis per Presbyteros publicè proponantur. That when Marriages are to be contracted, they are to be propoſed publickly by the Presbyters in the Churches*, Decretal. Lib. 4. de Clan Deſp. Tit. 3. This Decretal Law our Provincial Injunctions order the Biſhops to explain to their Clergy in the Vulgar Tongue, that none of them might, thro' Ignorance, offend againſt it, *Prov. Conſt. Lib. 4. Tit. 3.* And *Lyndwood* in his Gloſs upon this Provincial Decree, tells us, in what Churches the Banns muſt be publiſhed, *Debent proponi in omnibus Eccleſiis illius Loci, ubi contrahere volentes habitant, vel ſaltem in pluribus earum, quod maximè ſervari debet, quando ſunt diverſarum Parochiarum. They ought to be publiſhed in all Churches of thoſe Places, where thoſe who have any concern in the Contract live, which ought chiefly to be obſerved, when they are of divers Pariſhes.* This he quotes as the Law, from the Authority of *Innocentius*: But he ſays, *ſed non ſervatur, but 'tis not obſerved*; and that was no wonder, for Canoniſts Gloſſes, corrupt Practices, and Diſpenſations, had ſpoiled a Number of good and wholſome Laws. Our wiſe Reformers have reſtored all to the ancient Rule, and ordered, not only the Banns thrice to be publiſhed, but that too in in both Pariſhes, if the Parties live in ſeveral.

(i) *At the time appointed.*] It has been uſual among ſeveral Nations, to have ſome certain times exempted from the celebration of Marriages thereupon; ſome upon account of the extraordinary Sacredneſs of thoſe times, they being particularly ſet aſide for Religion and Devotion, and others upon differerent Views. 'Tis recorded of the *Ægyptians*, Ἐν ἱεροῖς μὴ συνοικοῦσι γυναιξὶν, *That they did not conſort with their Wives on the Sacred Days*, Clem. Alex. Lib. 4. A like Precept God enjoyned the *Jews* after their coming out of *Ægypt*, *Exod.* 19. 15. *Plutarch* in his Problems writes, that the *Romans* were wont to abſtain from Marriage during the whole Month of *May*, *Probl. Rom.* 86. But *Ovid* underſtands this only of the *Lemuralia*, i. e. 9, 10, & 11. of *May*. which were ominous, according to the Rules of Heathenſh Superſtition.

*Nec viduæ Tædis eadem, nec Virginis apta*
*Tempora, quæ nupſit non diuturna fuit*, Faſt. 5.

The *Jews*, as Mr. *Selden* in his *Uxor Hebraica* ſhews, had their ſeveral Days of Abſtinence from Marriage; as particularly, the Paſchal-Week, and that of the Feaſt of Tabernacles, *Seld. Ux. Heb. Lib.* 2. The Reaſon which governed the *Jews* in prohibiting Marriage at theſe times, was the extraordinary Solemnity of them, they being ſet aſide for the higheſt Acts of their Religion. And after this Part of the World became Chriſtian, the Church has guided herſelf by the ſame Rules, on the like Occaſions. St. *Paul*'s Advice to the *Corinthians*, 1 Cor. 7. 5. *Defraud not one the other, except it be with conſent for a time, that ye may give your ſelves to Faſting and Prayer*, has been the Foundation for all the Canons of the Church, concerning the prohibition of certain times of Marriage. The moſt early that we meet with, is that of the Council of *Laodicea*, held *A. D.* 365. Ὅτι δεῖ ἐν τεσσαρακοστῇ γάμους ἢ γενθλια ἄγεσθαι. *It is not not lawful to celebrate Marriages, or to keep Birth-Day-Feaſts in the time of Lent*, Con. Laod. Can. 52. After this a Canon of the Council of *Lerida*, held *A. D.* 524. prohibits Marriage *from Septuageſima, to the Octaves of Eaſter, as likewiſe the three Weeks before the Feaſt of St. John Baptiſt, and from the beginning of* Advent *till* Epiphany, Conc. Ilerd. apud Grat. 1 qu. 3 non oportet. The ancient Canons of our own National Councils enjoyn the like. In the Excerpta of *Egbert* Arch-biſhop of *York*, *A. D.* 750. there is a Prohibition under a Penalty, that Marriages be not celebrated either upon *Sundays*, or upon *Wedneſdays* or *Fridays*, or in *Lent*, *Spel. Con. Tom.* 1. In the old *Saxon* Council of *Æthan* held *A. D.* 1010. the Prohibition of Marriage is *from* Advent *to* Epiphany, *and from* Septuageſima *to the fifteenth Day after* Pentecoſt, Spel. ib. Lyndwood in his Notes upon the Provincial Conſtitutions, ſets down what were the times of Prohibition in his time, *Non poteſt fieri*, &c. *Marriages muſt not be made from the firſt Sunday of* Advent, *to the Octaves of* Epiphany *excluſively, and from* Septuageſima-*Sunday, to the firſt Sunday after* Eaſter *incluſively, and from the firſt Day of the* Rogations, *to the ſeventh Day after the Feaſt of* Pentecoſt *incluſively*, Lib. 4. Tit. 3. cap. Quia. v. Solen. And this being a part of the Canon-Law anciently received among us, and not contrary to the Laws of this Realm, it is ſtill obligatory here, 25 *Hen.* 8. *Cap.* 19. Our Canons of 1603. have limited the time of Marriage to the Morning only. *No Miniſter, upon pain of Suſpenſion for three Years, ſhall under any pretence whatſoever, joyn any Perſons in Marriage at any unſeaſonable times, but only between the Hours of Eight and Twelve, in the Forenoon*, Can. 62. And this I believe, not with any regard to any ancient Conſtitution, as that of the Council of *Winc. A. D.* 1308. which prohibits all Marriages, that are not *jejunâ ſalivâ* celebrated, *i. e.* whilſt both Perſons are Faſting; but only, by reaſon this being generally the moſt buſie time of the Day, Clandeſtine Marriages might thereby be the better diſcovered.

(k) *Shall come into the Body of the Church*, Our Church orders the Perſons that are to be married, to come into the Body of the Church, partly that the Office may be performed in a viſible Place, and not in any By-Corner of it, wherein Marriages may be clancularly celebrated, and partly in imitation of Antiquity; for in the ancient Church, Marriages were ſolemnized in this Place. By the *Greek* Euchology, the Perſons who are preſented to be married, are to ſtand πρὸς τὰς ἁγίας θύρας, *before the ſacred Doors*; that is, on the out-ſide of the *Cancelli* or Rails, which divide the Chancel from the reſt of the Church. *Euchol. Rubric. in Off Sponſ.*

(*) *Friends.*] It may not be improbable, that by the Word *Friends* in this Place, is not underſtood ſo much the *Relations* of the Parties which we generally now call Friends, but ſome choice Friends or Acquaintance, which the young Perſons have choſen to go along with them; and which the Ancients called *Paranymphi*. And to have ſuch Perſons one or more attending each of the married Couple, being of their own Sex, was a Cuſtom uſed not only by the ancient Chriſtians and Heathens, but by the *Jews*, from whom it was handed to the Chriſtians: For we find ſome Traces of this Cuſtom as old as the time of *Sampſon*, whoſe Wife was *delivered to his Companion whom he had uſed as his Friend*, Jud. 14. 20. The Hebrew *Lemerengebou* his Companion; the *Septuagint* tranſlate τῷ Νυμφαγῷ αὐτοῦ, His *Brideman*, and ſo does the *Syriack*. The *Chaldee* Paraphraſe explains it by *Shoſhibeni*, his *Brideman*, which is the very Word the modern *Jews* uſe to ſignifie a *Brideman*. And very probably the Title of the 45th *Pſalm*, which is an *Epithalamium*, was not *gnal Shoſhanim*, to the Tune *of the Lillies*, as we now read it; but *gnal Shoſhavim*, to the Tune of the *Bridemen*; and the Words which follow *Shir Jeditboth*, is not a *Song of Loves* as we tranſlate it; (it being Feminine Subſtantive) and therefore ought to be rendered a *Song of the Beloved or Favourite-women*, or Companions, *i. e.* the *Bridemaids*. That this was an uſage among the *Jews* in our Saviour's time, I think is very clear from that Expreſſion of the Baptiſt, *Joh.* 3. 29. *He that hath the Bride is the Bridegroom, but* the Friend of the Bridegroom, *which ſtandeth and hareth him, rejoiceth greatly, becauſe of the Bridegroom's Voice.* Wherein the Baptiſt compares himſelf to a Brideman who attended and waited upon his Friend during that Solemnity, and was pleaſed with the Satisfactions which he received. The Chriſtians received this uſage from the *Jews*, uſing it rather as a civil Cuſtom, and ſomething that added to the Solemnity of that Occaſion, than as a Religious Rite. But afterwards in latter Ages it became ſo; for when the Decretal Epiſtles were written, the Compoſer was of this Opinion. For the Epiſtle attributed to *Evariſtus*, ſays, *Legitimum non ſit Conjugium*, &c. *That it is not a lawful Marriage, when the Bride*, a Paranymphis, *ut conſuetudo docet*, &c. is not *preſented at Church by Paranymphs or Bridemen*. But by the Fourth Council of *Carthage*, which was held about the Year 390. this uſage is countenanced, and made a part of the Sacred Solemnity. *Sponſus & ſponſa cum benedicendi ſunt à ſacerdote, à parentibus ſuis, vel* PARANYMPHIS, *offerantur*. When the Bridegroom and Bride are to receive Benediction from the Prieſt, let them be preſented to him either by the Parents or the PARA-

NYMPHS,

*neighbours: And there ſtanding together, the man on the right hand, and the woman on the left, the Prieſt ſhall ſay,*

* DEarly beloved, we are gathered together here in the ſight of God, and in the face of this congregation, to joyn together this man and this woman in holy matrimony, which is an honourable eſtate inſtituted of God in the time of mans innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church; which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfie mens carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which matrimony was ordained.

Firſt, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſts body.

Thirdly, it was ordained for the mutual ſociety, help and comfort that the one ought to have of the other, both in proſperity and adverſity: Into which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And alſo ſpeaking to the perſons that ſhall be married, he ſhall ſay,*

I Require and charge you both (as ye will anſwer at the dreadful day of judgement, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment, why ye may not be lawfully joyned together in matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than Gods Word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ *At which day of marriage, if any man do alledge and declare* (1) *any impediment why they may not be coupled together in matrimony, by Gods Law, or the Laws of this Realm,*

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* Dearly beloved Friends, &c. *O. C. P.*

*NOTES.*

NYMPHS, *Conc. Carth. 4. cap. 13.* Our Church has neither countenanced, nor diſcountenanced the Uſage, but left it as a thing indifferent.

(1) *Any Impediment whereby they may not be coupled together.*] There are ſeveral Impediments which put a Bar to Perſons being married together; ſo that when theſe happen, they either diſſolve the Marriage-Bond, or lay thoſe, who enter into the Marriage State, notwithſtanding theſe Incapacities, under great Sin. Therefore our Church has uſed all imaginable Caution, to prevent theſe Abuſes in Wedlock, whereby any Injuries may be offered to private Families, or Sins may be committed againſt Almighty God. Now theſe Impediments are of ſeveral kinds; but the Principal of them, are theſe following,

1. The marrying without the Conſent of the Parents. It cannot be denied, but that the Parents have a natural Right over their Children, eſpecially whilſt they live under their Care; and ought to diſpoſe of them in what Way of living they ſhall think fit.: Therefore it is a great Act of Undutifulneſs, and a Violation of that natural Reverence which is owing to a Parent; for Children who are under Age, and remain ſtill a part of their Fathers Family, to diſpoſe of themſelves in Marriage without his Conſent; and thoſe who marry ſuch Perſons, or give their Advice towards the carrying on ſuch a Match, are guilty of a high Act of Injuſtice. The Holy Scriptures do in ſeveral Inſtances inform us of this Paternal Right, and that the Conſent of the Parents is required in the matching their Children. *Iſaac* and *Rebecca* were joyned together by the mutual Conſent of both their Parents, *Gen.* 24. *Leah* and *Rachel* were both given in Marriage by their Father *Laban*, *Gen.* 29. To omit innumerable other Inſtances, thoſe uſual Scriptural Phraſes in the *Old Teſtament*, to give a *Daughter in Marriage*, and to *take a Wife for a Son*, do ſuppoſe the Parent's Right to diſpoſe of his Daughter in Marriage, or at leaſt imply his Conſent thereunto.

Nor do we find, that the *New Teſtament* makes any Alteration in this Right; for the Apoſtle ſuppoſes this Paternal Power, when he gives his Advice in that Heat of Perſecution, which the Church was then under, *He that giveth his Daughter in Marriage, doth well: But he that giveth her not in Marriage, doth better*, 1 Cor. 7. 38. Indeed the *Roman* Laws were ſo ſevere, upon the Violation of this Parental Right, that they declared a Marriage Null, which was made without Conſent of the Parents, and baſtardized the Children; for the Words of the Law run thus, *In poteſtate manente filiâ, pater ſponſo nuncium remittere poteſt, & ſponſalia diſſolvere; Whilſt the Daughter remains in the Power of the Father, the Father may* have a Writ of Divorce againſt the Eſpouſer, *and diſſolve the Contract*, Dig. Lib. 23. Tit. And ſo as for the Marriage, *Nuptiæ conſiſtere non poſſunt, niſi conſentiant omnes*, i. e. *qui coeunt, quorumque in poteſtate ſunt, No Marriages are valid, without the Conſent of all*, i. e. *both of thoſe who are coupled together, and thoſe in whoſe Power they are*, Dig. Lib. 23. Tit. 2. *Qui. vivente patre, & ignorante de conjunctione filiæ conce-*

*Realm, and will be bound, and ſufficient ſureties with him, to the parties, or elſe put in a caution (to the full value of ſuch charges as the perſons to be married do thereby ſuſtain) to prove his allegation: Then the ſolemnization muſt be deferred until ſuch time as the truth be tryed.*

¶ *If no impediment be alleadged, then ſhall the curate ſay unto the man.*

(m)N. WIlt thou have this woman to thy wedded wife, to live together after † Gods ordinance, in the holy eſtate of matrimony? Wilt thou * love her, ‖ comfort her, ** honour and †† keep her in ſickneſs and in health? and forſaking all other, *** keep thee only unto her, ſo long as ye both ſhall live?

¶ *The man ſhall anſwer.*

I will.

¶ *Then ſhall the Prieſt ſay unto the woman.*

N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy eſtate of matrimony? Wilt thou † obey him, ſerve him, love, honour and keep him in ſickneſs and in health, and forſaking all other, keep thee only unto him, ſo long as ye both ſhall live?

¶ *The*

*tus eſt, juſtum filium ei ex quo conceptus eſt non videri, He that is born of a Daughter, who married without her Fathers Knowledge, doth not ſeem to be a lawful Son even of him, who begat him,* Dig. Lib. 1. Tit. 5. §. 11. So likewiſe the Chriſtian Laws, after the Empire embraced the Goſpel, did to their utmoſt endeavour to ſupport the Paternal Right, and to hinder ſuch Matches as ſhould be made without the Conſent of the Parents. By the Fourth Council of *Carthage*, the Bridegroom and the Bride are to be preſented in the Church to be married by their Parents, or the Paranymphs who are ſuppoſed to be delegated by them, *Con. 4. Carth. Can.* 13. And the *Greek* Church declares, that thoſe Perſons, who being under their Parents Charge, ſhall preſume to marry without their Conſent, their Marriage is no better than Fornication, *Mat. Blaſt. Syntag. Lit.* Other later Councils of the *Latin* Church have determined the like; They that ſhall marry without the Conſent of Parents, *ad Epiſcopalem authoritatem puniendi ſecundum Juris Diſpoſitionem remittuntur*, are *to be puniſhed by the Biſhop, according to the Determination of the Law*, Conc. Saliſb. Can. 12. And both the Canon-Law, *Decret. de Cland. Deſponſ. cap. cum inhib.* and our own Provincial Conſtitutions, *Linw. Prov. Lib. 4. Tit.* 3. inflict ſevere Puniſhments on thoſe who ſhall ſolemnize ſuch clandeſtine Marriages, as are made without the conſent of Parents, *Decretal. de cland. Deſp. cap. cum inhib.*

2. Another Impediment of Matrimony. is Pre-contract, or former Marriage with any other. God Almighty by making only one Original Pair of Humane kind in the Creation, did plainly thereby ſet the Pattern of ſingle Marriage. And the Parity of the Number of Males and Females, which are born in every Country, do plainly ſhew, that by the Law of Nature, one Man ſhould have but one Wife. Indeed it was indulged to the ancient Inhabitants of the World, for the better Peopling thereof, (when probably there was a greater Superfœtation of Females than now,) that they might have a Plurality of Wives; but when moſt Countries were conſiderably ſtocked with Inhabitants, this Reaſon ceaſing, the former Indulgence was of Courſe annulled. It muſt be ſaid that Polygamy was in Practice among the *Jews*, but God rather connived at this, as he did at Divorces among them, *for the hardneſs of their Hearts*, Mat. 19. 8. The generality of the *Jewiſh* Writers allow, that a Man may have a Hundred Wives, if he can maintain them, *Maim. Hal. Iſnoch.* But others are of Opinion, that this was not lawful by the Law of *Moſes*, and Rabbi *Ammi*, quoted by Mr. *Selden* out of the *Gemara*, declares his Opinion, that before a new Wife be brought into the Family, the old one muſt be ſent away with all her Dowry. But the Chriſtian Law given by our Bleſſed Saviour, reduced Marriage to its Primitive Inſtitution. He declares plainly, that the Divorce and Plurality of Wives practiſed ſo much in ſome Ages of the World, *from the beginning was not ſo*, Mat. 19. 8. and that the *twain ought to be one Fleſh, i. e.* Marriage to be ſingle, v. 5. The Apoſtle ſpeaks the ſame Doctrine, *let every Man have his own Wife, and every Woman her own Husband*, 1 Cor. 7. 1. Tho' Divorces were too frequent among the *Romans* upon trivial Cauſes, and they did thereby very much prejudice the Cauſe of ſingle Marriage; yet they always had an abhorrence to a Plurality of Wives; and their Laws were very ſevere againſt thoſe who ſhould marry another Wife or Husband, when their former were not Dead or Divorced, *L. 1. in fin. L. quid ergo* 13. §. 1. *D. de his qui notant inf. l.* 18. *& ad L. Jul. de Adult.* As for the Chriſtian Canons, they are ſo far from allowing Polygamy, that they ſpeak very hardly of Second Marriages, *Con. Neocæſar Can.* 3. and prohibit ſuch as contract them, from entering into Holy Orders, 3 *Conc. Arl. Can.* 2. *Conc. Rom. Can.* 2. Now whereas a ſolemn Contract and Promiſe of Marriage is in the ſight of God, and the Parties own Conſciences, as binding as the Publick Solemnization of it in the Church; therefore the Compilers of our *Liturgy*, have uſed all poſſible caution to ſift out, if any Impediment of this kind be in either of the Parties, who offer themſelves to be Married, to prevent a great Sin againſt God, and an Affront to the Publick Service of the Church. Nor was the ancient Church wanting in this Point, for the Council of *Trullo* decrees, *Ὁ τὴν ἤδη μνηστευθεῖσαν, ἐν τῷ δεῖ ζῶντος, ἑτέρῳ γάμου ἐναγόμενος, τῷ τῆς μοιχείας ὑποκείσθω ἐγκλήματι. He that ſhall marry a Woman who is betrothed to another Man, whilſt that Man lives, let him lie under the Imputation of Adultery*, Con. Trull. Can. 98.

3. Another Impediment is nearneſs of kindred. That the Marriage with nigh Relations, is a Violation of the Law of Nature, as well as that of God, is evident from the Practice of all civilized Nations, who have induſtriouſly avoided it. Other Arguments there are to prove it, drawn from the natural Averſion which moſt Perſons find in themſelves to ſuch Commixtures; from the horrible Confuſion of Relative Diſtinctions which this would occaſion; from the inconvenience of hindring Alliances with other Families, and ſhutting up one Breed of People only among themſelves, which would for many Reaſons be inconvenient to the Publick. But it is ſufficient to oblige the Conformity of Duty thereunto, to conſider that Matches within ſeveral particular Degrees of Conſanguinity and Affinity are prohibited by God's Word. See *Levit.* 18. which being a Moral Part of the *Judaical* Law, doth oblige under Chriſtianity. And when one of the firſt Chriſtians had made a Marriage contrary to one of the Prohibitions there ſpecified; we may take notice, with what ſharpneſs the Apoſtle animadverts upon that Practice. *It is reported commonly, that there is a Fornication among you, and ſuch a Fornication as is not ſo much as named among the Gentiles, that one ſhould have his Fathers Wife.* The good Apoſtle would not vouchſafe it the Name of Marriage; and yet it probably was ſo; but calls it worſe than Heatheniſh Fornication. Wherefore the Church uſes all prudent Care, that no Perſons might cover any Inceſtuous Amours under the Sacred Name of Marriage.

4. There are other Impediments ariſing from Natural Incapacity of Body in either Sex, whereby Matrimony cannot be compleated, nor the ends thereof attained; therefore ſuch Perſons, if they be Conſcious of their own Incapacity ought to abſtain from Marriage.

(m) *Wilt thou have this Woman.*] Our Church has ordered the Conſents of the Perſons, that are to be married, to be asked; becauſe, without a mutual Conſent of the Parties themſelves, however their Parents or Tutors have agreed, it cannot be a lawful Marriage. For this the ſtanding Rules of Law and Equity require, *Matrimonium debet eſſe liberum, Marriage ought to be free*, L. neq; ab iniquis. C. de nuptiis. *Conſenſu, matrimonia contrahuntur, Matrimonies are contracted by Conſent*, L. conſenſu C. de repudiis. *Nuptias non concubitus, ſed conſenſus facit.* L. 15 F. de Condit. And therefore our Church has ordered that each of the Perſons ſhould be asked, whether they gave their Conſent to the deſigned Marriage; and in this ſhe follows the ancient Forms of the Liturgies, not only of the *Latin* Churches, but the *Greek* likewiſe, *Euchol. p.* 384.

(n) *In ſickneſs and in health.*] In the Office of *Sarum*, there followed after theſe Words, *ſicut ſponſus debet ſponſam*; which ſeems to be an odd Reſtriction, and capable of a bad Interpretation, and therefore was left out by our Reformers.

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†*Gen.* 2. 24. *Mat.* 19. 5. * *Eph.* 5. 25. *Col.* 3. 19. ‖ *Eph.* 5. 24 ** 1 *Pet.* 3. 7. †† *Exod.* 21. 10. *Eph.* 5. 29. *** *Rom.* 7. 2. 1 *Cor.* 7. 10, 11. † *Eph.* 5. 22, 24. *Col.* 3. 18. 1. *Pet.* 3. 1, 5.

¶ *The woman ſhall anſwer,*

I will.

¶ *Then ſhall the Miniſter ſay,*

(o) Who giveth this woman to be married to this man?

¶ *Then ſhall they* (p) *give their troth to each other in this manner.*

¶ † *The Miniſter receiving the woman at her fathers or friends hands, ſhall cauſe* (q) *the man with his right hand to take the woman by her right hand, and to ſay after him as followeth.*

(r) I *N.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, (ſ) according to Gods holy ordinance; and thereto (t) I plight thee my troth.

*¶ *Then*

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† *And the Miniſter receiving the Woman at her Father or Friends hands, ſhall cauſe the Man to take the Woman by the right Hand, and ſo either to give their Troth to other: The Man firſt ſaying.* O. C. P.

## *NOTES.*

(o) *Who giveth this Woman.*] The natural Modeſty of the Female-Sex being greater than that of Men, and the Daughters of Families continuing in their Fathers Houſes, and under their Care till the time of their Marriage; it has been a Cuſtom in all Ages, that the Woman, upon her Marriage, ſhould not go to meet the Man with any degree of readineſs, but ſhould ſeem to be brought to her Compartener with a ſort of Reluctancy and Compulſion; and rather to be beſtowed upon him by her Father, or other nigh Relation, or *Friend*, than voluntarily to beſtow herſelf. Which Cuſtom has very great Antiquity on its Side, we reading in the *Old Teſtament* frequently, of a Daughter given in Marriage by their Father, *Gen.* 24. 16. *Joſh.* 15. 16. 1 *Sam.* 27. 25. The *Romans* in their Marriages had an *Auctor*, who either was the Father or Guardian, who gave the Woman to the Man, *Cic. Orat. pro Flac.* Which Cuſtom continued after the Empire became Chriſtian: For St. *Auſtin* in his *Comment* upon *Geneſis* mentions it, *Sponſa à patre tradenda, The Bride muſt be given by her Father*, Aug. Gen. ad lit. Lib. 11. c. 41.

(p) *Give their Troth.*] This old *Engliſh* Expreſſion of *giving Troth*, anſwers exactly to the Latin *fidem dare*, to promiſe faithfully; this was the old uſual Form of ſpeaking in Stipulations, and making Bargains. As is plain, by that of *Terence*, Ph. *ſi mihi* FIDEM DAS *ut taciturum, dicam.* Pa. FIDEM DO, *loquere.* Ph. *If you will* give your Troth, *that you will not ſpeak of it*: I will tell you. Pa. I give you my Troth, tell me, *Ter. in Hecyra. Act.* 1. *Sc.* 2. So again in *Phormio*, *Non mihi credis? ſin fidem do*, What don't you believe me? I give you my honeſt Word upon it; this the Civil-Law otherways expreſſes, by *fidem ſuam aſtringere*, L. 27. F. *de uſuris*; *and fidem bonam præſtare*, L. 3. in fin. pro Soc. And in this Senſe the Canon-Law uſes it, *quidam cuidam mulieri de contrahendo matrimonio fidem dedit*, Decr. Lib. 4. Tit. 1. So that when the Church requires of the Perſons to be married, that they ſhall give each other their Troth; her meaning is, that they ſhall make a ſolemn Aſſurance to each other, that they deſign to be Husband and Wife, and to live together in a Faithful Diſcharge of thoſe Rules and Obligations, which God's Law requires in that State.

(q) *The Man with his Right-hand to take the Woman by her Right-hand.*] The joyning of Hands together, has been in all Ages and Nations, a Token of Friendſhip and hearty Love. Thus *Æneas* in *Virgil* ſeeing two of his good old Friends,

——— *Sic fatus, amicum*
*Ilionea petit dextrâ, lævâque Segeſtum.*

——— So ſpeaking, in his Right-hand he took
His Friend *Ilioneus*, *Segeſtus* in his Left, *Virg. Æn.* 1.

The like is ſaid by *Statius*, *Theb. Lib.* 1.

——— *Sic fatus, & ambos,*
*Innectens manibus, tecta ulteriora ad aulæ*
*Progreditur* ———

———Thus having ſpoken, both his Friends
Knitting within his Hands, he leads them on
To th' further part of th'Court ———

But, beſides the being the Token of love and Friendſhip, the joyning Right-hands has in all Ages and Nations too, been a Token of Conſent to a Covenant or Agreement. And in this Senſe *Virgil* takes it, when he gives an account of the ſeveral wicked Perſons who are puniſhed in Hell.

*Quique ob Adulterium Cæſi, quique arma ſecuti*
*Impia, nec veriti dominorum fallere dextras.*

Thoſe in Adultery kill'd, and thoſe who took
Up impious Arms againſt their Sovereign Lord,
Being bold to violate the Allegiance-Oath,
Plighted by Right-hands joyn'd —— *Virg. Æn. Lib.* 6.

So the Perſon in *Ovid*, upbraiding an unfaithful Lover, ſays,

*Heus, ubi pacta fides, commiſſaque dextera dextræ?*

Where is the plighted Faith, and Right-hands joyn'd?
*Ovid. Ep.*

So that the Church, upon Conſideration that ſuch joyning of Hands has been looked on as a natural Token of Love and Fidelity in all Ages of the World, has thought fit to retain it in the Publick Solemnization of Marriage.

*Take the Woman by the Right-hand.*] In the Office of *Sarum* it is enjoyned, *Quod ſi puella ſit, diſcoopertam habeat manum, ſi vidua tectam*: If ſhe be a Maid ſhe muſt have her Glove off, if a Widow her Glove on, which being but a Superſtitious Ceremony, was well laid-aſide when our Rubrick was made.

(r) *I N. take the N.*] This mutual Stipulation in expreſs Words of both the Parties, is enjoyned, in compliance with the Rules of the Civil and the Canon-Law: *Stipulatio eſt Conventio, ſolennibus verbis ex interrogatione & reſponſione confecta, A Stipulation is an Agreement, made by ſolemn Words, conſiſting of an Interrogation and Anſwer*, Tit. de verb. oblig. Inſt. in princ. But in this the Stipulation is not expreſſed, but only ſuppoſed; and is as much as if the Woman ſhould ask, *Do you take me to your wedded Wife*, &c. And the Man anſwers, *I do take thee to my wedded Wife*, &c. Now it is ſufficient for the Eſpouſals, that the Man declares this *de futuro*; but for a compleat Marriage, it is requiſite, that he make the acknowledgment *de præſenti*. And this the Canon-Law declares: *In veritate contrahitur matrimonium, per legitimum viri & mulieris conſenſum; ſed neceſſaria ſunt (quantum ad Eccleſiam) verba conſenſum exprimentia de præſenti*: *In reality Matrimony is contracted by the lawful Conſent of the Man and Woman, that they ſhall hereafter Marry, but it is neceſſary (as to the Church) to expreſs their Conſent by Words, in the Preſent*, Decretal. Tit. 1 cap. 25.

(ſ) *According to Gods holy Ordinance.*] Theſe Words were put in, in lieu of thoſe Words in the Office of *Sarum*, **if holie Churche will it permit**: And if we conſider the Tenor of Papal Diſpenſations of unlawful Marriages, and the voiding lawful ones, we muſt grant that this Change was made upon very good grounds.

(t) *Plight thee my Troth.*] The Word *Plight*, anſwers to our *Latin* Law-Word *Plegio*, which is uſed by our old *Engliſh* Lawyers, to denote what the Civilians expreſs by *Vador* and *fide-Jubeo*, to engage to make an Appearance at the Court: For by our ancient *Engliſh* Conſtitution, every one at Twelve Years of Age, was obliged twice a Year, after *Eaſter* and *Michaelmaſs*, (unleſs exempted by ſpecial Privilledge,) to make his Appearance in the Sheriff's Court. The entering into this Recognizance, was called *Plegiare*, or the *plighting their Troth* that they would appear, *Lib.* 2. *Monaſt. Angl. Tom.* 1. *p.* 310. *Spelm. Gloſſ. p.* 462. Now the meaning of the Word in this Place, is, that the married Perſon enters into a ſolemn Pledge and Engagement, that he will make all good that he has before promiſed.

¶ * *Then ſhall they looſe their hands, and the woman with her right hand taking the man by his right hand, ſhall likewiſe ſay after the Miniſter;*

I *N.* take thee *N.* to my wedded husband, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, (u) to love, cheriſh, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ †† *Then ſhall they again looſe their hands, and the man ſhall* (x) *give unto the woman a ring, laying the ſame upon the book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the ring, ſhall deliver it unto the man, to put it upon the fourth finger of the womans left hand.* ** *And the man holding the ring there, and taught by the Prieſt, ſhall ſay,*

With this ring I thee wed, (y) with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then*

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* ¶ *Then ſhall they looſe their Hands, and the Woman taking again the Man by the right Hand, ſhall ſay.* O. C. P.

†† *Then ſhall they again looſe their hands, and the Man ſhall give unto the Woman a Ring, and other tokens of ſpouſage, as Gold or Silver, laying the ſame upon the Book, and the Prieſt taking the Ring,* &c. 1 B. Edw. 6.

** *And the Man taught by the Prieſt ſhall ſay.* O. C. P.

*NOTES.*

(u) *To love, cheriſh, and obey.* ] These Words were placed here in the Form of the Woman's Stipulation or Contract, in lieu of thoſe Words in the Office of *Sarum*, **to be bonair and burſom in bed and at board**, which were capable of a wanton meaning.

(x) *Give unto the Woman a Ring.* ] This Ceremony which the Church has enjoined to be uſed in the Office of Matrimony, has been the Occaſion of great Clamours againſt her from her Adverſaries; for by Reaſon of this, ſhe has been arraigned for making Marriage a Sacrament, eſpecially ſince the Words, *In the Name of the Father, of the Son, and of the Holy Ghoſt*, are pronounced upon the putting it on. But how unreaſonably do ſuch People act with Relation to this Matter? Do they really think, that every Solemn Action is preſently made a Sacrament, at which the Names of the Perſons of the Bleſſed Trinity are uſed? Men's laſt Wills or Teſtaments uſually begin ſo, and yet no one ever ſaid, that, when a Man was making a Will, he was celebrating a Sacrament? The Uſe of it hath been very ancient in Eſpouſals and Marriages. That the *Romans* uſed it, is beyond Exception; and for that Reaſon we are blamed, for making Uſe of an Heathenish Rite. This is plainly aſſerted by *Juvenal*,

*Conventum tamen & Pactum, & Sponſalia, noſtrâ*
*Tempeſtate paras, jamque a Tonſore magiſtro*
*Pectoris, & digito pignus fortaſſe dediſti.*

Yet in this Age you Marriage-Pacts and Covenants
Prepare, by ſome Court-Barber neatly trim'd;
And put the Ring upon the Spouſes Finger. *Juven. Sat. 6.*

This Ring was an Iron one, which in ancient Times the *Romans* uſed: For *Pliny* ſpeaking of this Cuſtom among them, ſays, *Etiam nunc ſponſæ annulus ferreus mittitur, iſque ſine gemmâ, Even at this day, an Iron-Ring is given to the Bride, and that without any Jewel in it,* Plin. Nat. Hiſt. Lib. 33. Cap. 1. The Uſe of the Ring, as it was unknown to the ancient *Greeks*, ſo the old *Romans* made uſe of it for a Seal, and an Iron one generally ſerved their turn for that Uſe: For *Pliny* relates, that for a long time in that State, no Senator uſed a Gold-Ring, that *Marius* during his firſt two Conſulſhips uſed only an Iron-Ring; and when he was the third time Conſul, was the firſt who uſed a Gold one. *Hi quoque, qui ob legationem acceperunt aureos, in publico tantum utebantur eis, intra domos verò ferreis, They alſo who on account of a publick Embaſſy, had a Gold one given them, made uſe of the Iron-Ring at Home:* And then ſubjoins, *Quo argumento et am nunc ſponſæ*, &c. His meaning I take to be, that the Marriage-Ring took its Original from this Seal-Ring, which was anciently made of Iron; and that this was a Symbol to denote the Wife being made a Compartener in her Husbands Affairs. But this was not only a bare Heathen Cuſtom, but has been long in uſe among the *Jews*: For *Buxtorf* in his *Jewiſh* Synagogue, mentions as a Cuſtom among the *Jews* in their Marriages, to put a Gold-Ring upon the Bride's Finger, and then to read the Letters of Marriage, *Syn. Jud. cap.* 28. And the *Tebaugath Keduſhin*, the Ring of Eſpouſing, is mention'd in the *Talmud*, *Buxt. Lex. Rab. in* קדש. *Tertullian* ſpeaks of it as uſed in his time among the Chriſtians, *Neque Annulus, neque Conjunctio maritalis de alicujus Idoli honore deſcendit, Neither the Ring, nor the joyning together in Marriage, does proceed from any honour paid to an Idol,* Tert. de Idol. Cap. 16. St. *Auſtin* ſpeaks thus concerning it, *Gradiuntur cum domino filii ſponſi pignus accepturi Spiritus Sancti: Levans autem manus ſuas benedixit eos, dedit in arrham ſponſalem muneris pretioſam, non ex auro gemmiſque diſtinctam, ſed charitatis anſulis contextam Catenam, quâ alligati ſequuntur eum ad ſponſam Agni Jeruſalem, patriam ſempiternam. There the Children of the Bride-chamber go with the Bride to receive the Pledge of the Holy Ghoſt. And he lifted up his Hands and Bleſſed them, that is, he gave them the Pledge of the Eſpouſals, a precious Gift, not ſtudded with Gold and precious Stones, but a Chain whoſe Links are made of Charity, with which they that are encircled, follow him to the Lamb's Spouſe, the Heavenly Jeruſalem,* Aug. Serm. de Temp. Serm. 199.

But beſides, by this Ceremony of the Ring, the Wife is admitted into a Partenerſhip of her Husband's Goods, the Man at the ſame time pronouncing theſe Words, *With this Ring I thee wed*. Now, when any one parts with a Poſſeſſion, there is always ſome Ceremony or other attends the Alienation; in ſome Places it has been by the ſealing and delivering of a Writing. Now why ſhould it be eſteemed ſo great a Fault in our Church, that, according to an ancient received Cuſtom, we make the admitting the Wife into a Share of of the Husband's Goods, to be performed by the Ceremony of the Delivery of a Ring? The Church might, of her own Authority, have eſtabliſhed what Ceremony ſhe had thought fit, for the performing this; but however, ſhe has thought it more proper to retain an ancient Rite, which has been uſed in the Church, on this account, for ſo many Ages.

*Give unto the Woman a Ring.* ] In the Order of *Sarum* there was a formal Benediction of the Ring; which was performed by two ſolemn Prayers, the firſt whereof was this;

*Creator & Conſervator humani generis, dator gratiæ ſpiritualis, largitor eternæ ſalutis, tu domine mitte benedictionem tuam ſuper hunc annulum, ut quæcunque illum geſtaverit ſit armata virtute cæleſtis defenſionis, & ſufficiat illi ad ſalutem æternam. Per Chriſtum Dominum noſtrum.* Amen.

The Second was thus,

*Bene Chriſte dic Domine hunc annulum, quem nos in tuo ſancto nomine benedicimus, ut quacunque eum portaverit in tua pace conſiſtat, & in tua voluntate permaneat, & in tuo amore vivat & creſcat, & ſeneſcat, & multiplicetur in longitudinem dierum. Per Dominum noſtrum Jeſum Chriſtum.* Amen.

After which Prayer, the Ring was ſprinkled with Holy-water.

All which ſuperſtitious Practice was deſervedly omitted by our Reformers.

(y) *With my Body I thee worſhip.* ] These Words are objected by our Adverſaries, as a great Crime in our Church, for obliging the Bridegroom to make a Idol of his Bride, and to declare in the moſt extravagant ſtrain of all Complements, that he worſhips her. But this Imputation is owing to a not juſt Conſideration of the purport of the Old *Engliſh* Word *Worſhip*, which ſignifies an Honourable regard, as is yet to be ſeen in our uſual Expreſſions ſtill retained in common Diſcourſe, as your *Worſhip*, *Worſhipful*, &c. And ſo King *James* in the Conference at *Hampton-Court* told Dr. *Reynolds*, who made

¶ *Then the man leaving the ring upon the fourth finger of the womans left hand, they ſhall both kneel down, and the Miniſter ſhall ſay;*

Let us pray,

O Eternal God, creatour and preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name, that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt joyn their right hands together, and ſay,*

Thoſe whom God hath joyned together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the people.*

FOraſmuch as *N.* and *N.* have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a ring, and by joyning of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *And the Miniſter ſhall* (z) *add this bleſſing.*

GOD the * Father, God the Son, God the holy Ghoſt bleſs, preſerve and keep you; the Lord mercifully with his favour look upon you, and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ † *Then the Miniſter or Clerks going to the Lords table, ſhall ſay or ſing this Pſalm following.*

*Pſal.* 128. 1 BLeſſed are all they that fear the Lord: and walk in his ways.
2 For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.
3 Thy wife ſhall be as the fruitful vine: upon the walls of thy houſe.
4 Thy

*VARIOUS READINGS.*

* God the Father, † God, *&c.* 1 *Bed.* 6.

† *Then ſhall they go into the Choir, and the Miniſters or Clerks ſhall ſay,* &c. 1 E. Edw. 6.

*NOTES.*

made this Objection: For our Church is not only content, that the Wife ſhould be endowed with a ſhare of the Husband's Goods, but that the Husband ſhould oblige himſelf to promote his Spouſe, to the Dignity of the Uxorial Honour; for ſhe would not have the Men joyned to Concubines by this religious Solemnity; and therefore ties the Man to make Profeſſion, that he is willing to have the Perſon he marries, not only to be a Partener in his Bed, but ſhe ſhould have all the Dignity of a Wife allowed her: And that is the meaning of theſe words, *with my Body I thee worſhip*, I not only give you a Right in my Body, but that in the honourable and worſhipful way of a Wife. For by the old *Roman* Law, this was the difference between a Wife and a Concubine; that the Husband before Marriage, promiſed that he deſigned to promote the Woman he was married to, to the Honour of the *Mater-familias*, or Miſtreſs of the Family, *D. Lib.* 25. *Tit.* 7.

(z) *Add this Bleſſing.*] In the *Roman* Office the Bleſſing was not to be pronounced upon thoſe that entered into ſecond Marriage. And in the 14 Century ſeveral Prieſts were forced to go to *Rome* for Abſolution, who had indiſcreetly pronounced the Sacramental Benediction, as they called it, upon *Digamiſts.*

*PARAPHRASE* on *Pſal.* 128.

1. If Men are reſolved to acquire as much Happineſs, as their Nature is capable of, they ſhould above all things take Care conſcientiouſly to obſerve the Laws of God.

2. And if thou doſt diligently purſue this Method, God ſhall afford a Bleſſing upon all thy honeſt Endeavours, thou enjoying all that thy Labours have procured thee; in ſhort, thou ſhalt live in a very comfortable and deſirable Condition.

3. Thy Wife ſhall be fruitful in bringing thee forth Children: In like manner as the vine, which covers thy Houſe, is loaded with Cluſters of Grapes.

*VARIOUS*

4 Thy children like the olive-branches: round about thy Table.
5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.
6 The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long;
7 Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.
Glory be to the Father, and to the Son: and to the holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

Pſal. 67. 1. GOD be merciful unto us and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.
2 That thy way may be known upon earth: thy ſaving health among all nations.
3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.
4 O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.
5 Let the people praiſe thee, O God: let all the people praiſe thee.
6 Then ſhall the earth bring forth her increaſe: and God, even our own God ſhall give us his bleſſing,
7 God ſhall bleſs us: and all the ends of the world ſhall fear him.
Glory be to the Father, and to the Son: and to the holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *The Pſalm ended, and the man and the woman* (a) *kneeling before the Lords Table,* † *the Prieſt ſtanding at the Table, and turning his face towards them, ſhall ſay,*

Lord, have mercy upon us.

*Anſwer.*

Chriſt, have mercy upon us.

*Miniſter.*

Lord, have mercy upon us.

Our

*VARIOUS READINGS.*

† The Prieſt ſtanding at the Altar. 1 *B. Edw.* 6.

*PARAPHRASE*

4. And as the young Olive-trees grow round the Arbour where thou dineſt; ſo ſhall thy Children ſit round thy Table.
5. In this manner ſhall Bleſſings flow in upon him, that is a devout and faithful Servant of God.
6. And if thou doſt continue to be ſo, God ſhall heap further Bleſſings upon thee; thou enjoying all the Satisfactions, which flow from the National Proſperity, the Church and State flouriſhing all thy time.
7. Nay, God ſhall add to all theſe Bleſſings, length of Days; thou living to ſee ſeveral Generations of thy Poſterity, the Commonwealth of Iſrael being all the while in a proſperous Condition.

*PARAPHRASE on Pſal. 67.*

1. Our Prayer is, that God with his Kindneſs would continually bleſs and protect our Church and Nation; and that he would not look upon us, as formerly in his Anger, as it were out of a Cloud, but that he would view us with a ſerene and pleaſing Countenance, and as it were with the Sunſhine of his Favour.
2. That thy true Religion, O God, may be propagated all over the World, and that every Nation may receive the Glad-Tidings of their Salvation.
3. Let the Inhabitants of all the Nations of the World, joyn in the Praiſe and true Worſhip of thee.
4. Let all the Heathen Nations of the World exult and triumph; for God will ſome time or other manifeſt himſelf to them, and govern them by the holy Laws of the Revelation, which he ſhall then make to them.
5. Therefore let all the Heathen Nations, to whom thou art reaching out ſo great a Benefit ſing to thy Praiſe; let every Infidel People teſtifie their Joy and Gratitude in Thankſgivings to thee.
6. Fruitful Seaſons and proſperous Years attend that Glorious time: And God ſhall diſtinguiſh his choſen People by ſome particular Mark of Favour under that Government.
7. God ſhall favour us with the moſt ſignal Bleſſings; and all the Nations of the World ſhall Worſhip him by the exerciſe of the True Religion.

*NOTES.*

(a) *Kneeling before the Lord's-Table.*] By the Order of *Sarum*, the married Couple were to have a Pall held over them, by four of the Clerks, one holding each Corner: *Proſternant ſe ſponſus & ſponſa, in oratione ad gradum Altaris, extenſo ſuper eos pallio, quod tendant quatuor Clerici per quatuor cornua.* This odd Ceremony being of no Uſe, was prudently laid aſide by our Reformers.

(a) My

## *Of* MATRIMONY.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

*Miniſter.*

(a) O Lord, ſave thy ſervant, and thy handmaid;

*Anſwer.*

Who put their truſt in thee.

*Miniſter.*

(b) O Lord, ſend them help from thy holy place;

*Anſwer.*

And evermore defend them.

*Miniſter.*

(c) Be unto them a tower of ſtrength,

*Anſwer.*

From the face of their enemy.

*Miniſter:*

(d) O Lord, hear our prayer.

*Anſwer.*

And let our cry come unto thee.

*Miniſter.*

O GOD of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and (e) ſow the †† ſeed of eternal life in their hearts, that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou (f) didſt ſend thy bleſſing upon * Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted, where the woman is paſt child-bearing.*

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both (h) be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ** ſee their children Chriſtianly and vertuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O GOD, who by thy mighty power haſt made all things of nothing, who alſo (after (h) other things ſet in order) didſt appoint that out of man (created (i) after thine own image and ſimilitude) woman ſhould take her beginning;

### *VARIOUS READINGS.*

†† Sow the Seed of Eternal Life in their Minds. *O. C. P.*

* Didſt ſend thy Angel *Raphael* to *Tobie* and *Sara*, the Daughter of *Raguel* to their great comfort, *&c.*

** See their Childrens Children unto the Third and Fourth Generation. *O. C. P.*

### *PARAPHRASE.*

(a) My God, ſave thy Servant, who putteth his Truſt in thee, *Pſal.* 86. 2.

(b) Send thee help from his Sanctuary, and ſtrengthen thee out of Sion, *Pſal.* 20. 2.

(c) Thou haſt been my Hope and a ſtrong Tower for me, againſt the Enemy, *Pſal.* 61. 3. The *Septuagint-Verſion*, whereof this is an exact Verſion, is, πύργος ἰσχύος ἀπὸ προσώπου ἐχθροῦ.

(d) O hear my Crying, O Lord: and give ear unto my Prayer, *Pſal.* 61. 1.

(e) This is an Alluſion to the Parable of the Sower, *Mat.* 13. *Buxtorf* in his *Synagoga Judaica*, ſpeaks of a Cuſtom among the *Jews*, of ſcattering about Wheat mixed with ſmall pieces of Money, *Cap.* 28.

(f) The *Jews* had a Form of bleſſing a Woman, which was this; *God make thee like Sarah and Rebecca*, Fag. in Gen. 48.

(g) In the Marriages of the *Jews*, the whole Congregation crys out theſe Words of *Gen.* 1. 28. Perou, verchou, *Be fruitful and multiply*, Buxt. Syn. Judaic. Cap. 28.

(h) *Gen.* 1 21.

(i) *Col.* 3. 20. *Eph.* 4. 23.

ginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by matrimony hadſt made one: O God, who haſt conſecrated the ſtate of matrimony to ſuch an excellent myſtery, that in it is (*k*) ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy Word (as Chriſt did love his ſpouſe the Church, who (*l*) gave himſelf for it, loving and cheriſhing it even as his own fleſh) and alſo that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietneſs, ſobriety and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall* †* *the Prieſt ſay,*

ALmighty God who at the beginning did create our firſt parents, Adam and Eve, and did ſanctifie and joyn them together in marriage; Pour upon you the riches of his grace, ** ſanctifie and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end. *Amen.*

*** ¶ (*b*) *After which, if there be no Sermon declaring the duties of man and wife, the Miniſter ſhall read as followeth.*

ALL ye that are married, or that intend to take the holy eſtate of matrimony upon you, hear what the holy Scripture doth ſay as touching the duty of Husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epiſtle to the Epheſians, the fifth Chapter, doth give this commandment to all married men, Husbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of water, by the word; that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himſelf. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church: For we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joyned unto his wife, and they two ſhall be one fleſh. This is a great myſtery; but I ſpeak concerning Chriſt and the Church. Nevertheleſs, let every one of you in particular, ſo love his wife, even as himſelf.

Likewiſe the ſame Saint Paul writing to the Coloſſians, ſpeaketh thus to all men that are married, Husbands, love your wives, and be not bitter againſt them.

Hear alſo what Saint Peter the Apoſtle of Chriſt, who was himſelf a married man, ſaith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindred.

Hitherto

*VARIOUS READINGS.*

†* *Then the Prieſt ſhall bleſs the Man and the Woman, ſaying.*

** Sanctify and † bleſs you. 1 *B. Ed.* 6.

**** *Then ſhall begin the Communion, and after the Goſpel ſhall be ſaid a ſermon, wherein ordinarily (ſo oft as there is any Marriage) the Office of Man and Wife ſhall be declared, according to Holy Scripture. Or if there be no Sermon, the Miniſter ſhall read this that followeth.* O. C. P.

*The Parentheſis* (ſo oft as there is any Marriage) *is omitted in the firſt Book,* Edw. 6.

(*k*) *Eph.* 5. 25.
(*l*) *Joh.* 15. 13.

*NOTES.*

(b) *After which.*] At the Concluſion of the Office, there is a Rubrick in the Order of *Sarum*; that the new married Perſons ſhould *kiſs each other*, &c. which, being too ludicrous a matter for the Church, was adviſedly in our Service laid aſide.

There is an Office in the Order of *Sarum*, to be performed by the Prieſt in the Bed-chamber of the new-married Couple, whither he is to come at Night, and to ſay a Prayer to bleſs their Lodging, *Bene* † *dic Domine thalamum iſtum*, &c. Another Benediction-Prayer to be ſaid over the Bed, *Bene* † *dic Domine hoc cubiculum*, &c. And another Benediction over them, when in Bed, *Bene* † *dic Deus Corpora veſtra*, &c. All theſe things have, upon very wiſe Reaſons, been laid aſide in our Church.

* Very

## *Of* MATRIMONY.

Hitherto ye have heard the duty of the husband toward the wife. Now likewiſe, ye wives, hear and learn your duties toward your husbands, even as it is plainly ſet forth in holy Scripture.

Saint Paul in the aforenamed Epiſtle to the Epheſians, teacheth you thus; Wives, ſubmit your ſelves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Chriſt is the head of the Church: and he is the Saviour of the body. Therefore as the Church is ſubject unto Chriſt, ſo let the wives be to their own husbands in every thing. And again he ſaith, Let the wife ſee that ſhe reverence her husband.

And in his Epiſtle to the Coloſſians, Saint Paul giveth you this ſhort leſſon, Wives, ſubmit your ſelves unto your own husbands, as it is fit in the Lord.

Saint Peter alſo doth inſtruct you * very well, thus ſaying, Ye wives, be in ſubjection to your own husbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives; while they behold your chaſt converſation coupled with fear. Whoſe adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner in the old time, the holy women alſo who truſted in God, adorned themſelves, being in ſubjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whoſe daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ † *It is convenient that the new-married perſons ſhould receive the holy Communion at the time of their marriage, or at the firſt opportunity after their marriage.*

*VARIOUS READINGS.*

* Very Godly. *O. C. P.*

† *The new married Perſons at the time of their marriage, muſt receive the Holy Communion.* O. C. P. &c. 1 & 2 Edw. 6.

The

# The ORDER for the (a) *VISITATION of* (b) *the* * *SICK.*

¶ *When*

*VARIOUS READINGS.*

* *And the Communion of the same.* 1 B. Edw. 6.

*NOTES.*

(a) *Visitation.*] The kind and civil Custom of visiting Friends and Acquaintance, when they sie sick, is a natural Duty, arising partly from the tenderness of Human Nature, and Love to our Fellow-Creatures; and partly from those Rules of Equity imprinted in our Minds, which incline us to afford Assistance to those, who are not in a Condition to help themselves, and to administer Comfort to those who want it. Such a friendly Visit, we read in Scripture, was made by *Ahaziah the Son of Jehoram King of Judah*; *who went down to see Joram the Son of Ahab in Jezreel, because he was sick*, 2 King. 8. 29. It was for the greater Solemnity of such Visits, when *David*'s Friends *were sick, that his clothing was sackcloth, and that he humbled himself with fasting*, Psal. 35. 13. It was to this kind officiousness of a tender Friend, that *David* compares the Goodness of God shewn to his Faithful Servants: *The Lord will strengthen him upon his Bed of languishing, and make all his Bed in his sickness*, Psal. 41. 3. To be wanting in these kind Offices to our Friends, our Blessed Saviour remarks, as a Note of Unmercifulness and Cruelty, *I was sick and ye visited me not*, Mat. 25. 36. But besides this Duty of one Friend's visiting the other, we find a particular Injunction in Scripture, for the Ministers of God's Church to attend upon Sick Persons; to pray with them, and to afford them Spiritual Comfort and Advice. *Is any sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord, and the Prayer of Faith shall save the Sick, and the Lord shall raise him up; and, if he have committed Sins, they shall be forgiven him*, Jam. 5. 14, 15. Now indeed, part of this Injunction relates only to the Primitive Times of Christianity, whilst many Christians, especially the Clergy, enjoyed the *Charismata* or Power of working Miracles. For tho' many of the Ecclesiastical Writers mention this Unction of the sick, yet they relate it as an extraordinary Method of curing them. Thus *Tertullian* mentions, how *Severus* the Emperor was cured of a Distemper, by one *Proculus* a Christian, anointing him with Oil, *Tert. ad Scap. cap.* 4. St. *Jerom* relates, in the Life of *Hilarion*, how the Shepherds and Husbandmen flocked to this Saint, when they were bit by Serpents to be cured by the Holy-Oil; and how he saved the Lives of several of *Constantia*'s Relations, by this Method. *Sulpitius Severus* reports of *Martin* Bishop of *Tours*, that he cured a Paralytick Maid by Prayer and the Holy-Oil, *in Vit. Mart.* But in process of time, it came to pass, that though the miraculous Effects of this Unction ceased, yet the Unction itself was continued; till about the Tenth Century in the *Latin* Church, it was a made Sacrament to convey Spiritual Grace, and necessary to Salvation. Tho' the *Greeks* used it chiefly as a means for Recovery of Health; as is plain by many Petitions in the Euchology, to this purpose, *p.* 408, 411, 412. Upon the whole therefore, we may conclude, that, tho' one part of the Apostle's Order is to be laid aside, upon alteration of the Circumstances of Time, and the failing of the Miraculous Powers which the Apostles, and other of the Clergy, in the Primitive Times were vested with; yet the other Part thereof remains in full force; *viz.* that the *Presbyters of the Church are to be called to pray over sick Persons*; and if *they have committed Sins, they shall be forgiven them*, the sick Persons receiving Absolutions from their Hands. Now that this Apostolical Order, for the Clergy to visit the Sick, was derived from a like Practice among the *Jews*, is not improbable; especially, if the modern Practice now in use among them, be derived from their ancient Forefathers, as they pretend: For when any one is Sick of a dangerous Distemper, some learned and godly Rabbi is sent for, exhorting him to be constant in the *Jewish* Faith, and to expect the coming of the Messiah. Some of their Litanies enjoyn the 20th, 38th, and 91st *Psalms* to be repeated, and then the Form of Absolution to follow, wherein he is absolved from all the Curses which may be incumbent upon him or his House: But their ordinary Book of Prayers, enjoyns this Prayer to be repeated by the sick Man, מודה אני, *&c. I acknowledge and confess before thee, O Lord, my God, and the God of my Fathers, the God of the Spirits of all Flesh, that both my Health and my Death, is in thy hands. Restore me, I beseech thee, unto my former Health, remember me and hear my Prayers, as thou didst* Hezekiah's *in his time when he was sick: But if the time of my Visitation draweth near wherein I must die, let my Death be punishment sufficient for all my Sins and Offences, which I have ignorantly or knowingly committed from the first Day that I drew my Breath. Grant I beseech thee, that I may have a Share in Paradise and the World to come, which is prepared for the Righteous; satisfie me with the joy of thy glorious Countenance, at thy Right-hand for evermore. Blessed art thou, O Lord, who hearest the Prayer*, Buxt. Syn. Jud. Cap. 35. That the Primitive Clergy lookt upon Visiting the Sick, as an especial Part of their Duty, may be seen from several Passages of ancient Writers. *Polycarp* gives it as Advice to the Presbyters, that they should ἐπισκοπεῖν τοὺς ἀσθενεῖς, *Visit the Sick, Poly. Epist. ad Phil.* *Possidonius* relates it in the Life of St. *Austin*, that this Holy Man, as soon as he heard any one was sick, he immediately went to him, *Pos. in Vit. Aug. cap.* 27. Some are of Opinion, that St. *Austin* wrote his Treatise *de Visitatione Infirmorum*, which is in the Tenth Volume of his Works, for the use of those he could not come to; but that Book is not written well enough for St. *Austin*, as *Erasmus* well observes: But however it is certain that the Clergy were obliged to visit the Sick under their Care, whenever they were called for; nay the Council of *Milain*, says, *etiamsi non vocati invisant, Let them visit tho' they be not called*, Conc. 1. Mil. Conc. Tom. 4. And our own Provincial Constitutions, oblige the Rectors and Vicars of Parishes, *ut quoties fuerint accersiti celeriter accedant & hilariter ad ægrotos*: That when-ever *they are called, they go with quickness and readiness to sick Persons*. Linw. Prov. Lib. 1. Cap. 11.

(b) *The Sick.*] The Ancients called sick Persons, who were under such a dangerous Illness, as confined them to the Bed or Couch, by the Name of *Clinicks*: So St. *Hierom*, speaking of the good Works of *Fabiola*, says, *Quem nudum, & clinicum, non Fabiola vestimenta texerunt, What naked Person, what Clinick, is not covered with Clothes that* Fabiola *gave*, Hier. in Epitath. Fab. The like he speaks of *Paula*, *Quis inopum moriens, non illius vestimentis obvolutus est? quis Clinicorum non ejus facultatibus sustentatus est? What poor Person dies, and is not wrapped up in Grave-Clothes, which she provides? What Clinick is not maintained out out of her Estate?* In the Life of Pope *Cornelius*, there is mention made of a sick Woman unbaptized, who cried to him; *Baptiza me, per Christum te conjuro, & currens qua erat Clinica, implevit vas aquâ & attulit ei, Baptize me, I beseech you for Christ's sake; and, tho' she before lay sick on her Bed, she ran and filled a Vessel with Water, and brought it to him.* Neither is this an Ecclesiastical Word, only used by Christian Writers; but 'tis used in this Sense by *Pliny* in his *Natural History*: Where speaking of a certain Medicine, he says, it did *mederi Melancholicis, Stomachicis, Spasticis, Clinicis, Give relief to Melancholy Persons, to those who had a bad Stomach, to those who had Convulsions, and to Clinicks, or those who were forced to keep their Bed*, Plin. Nat. Hist. Lib. 25. Cap. 5. vid. Salmasii ad Ælian. Spartianum Notas, p. 57. *verb. in morbum incidit lethalem.*

But besides this general Notion of *Clinicks*, the ancient Ecclesiastical Writers used the Word *Clinick* in a more particular Sense, to denote such as received Baptism in their Sick-bed, when they were in danger of Dying. Now these were of two Sorts, The first of *Catechumens*, who having become sincere Believers of the Gospel, and having been considerably instructed in the Principles of the Christian Religion, were designed for Baptism the next solemn time of the Administration thereof; but in the mean time, being seized by a dangerous Distemper, they were baptized upon their Sick-bed, and were upon that account called *Clinicks*. To the Baptism of such Persons, the ancient Church never shewed any disgust, as not being sought by the Parties themselves to be administred at that time, but they only desiring it as a Case of Necessity, which their unforeseen Sickness had put them upon, they designing otherways to stay till the proper time of the Celebration of it. 'Tis of these that St. *Cyprian* speaks, *Audientes siqui fuerint periculo preventi & in exitu constituti, vigilantia vestra non desit, implorantibus divinam gratiam, misericordia Domini non denegetur. If there be any Catechumens of the number of the Hearers, overtaken by Sickness and in Danger of Dying, let not your Diligence be wanting to assist them; and if they desire the Divine Grace of Baptism, let it not be denied them*, Cyp. Ep. 13. The Pious Emperor *Theodosius* was thus baptized, by *Acholius* Bishop of *Thessalonica*, being a *Catechumen*; he falling into a dangerous Distemper, tho it proved not mortal, *Ambr. Orat. de ejus obitu.* Socr. *Eccl. Hist. Lib.* 5.

Another Sort of *Clinicks*, were such who deferred their Baptism on purpose till their Death; either as having a Touch of the Novatian Heresy, and fancying that Sins committed after Baptism were irremissible, or out of a fond Persuasion that Baptism at Death, would wash away all the Stains of their Life, however gross soever. Some eminent Instances we have of *Clinicks*, who deferred their Baptism upon one or both of these Accounts; in the Great Emperor *Constantine*

## *Viſitation of the* SICK.

¶ † *When* (c) *any perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick perſons houſe, ſhall ſay,* **

PEACE be to this houſe, and to all that dwell in it.

¶ *When he cometh into the ſick mans preſence he ſhall ſay, kneeling down,* (d)

REmember not, Lord, our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

*Anſwer.*

Spare us, good Lord.

¶ *Then the Miniſter ſhall ſay,*

Let us pray,

Lord, have mercy upon us.

*Chriſt, have mercy upon us.*

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. †† Amen.

*Miniſter.*

O Lord, ſave thy ſervant;

*Anſwer.*

Which putteth *his* truſt in thee.

*Miniſter.*

Send *him* help from thy holy place,

*Anſwer.*

And evermore mightily defend *him.*

*Miniſter.*

### *VARIOUS READINGS.*

† *The Miniſter entering into the Sick Perſons Houſe, ſhall ſay.* O. C. P

** *This Pſalm, Pſal.* 143. Hear my Prayer, *&c. with this Anthem* Remember, *&c. B. Ed.* 6.

* *Added in the laſt Review.*

†† For thine is the Kingdom, *&c. L. L.*

### *NOTES.*

*ſtantine, Euſeb. vit. Conſt. Lib.* 4. *Socr. Lib.* 1. *cap.* 39. and in *Conſtantius* his Son, *Socr. Lib.* 3. *Cap.* 6. But the ancient Fathers always cenſured very ſeverely ſuch a voluntary deferring of Baptiſm. They argue againſt this, from the uncertainty of procuring a Miniſter at that extraordinary Exigence; as *Gregory Nyſſen* does, when he ſpeaks of that young Man, who in great Agony of Mind, cried out, Ὄρη καὶ πέτραι καὶ πηγαὶ ἄνατε τὴν χάριν. *Ye Mountains and ye Woods baptize me, ye trees and Rocks and Fountains confer Grace upon me,* Greg. Nyſſ. Tom. 2. p. 215. ed. Par. It is of ſuch *Clinicks* that *Nazianzen* ſpeaks, when he calls them χειροτόνητοι καὶ χειροβάπτιστοι, *Men that are Huckſters of Chriſt, that drive a cunning Trade upon his Religion,* Greg. Naz. Orat. 40. Of theſe, St. *Chryſoſtom* ſays, Τί τὸν ἐγκαταλειφθέντα ἀναμένεις; οὐ δραπέτην, οὐκ ἀνδροφόνον, οὐκ ἐπίλοιπον τῷ Θεῷ ζῶντα; *Why doſt thou wait for Baptiſm till thou draweſt thy laſt Breath as a Run-away Slave, as a Maleſactor, and doſt not act like one who ought to live to God?* Chryſ. Hom. 23. in Act. And ſo again, πῶς δ' ἀκροᾶται ἔτι λέγω τοῦ τὰς ψυχορραγούσας ἀναπνοὰς, καὶ μηδὲ βαπτίζειν σπεύδοντος; *It grieves me, when I ſee People breathing their laſt, and yet are ſo fooliſh to put off their Baptiſm ſtill,* Hom. 1. in Act. Nay, the Church was ſo ſevere againſt ſuch *Clinicks*, that in Caſe they ſurvived the Diſtemper, under which they were baptized, they were not ſuffered afterwards to take upon them the Order of the Prieſthood, Εἰ τοίνυν τὸν βαπτισθέντα, διὰ τὴν προσδοκίαν ἀγαθοῦ τοῦ θανάτου, *If any one be Baptized when he was Sick, he cannot be ordained a Presbyter,* Conc. Neocæſ. Can. 12. This *Cornelius* Biſhop of *Rome*, in his Letter to *Fabius*, extant in *Euſebius, Hiſt. Eccl. Lib.* 6. *cap.* 43. extends to every Degree of the Clergy, μὴ ἐξὸν εἶναι τὸν ἐν κλίνῃ διὰ νόσον προσχυθέντα εἰς κλῆρον παραγενέσθαι, *It is not lawful for any one, who has been Baptized as a Clinick to be taken into the Clergy.* But however earneſtly the Ancients preſſed all, to avoid deferring Baptiſm to their *Sick-bed*, yet they would not ſuffer any Believers to die without it. The Fourth Council of *Carthage, Can.* 34. decrees, *Ut ægrotantes, ſi pro ſe reſpondere non poſſint, eum voluntatis eorum teſtimonium ſui periculo proprio dixerint, baptizentur, If Sick-perſons are ſo weak, that they cannot anſwer for themſelves to the Interrogatories, if they have given any Teſtimony of their expreſs deſire of Baptiſm, let them be baptized.* Nor did they totally exclude thoſe from Baptiſm, who firſt embraced the Faith in the time of their Sickneſs; only they obliged them, if they recovered to learn afterwards all the Points of Faith, which the *Catechumens* were inſtructed in before Baptiſm: As we learn from the Council of *Laodicea*, Τοὺς ἐν νόσῳ παραλαμβάνοντας τὸ φωτισμα, καὶ ὑπὸ ἀνάγκης ἐκμανθάνειν τὴν πίστιν, καὶ γνωσκειν, ὅτι θείας δωρεᾶς κατηξιώθησαν, *They obliged who receive Baptiſm in their Sickneſs, in caſe they recover, they to learn the Faith, and to know what renders them fit Partakers of the Divine Gift,* Conc. Laod. Can. 47.

(c) *When any perſon is ſick.*] By the Order of *Sarum*, when the Prieſt was to perform this Office, he was to habit himſelf, and with the Clerks going along the Street or the Way which leads to the Houſe, ſing the Seven Penitential Pſalms; *Imprimis induat ſe ſacerdos ſuperpelliceo cum ſtola, & in eundo dicat cum ſuis Miniſtris ſeptem Pſalmos Penitentiales, cum Gloria Patri & cum Antiphona*; which, looking too Pompous and Theatrical, was laid aſide in our Reformation.

(d) *When he comes into the ſick-mans preſence.*] According to the Order of *Sarum*, the firſt thing which was to be done, was to erect a Crucifix in the direct view of the Sick-man; *Offerenda eſt ei imago Crucifixi & ante conſpectum ejus ſtatuenda, ut redemptorem ſuum in imagine Crucifixi adoret, & paſſionis ejus, quam pro peccatorum ſalute ſuſtinuit, recordetur.* And in the next Place he is to be ſprinkled with Holy-Water, *Deinde inſpergat infirmum aquâ Benedictâ.* Theſe ſilly ſuperſtitious Practices were, upon very good ground, omitted,

*Miniſter.*

Let the enemy have no advantage of *him*;

*Anſwer.*

Nor the wicked approach to hurt *him*.

*Miniſter.*

Be unto *him*, O Lord, a ſtrong tower,

*Anſwer.*

From the face of *his* enemy.

*Miniſter.*

O Lord, hear our prayers.

*Anſwer.*

And let our cry come unto thee.

*Miniſter.*

O Lord look down from heaven, behold, viſit and relieve this thy ſervant. Look upon *him* with the eyes of thy mercy, give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

‖HEAR us, Almighty and moſt merciful God and Saviour; extend thy accuſtomed goodneſs to this thy ſervant who is grieved with ſickneſs. † Sanctifie, we beſeech thee, this thy fatherly correction to *him*; that the ſenſe of *his* weakneſs may add ſtrength to *his* faith, and ſeriouſneſs to *his* repentance. That if it ſhall be thy good pleaſure to reſtore *him* to *his* former health, *he* may lead the reſidue of *his* Life in thy fear, and to thy glory: or elſe give *him* grace ſo to take thy viſitation, that after this painful life ended *he* may dwell with thee in life everlaſting, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter exhort the ſick perſon after this form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs, and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly that it is Gods viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious and honourable, to the increaſe of glory and endleſs felicity; or elſe it be ſent unto you, to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in Gods mercy, for his dear Son Jeſus Chriſts ſake, and render unto him humble thanks for his fatherly viſitation, ſubmitting your ſelf wholly unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ *If the perſon viſited be very ſick, then the Curate may end his exhortation in this place,* * *or elſe proceed.*

TAKE therefore in good part the chaſtiſement of the Lord: For († as Saint Paul ſaith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chaſtneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtning

*VARIOUS READINGS.*

‖ *This Prayer in the Old Common-Prayer Book, is thus worded,*

HEAR us Almighty and moſt merciful God and Saviour, extend thy accuſtomed goodneſs to this thy Servant which is grieved with ſickneſs: viſit him, O Lord, as thou didſt viſit *Peter's* Wive's Mother, and the Captains Servant. So viſit and reſtore unto this Sick-perſon his former Health (if it be thy Will) or elſe give him Grace ſo to take thy Viſitation, that after this painful life ended, he may dwell with thee in Life everlaſting. *Amen.* O. C. P.

† Viſit him, O Lord, as thou didſt *Peter's* Wive's Mother, and the Captains Servant, and as thou preſervedſt *Thobie* and *Sara*, by thy Angel from Danger. 1 *B. Edw.* 6.

* *Theſe Words added in the laſt Review.*

† *Theſe Words within the Parenthеſis added in the laſt Review.*

chaſtning, God dealeth with you as with ſons; for what ſon is he whom the father chaſtneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of Spirits, and live? For they verily for a few days chaſtned us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. Theſe words, good *brother*, are written in holy Scripture for our comfort and inſtruction, that we ſhould patiently, and with thankſgiving bear our heavenly Fathers correction, whenſoever by any manner of adverſity it ſhould pleaſe his gracious goodneſs to viſit us. And there ſhould be no greater comfort to Chriſtian perſons, than to be made like unto Chriſt, by ſuffering patiently adverſities, troubles, and ſickneſſes. For he himſelf went not up to joy, but firſt he ſuffered pain; he entred not into his glory before he was crucified. So truly our way to eternal joy is to ſuffer here with Chriſt; and our door to enter into eternal life is gladly to die with Chriſt; that we may riſe again from death, and dwell with him in everlaſting life. Now therefore taking your ſickneſs, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profeſſion which you made unto God in your baptiſm. And for as much as after this life there is an account to be given unto the righteous Judge, by whom all muſt be judged without reſpect of perſons; I require you to examine your ſelf and your eſtate, both toward God and man; ſo that accuſing and condemning your ſelf for your own faults, you may find mercy at our heavenly Fathers hand for Chriſts ſake, and not be accuſed and condemned in that fearful judgment. Therefore I ſhall rehearſe to you the Articles of our Faith, that you may know whether you do believe as a Chriſtian man ſhould, or no.

¶ *Here the Miniſter ſhall* (e) *rehearſe the Articles of the Faith, ſaying thus,*

DOST thou believe in God the Father Almighty, ‖ maker of Heaven and earth? And in Jeſus Chriſt his only begotten Son our Lord? and that he was conceived by the holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

¶ *** *The ſick perſon ſhall anſwer,*

All this I ſtedfaſtly believe.

¶ †† *Then ſhall the Miniſter examine whether he* † *repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all perſons that have offended him, and if he hath offended any other, to ask them forgiveneſs; and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to* (f) *make his Will, and to declare his debts, what he oweth*

*VARIOUS READINGS.*

‖ *And ſo forth as it is in Baptiſm.* 1 B. Ed. 6.

†† *This may be done before the Miniſter begins his Prayer, as he ſhall ſee Cauſe.* 1 B. Ed. 6.

*** *Theſe Words added in the laſt Review.*

† *The Words* Repent him truly of his Sins, *added in the laſt Review.*

*NOTES.*

(e) *Rehearſe the Articles of the Faith.*] In the Office of *Sarum*, the Sick-perſon inſtead of being examined upon the Apoſtles Creed, was interrogated upon the abſtruſer Articles of Faith; as the Indiviſibility of the Perſons in the Divine Eſſence; the Co-equality of the Son, and the Con-ſubſtantiality both of the Son and the Holy Ghoſt; the Proceſſion of the Holy-Ghoſt, both from the Father and the Son, *&c.* Which tending to the perplexing of the more unknowing Chriſtians, were deſervedly in our Reformation omitted.

(f) *Make his Will.*] As by the Law of Nature, every one has a right to the Goods, which he has acquired by his Induſtry, ſo he has a right to diſpoſe of them, either in his Life by Sale or Gift, or at his Death by Will. The uſage of making Wills at, or before Death, has obtained in all Nations, and is as old as any Hiſtory reaches. We find in the Book of *Geneſis*, that *Abraham*, in caſe that he had no Child

*oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.*

¶ † *The Minister should not omit earnestly to move* (g) *such sick persons as are of ability, to be liberal to the poor.*

¶ †† *Here shall the sick person be moved to* (h) *make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall* (i) *absolve him (if he humbly and heartily desire it) after this sort.***

Our

*VARIOUS READINGS.*

† *The Minister may not forget nor omit to move the Sick-person (and that most earnestly) to Liberality towards the Poor.* O. C. P.

†† *Here shall the Sick-person make a special Confession, if he feel,* &c. O. C. P,

** *And the same Form of Absolution shall be used in all private Confessions,* 1 E. Edw. 6.

*NOTES.*

Child, made *Eliezer* of *Damascus*, the Steward of his House, his Heir by Will, *Gen.* 15. 2. The ancient Way of making a Will among the *Greeks*, was, for the Person who designed to bequeath any thing, to make his Appearance in the κοινὴ ἐκκλησίᾳ, in the general Assembly of the Citizens, and there to declare, how he would dispose of his Goods when he died, *Plut. in Alcib.* The *Romans* in time of War used to make their Wills, *in procinctu*, in their Arms, before they went out to fight. In time of Peace, the ancient Way was to make a Will, *per æs & libram*, by a fictitious Sale of the Estate to the Person to whom he bequeathed his Estate, to which the *Libripens*, or Publick-Teller, and five other *Roman* Citizens were Witnesses. They had also a Custom to make a Will in the general Assembly of the Tribes, which were called the *Comitia calata*, which was taken from the *Greeks*, *A. Gellius*, *Lib.* 15. *Cap.* 27. At last, the way of Writing down the Method, in which the Testator designed to dispose of his Effects, was only used among Persons of Substance; and this either in Tables, Paper, or Parchment, with the Testator's Hand, and the Witnesses subscribed, *Inst. Lib.* 2. *Tit.* 10. §. 3. Other poorer Persons made a nuncupatory Will, which answered to the old way of bequeathing by the Brass-money and the Scales, which if declared before seven Witnesses, was valid, *Inst. Lib.* 2. *Tit.* 10. §. 14. Now tho' the making of a Will be a secular Matter, which doth not relate to those spiritual Concerns, which the Minister comes to the Sick-man about; yet, considering that the Affairs of Intestates are generally left in so confused a manner, that great Strifes and Contests are raised in Families upon that Occasion, and some Branches of the Family left unprovided for; it is very prudently enjoyned by the Church, that the Minister should mind every one of his settling his Affairs before he dies, as he would avoid not only the embezelling his Effects in expensive Law-suits; but chiefly, that he may not be the Occasion of the Dis-union of the Affections of his dearest Relations.

(g) *Such Sick-persons as are of ability to be liberal to the Poor.*] By the Canon-Law, every person was obliged to leave such a Proportion of his Estate to charitable Uses, as he bequeathed to each of his Children; hence Christ was esteemed the Second Son, if the Man had but One; the Third Son if he had Two, the Fourth if he had Three, *&c. Decret. Part.* 2. *Caus.* 13. *Q.* 2. This Moiety which belonged to the Church was repositted in the Bishops Hand, and went to the Maintenance of the Clergy of the Church, the Repair of the Fabrick, *&c.* Our Church has not thought fit, to order the sick rich Person to be moved to give any thing to the Religious Uses, which the Popish Curates for many Ages together chiefly busied themselves about in these Attendances; she only enjoyns him to be put in Mind of the Poor, that out of his abundance which he is now going to leave, he should bestow some liberal Largess on them.

(h) *Moved to make a special Confession of his Sins.*] Our Church here having considered, That most Men's Consciences are very tender under the fear of approaching Death; that the Reflection on their former Sins, do then most sensibly affect them, and that withal many Scruples do arise in their mind, either concerning some Acts of Injustice, they may in the course of their Lives have committed, and may be at a loss, how to find out proper Methods of Restitution, or concerning some other Sins of a more heinous Nature, which they are not certain they have pursued the most proper Methods in repenting of; I say our Church, upon these Considerations, has ordered that the Sick-person, when he is visited by the Minister, may be moved to make Confession of such Sins, as he finds do trouble his Conscience; to the end, that by the spiritual Advice and Comfort, which he may receive from him, his Mind may be eased. Now it is to be observed, that our Church herein acts very differently from the Church of *Rome*: For that Church has adjudged it, *necessarium jure divino confiteri omnia & singula peccata mortalia, quo tum memoriâ cum debitâ & diligenti præmeditatione habeatur, necessary by the Divine Law, to confess all and single mortal Sins, which any one does remember or can recollect, by due and diligent premeditation,* Con. Trid. Can. 7. Our Church only orders Persons to be moved to it; that Church requires it, as necessary for the forgiveness of Sins. Our Church motions special Confession, with relation only to such Sins as disquiet the Person's Mind; that Church absolutely demands it, upon account of all Sins whatsoever. Our Church does this, only with a view of instructing and comforting the Sick-person; but the Church of *Rome* anathematizes all them who say so? *Si quis dixerit, Confessionem tantum esse utilem ad erudiendum & consolandum Pœnitentem, Anathema sit; If any one shall say, that Confession is only profitable for the Instruction and Consolation of the Penitent, let him be accursed,* Con. Trid. ib. But, as the Auricular Confession of the Papists, which they hold necessary for all Penitents, and have enjoined to be performed by a particular enumeration of all Sins which can be remembred, is a Doctrine which was never known in the Christian World, till very late Ages of it; so the special Confession of some very affecting Sins, which disquiet the Mind, to be made to the Minister, as a spiritual Physician or Counsellor, (as our Church enjoyns) was practised by the purest Ages of Christianity. In the *Latin* Church, St. *Cyprian* says, *Peccatores per confessionem, animi sui pondus sacerdotibus exponere, salutarem medelam, parvis scilicet & modicis vulneribus exquirere; That Sinners by Confession, do lay the weight of their Consciences before the Priests, and obtain from them a Cure for little and greater Wounds,* Cypr. Ser. de Lapsi. St. *Jerom*, speaking of such special Confession in case of any Sin that troubles the Conscience, says, *Si erubescat ægrotus, vulnus Medico confiteri, quod ignorat medicina non curat, If the Sick-person be ashamed to lay open his Wound before his Physician, it is beyond the Power of Physick to cure that which it does not know,* Hier. in 16 Mat. And to the same purpose is that passage of St. *Austin*, *Sacerdos, ut sapiens medicus, sciat curare peccata sua, & posteà aliena vulnera detergere & sanare, non publicare; Let the Priest as a wise Physician, know how to cure his own Sins, and after that, to heal other Men's Wounds, and not to divulge them,* ep. ad Jul. If we consult the Writers of the *Greek* Church, we shall find them delivering the same Doctrine. *Origen* in several Places says the like; viz. *That we must try the Physician, before whom we must lay open the Causes of our Malady; that we should do what he bids us, and follow what he advises,* Orig. Psal. 57. *That Christ is the Chief Physician, and that the Ministers of the Word are Operators under him, to whom is committed the Discipline of curing Wounds,* id. in Psal. 37. Tho' St. *Chrysostom* does frequently declare, against the necessity of making Secret-Confession, and all Persons being obliged to it, the allowing it in some Cases being sufficient, Ἐνδὸν τὸ συνειδὸς, μόνῳ σοὶ καὶ τῷ πάντα ὁρῶντι Θεῷ, σοῦν τὸν κριτὴν, To take the judgment of our own Conscience, no one being present but the All-seeing God; but in other Cases, he approves of particular Confession, Ἔδωκε τὸ τῆς μετανοίας φάρμακον, &c. *God has given us the Physick of Penitence, which is sufficient to blot and wipe out all our Sins, if we know what the Physick is, and how it is to be applied. Now what is the Physick of Penitence, and how is it prepared? First, by a detestation of our Sins, and a Confession of them,* Chrys. Hom. 9. in Heb. And in another Place, *There is a great deal of need for Christians who are Sick in their Consciences, to submit themselves to the cure of the Priests, that they may be indebted to them for their Recovery,* id. de Sacerd. So *Gregory Nazianzen*, Μὴ ἀναξιοῖς ἐξαγορεύειν σὺ τὴν ἁμαρτίαν, *Do not think it much to confess thy Sin,* Greg. Naz. Orat. 40. From all which, and many more Passages of Antiquity, it is manifest, that special Confession is not required absolutely as necessary for the forgiveness of Sins, but is only advised, (as our Church does) to receive the spiritual Advice of the Minister, for easing the Conscience in some particular Cases, and for the more profitable performing of Repentance.

(i) *Shall absolve him if he humbly and heartily desire it.*] Our Church here, in appointing the Absolution to be given to Sick-Persons, has shewed a great deal of Wisdom and Moderation; neither laying aside an ancient Usage, so very comfortable to the Souls of Men, nor yet retaining those Corruptions, which the *Romish* Church had introduced into it: For it must be observed, that our Church does not look upon the Absolution of the Priest, to be absolutely necessary for the forgiveness of Sins, as the Church of *Rome* does; which, as being a part of the Sacrament of Penance they hold

(k) OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins; but **strengthen *him* with thy blessed Spirit, and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen*

¶ *Then shall the Minister say this Psalm.*

*In te Domine speravi.* Psal. LXXI.

1. IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through

*VARIOUS READINGS.*

** The words *strengthen him with thy blessed Spirit, and when thou art pleased to take him hence,* were added in the last Review.

*NOTES.*

hold necessary, *fidelibus quoties post Baptismum in peccata labuntur, for the Faithful as often as they fall into Sin after Baptism,* Conc. Trid. sess. 14. Can. 1. Our Church here by the former part of the Absolution-Form, which is precatory; and by addressing to Almighty God for pardon, declares that the Priest does not act judicially and authoritatively: But the *Romish* Church is of an Opinion directly opposite to this, and has declared our Sense of giving Absolution Heretical; *Siquis dixerit Absolutionem Sacramentalem sacerdotis non esse actum judicialem, sed nudum ministerium pronunciandi & declarandi remissa esse peccata confitenti, &c. Anathema sit: If any one shall say, that the Sacramental Absolution of the Priest, is not a Judicial Act, but only a bare Ministerial one, in declaring that the Sins of the Person who confesses are pardoned,* &c. *Let him be accursed,* Conc. Trid. sess. 14. Can. 9. Now this Notion does betoken a great Degree of Arrogance in the maintainers of it, to think that God Almighty should divest himself of his inherent Right of Forgiveness of Sins, which the Scripture says belongs to him alone, *Mar.* 2. 7. and confer it upon one of his Creatures. But the Constitution of the Church of *England*, in ordering the Priest to pronounce the Absolution ministerially, and to specifie by whose Authority he pronounces it; and withal, beginning the Absolution-Form with a Prayer to invoke God's Forgiveness, does with a due Submission and Humility, recognize that omnipotent Authority on which it is founded.

(k) *Our Lord Jesus Christ.*] In stead of the Name of our Lord Jesus Christ. The Form before the Reformation, run in the Name of St. *Peter*; *Absolvimus te, vice Petri Apostolorum Principis, cui Dominus potestatem ligandi atque solvendi dedit, &c.* Which being both Superstitious and Blasphemous, was well changed to the Form which we have.

After the Absolution, in the old Popish Form, the Sick-person was enjoyned to kiss the Cross, and then the Priest and all the Company round: *Deinde infirmus osculetur Crucem, & Sacerdotem & postea omnes alios per ordinem.* Which tending to no good Account, was by our Reformers, with Prudence laid aside.

*PARAPHRASE*

1. O Lord, thou knowest, that I never reposed any trust, or expectation of deliverance, in any one but thee, let not therefore my hopes be shamefully disappointed; but out of thy love to Justice, deliver me from my cruel Oppressors; hear my humble address to thee, and preserve me from mine Enemies.

2. Be thou my strong Citadel to which I may betake myself, in time of extreme danger; according to the promise which thou hast made to me, to preserve me in my Distress.

3. I beseech thee, O my gracious God, to interpose thy particular Providence, in rescuing me from my unjust and cruel Adversaries.

4. For thou art the object of my hope and most ardent desire; from my youth to this very time, my dependence has always been upon thee.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb; my praiſe ſhall alway be of thee.

6 I am become as it were a monſter unto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him, perſecute him, and take him; for there is none to deliver him.

10 Go not far from me, O God: my God, haſte thee to help me.

11 Let them be confounded and periſh that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

12 As for me I will patiently abide alway: and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

15 Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſs, O God, is very high, and great things are they that thou haſt done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ † *Adding this.*

O Saviour of the world, who by thy croſs and precious bloud haſt redeemed us, ſave us and help us, we humbly beſeech thee, O Lord.

¶ *Then*

5. Thou haſt ſupported me under all the Dangers and Calamities, which have befallen me ever ſince my Childhood; and ſince thou didſt take me into thy hands to nurſe and cheriſh me, when firſt I came out of my mothers womb, and haſt by thy wonderful providence preſerved me ever ſince, I make no doubt but thou wilt extend the ſame gracious Goodneſs to me, now in my old Age; for all which favours I am eternally obliged to praiſe thee.

6. I am become a frightful ſpectacle to a great many, who are afraid to come near me; but, notwithſtanding this, I will not ceaſe to expect deliverance out of my troubles from thy hand again.

7. O give me once more an opportunity of ſinging praiſes to thee, in the publick Congregation; that I may ſpend the day in the devout worſhip of thee.

8. Thou who haſt vouchſafed me ſo many wonderful deliverances from my troubles, in my younger time; O do not thou throw me out of thy Protection in my old Age, when I have leſs Abilities than I had formerly, to help myſelf.

9. For the mouths of my enemies are open againſt me, by conſtant revilings and calumnies, they are always Bandying together in Plots and Conſpiracies againſt me; they giving out that God my wonted Protector has diſclaimed any farther care of me, by reaſon of my Sins; and that now is the favourable opportunity of getting the Maſtery over me, ſince no one is likely to interpoſe to reſcue me from them.

10. Therefore, O my gracious God, be not thou backward to aſſiſt me, in this extremity of Danger; leave me not without thy care for a minute; but make all imaginable haſte to ſuccour me.

11. Let thoſe that are embarked in this wicked deſign againſt my Soul; be ſo routed and ſhamefully defeated, that they may not be able to attempt the like againſt me for the future.

12. But however thy good Providence ſhall think fit to diſpoſe of me, I will continually perſiſt to truſt in thee; and I doubt not but that thou wilt in thy good time (if thou ſhalt think it beſt for me) give me an opportunity by a freſh Deliverance, to praiſe thy goodneſs as much as I have done heretofore.

13. Thy Juſtice in vindicating the cauſe of thy Servants, ſhall be the continual Theme of my Song; that Juſtice which is ſo boundleſs an Attribute of thine, that no mortal Intellect can fathom, and no Tongue can expreſs.

14. I will now muſter up all my ſtrength, under the conduct of God's Almighty Name, which aſſiſts me and will rely only upon his Goodneſs.

15. Thou, O God, haſt been my Tutor, and the Defender of my weakneſs ever ſince I was a Child, and therefore I ſhall always bear in mind the grateful remembrance of thoſe many miraculous preſervations which thou haſt afforded me.

16. Therefore, O my God, I beſeech thee not to caſt off the care of me, in my declining years, when I have moſt occaſion for thy Protection; but afford me an opportunity of letting the People of this Generation and likewiſe Poſterity, ſee of how extenſive a greatneſs thy goodneſs is.

17. For thy gracious Deliverances of thy Servants are very remarkable, and every one who recounts them, will be neceſſitated to cry out, who is to be compared to our God!

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VARIOUS READINGS.

† *Adding this Anthem*, 1 B. Ed. 6.

VARIOUS

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and thro' whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen. *

¶ *And after that shall say,*

**UNTO Gods gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.***

† *A Prayer for a sick Child.*

O Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

*A Prayer for a sick person, when there appeareth small hope of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need, we flie unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and

*VARIOUS READINGS.*

** *This Benediction was added in the last Review.*

† *This and the three following Prayers were added in the last Review.*

* *If the Sick Person desire to be Anointed, then shall the Priest Anoint him upon the Forehead or Breast, only making the sign of the Cross; saying thus:*

AS with this visible Oil thy Body outwardly is Anointed, so our Heavenly Father, Almighty God, grant of his infinite Goodness, that thy Soul inwardly may be Anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief and gladness. And vouchsafe for his great Mercy (if it be his Blessed Will) to restore unto thee thy bodily health and strength to serve him, and send thee release of all thy pains, troubles and diseases, both in Body and Mind. And howsoever his goodness (by his Divine and unsearchable Providence) shall dispose of thee; we his unworthy Ministers and Servants humbly beseech the Eternal Majesty, to do with thee according to the Multitude of his innumerable Mercies, and to pardon thee all thy Sins and Offences committed by all thy Bodily Senses, Passions and Internal Affections; who also vouchsafe mercifully to grant unto thee Ghostly strength by his Holy Spirit; to withstand and overcome all Temptations and Assaults of thy Adversary, that in no wise he prevail against thee; that thou mayest have perfect Victory and Triumph against the Devil, Sin, and Death, thro' Christ our Lord, who by his Death hath overcome the Prince of Death; and with the Father

and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errours of *his* life paſt, and ſtedfaſt faith in thy Son Jeſus, that *his* ſins may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us. Yet, foraſmuch as in all appearance the time of *his* diſſolution draweth near, ſo fit and prepare *him*, we beſeech thee, againſt the hour of death, that after *his* departure hence in peace and in thy favour, *his* ſoul may be received into thine everlaſting kingdom, through the merits and mediation of Jeſus Chriſt thine only Son, our Lord and Saviour. *Amen.*

¶ (1) *A commendatory Prayer for a ſick perſon at the point of departure.*

O Almighty God, with whom do live the Spirits of juſt men made perfect, after they are delivered from their earthly priſons; We humbly commend the ſoul of this thy ſervant, our dear *brother*, into thy hands as into the hands of a faithful Creatour, and moſt merciful Saviour; moſt humbly beſeeching thee, that it may be precious in thy ſight. Waſh it, we pray thee, in the blood of that immaculate Lamb that was ſlain to take away the ſins of the world; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is, and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whilſt we live here, which may in the end bring us to life everlaſting, through the merits of Jeſus Chriſt thine only Son our Lord. *Amen.*

*A Prayer for perſons troubled in mind or in conſcience.*

O Bleſſed Lord the Father of mercies, and the God of all comforts, we beſeech thee look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and *his* ſoul is full of trouble: But, O merciful

Father and the Holy Ghoſt, evermore liveth and reigneth God World without end. *Amen.*

*Uſque Domine.* Pſal xiii.

How long wilt thou forget me (O Lord?) for ever? how long wilt thou hide thy Face from me?

How long ſhall I ſeek Counſel in my Soul? and be ſo vexed in mine Heart? How long ſhall mine Enemy triumph over me?

Conſider and hear me, (O Lord my God) lighten mine Eyes, that I ſleep not in Death.

Leſt mine Enemy ſay, I have prevailed againſt him: For if I be caſt down, they that trouble me will rejoyce at it.

But my truſt is in thy Mercy, and my Heart is joyful in thy Salvation.

I will ſing of the Lord, becauſe he has dealt ſo lovingly with me: Yea, I will praiſe the Name of the Lord the moſt Higheſt.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, World without end. *Amen.*

1 *B. Ed.* 6.

*NOTES.*

(1) *A Commendatory Prayer.*] In the Office of *Sarum*, when the Party was expiring, the Prieſt was to knock upon the Table, and upon that ſignal, all the Clerks who waited below, were to run up in haſte and ſay the *Credo*, and a *Litany*, in which were invoked not only the Perſons of the Trinity, but the Virgin *Mary*, the Angels, the Twelve Apoſtles, and a long Beadroll of Saints. *Cum anima in exitu ſeu diſſolutione Corporis viſa fuerit laborare, percutiatur Tabula minutè & acriter, & tunc omnes Clerici cum ſummâ velocitate accurrant, & dicant Credo, &c.* This being a tumultuous and ſuperſtitious Practice, was, upon good Conſideration, by our Reformers laid aſide.

After this, in the Popiſh Service, followed an Office ſtiled *Preces poſt egreſſum animæ*, praying that the Soul of the departed might be carried by *Michael* into *Abraham*'s Boſom, and be freed from the Pains of Purgatory, *&c.* and containing an Exhortation to the Company, to joyn in Prayer for the good of the Soul departed: All which, for Reaſons obvious enough, were expunged by our Reformers.

merciful God, who haſt written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes, that *he* may neither caſt away *his* confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, and heal all *his* diſtempers. Break not the bruiſed reed, nor quench the ſmoking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

# * THE (a) COMMUNION of the SICK.

For-

*VARIOUS READINGS.*

* *The Celebration of the Holy Communion for the Sick,* 1 B. Ed. 6. *where this Title is placed after the Preface, and the Title,* The Communion for the Sick, *after it.*

*NOTES.*

(a) *Communion of the Sick.* It has been the conſtant uſage of the Church, in all probability derived from the Apoſtolical times, for Perſons dangerouſly Sick, to receive the Holy Sacrament of the Lord's-Supper, for their Spiritual Comfort and Aſſiſtance. Hence this private Communion obtained the Name of ἐφόδιον among the *Greeks*, and *Viaticum* among the *Latins*, *i. e.* Proviſion as it were laid in, to ſuſtain them in their Journey to the other World. Where the *Synaxes*, or Communions of the Primitive Chriſtians, were celebrated every Day; thoſe, who by reaſon of their neceſſary Occaſions, or chiefly by Sickneſs, were abſent from the Aſſembly, had the Sacred Elements brought to them. This is plain from *Juſtin Martyr*, οἱ καλούμενοι παρ' ἡμῖν Διάκονοι, δίδασιν ἑκάστῳ τῶν παρόντων, μεταλαβεῖν ἀπὸ τῆς εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσι ἀποφέρουσι. *Thoſe who are called Deacons among us, diſtribute to every one of them who are preſent, the conſecrated Bread and Wine mingled with Water, and they carry likewiſe the ſame to thoſe that are abſent*, Juſt. Apol. 2. By which Abſents muſt be principally underſtood the Sick, Sickneſs being the moſt reaſonable Excuſe for Abſence. And moreover, ſince the very early Ages of the Church thought, that to partake of the Sacrament of the Lord's-Supper, was abſolutely neceſſary for Salvation, from thoſe Words of our Saviour, *Except ye eat the Fleſh of the Son, and drink his Blood, ye have no Life in you*, Joh. 6. 53. They were for improving all Opportunities for thoſe Sick-perſons, who never received the Euchariſt at all, as the *Catechumens*, or thoſe, who had been long excluded from it, as the Excommunicates, might that they partake of it before they went out of the World. Upon which Account the Firſt Council of *Orange*, held 441. Decrees, that thoſe Perſons who were under Publick Penance, might receive the Lord's-Supper without a Solemn Abſolution, this ſufficing for a Reconciliation *Secundum Definitiones Patrum, qui hujuſmodi Communionem congruenter Viaticum nominaverunt, according to the Decrees of the Fathers, who very properly have named this Communion the* Viaticum, Conc. Arauſ. 1. Can. 3. And ſo likewiſe the Council of *Agatha*, held *A. D.* 506. *Viaticum tamen omnibus in mortem poſitis non eſt denegandum. The Viaticum is not to be denied to any at the Point of Death*, Conc. Aq. Can. 11. But before theſe Councils the Great Council of *Nice* Decrees thus in this Affair. Περὶ τῶν ἐξοδευόντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν, ὥστε, εἴ τις ἐξοδεύοι, τὸν τελευταῖον καὶ ἀναγκαιότατον ἐφόδιον μὴ ἀποστερεῖσθαι. *As for thoſe that are going out of the World the old Canon of the Church is to be obſerved ſtill, that the Dying Perſon ſhould not be kept from the laſt and the neceſſary Viaticum.* And afterwards adds, *That if any Sick-Perſons under Cenſure do receive the Sacrament in their Sickneſs, and afterwards recover, they muſt even then be among the number of thoſe who Communicate only in Prayer, and not in the Sacrament*, Conc. Nic. 1. Can. 13. Where we may obſerve, *Firſt*, That the former part of this Canon ſpeaks generally of all Perſons who are dangerouſly Sick, εἴ τις ἐξοδεύοι, and not only of Perſons under Cenſure, as ſome underſtand it. *Secondly*, That it is called, ἀναγκαιότατον ἐφόδιον the neceſſary Viaticum, which no one ſhould go out of the World without. *Thirdly*, This is ſaid to be παλαιὸς καὶ κανονικὸς νόμος an ancient Conſtitution of the Church long before the holding of that Council. Indeed about the Fifth Century the abſolute neceſſity of the Viaticum became to be eſteemed ſo neceſſary for all ſort of Perſons, that many run into ſome wild Conceits in the ſupport of it. Some were for giving the Euchariſt to Perſons after they were dead, cramming it into their Mouths. Which Prophane Abuſe of the Sacred Elements was prohibited by ſeveral Councils. As particularly that of *Carthage*, *Placuit, ut Corporibus defunctorum Euchariſtia non detur, dictum enim eſt a domino, accipite & edite. Cadavera autem nec recipere nec edere poſſunt. It has pleaſed us, That the Euchariſt ſhould not be given to the Bodies of Dead Perſons. For it was ſaid by our Lord*, Take and eat. *But dead Bodies can neither take nor eat.* Conc. Carth. 3. Can. 6. To the ſame purpoſe, and almoſt in the ſame words, ſpeaks the Council of *Trullo*, Μηδεὶς τοῖς σώμασι τῶν τελευτώντων τὴν Εὐχαριστίαν μεταδιδότω, μήτε λαβέτω φαγέτω, ταῦτα γὰρ νεκρῶν σώματα οὐκ ἀκόλουθον λαβεῖν ἐστιν, οὐδὲ φαγεῖν. *Let no one communicate the Bodies of the Dead with the Euchariſt; for it is written*, Take eat, *but the Bodies of the Dead can neither take nor eat.* Conc. Trul. Can. 83. The Notion of the neceſſity of Children's receiving the Lord's-Supper, prevailed moſt in the Fifth Century, after the Publiſhing of the Pelagian Doctrines; and then the Fathers, eſpecially St. *Auſtin*, vigorouſly maintained this Opinion in oppoſition to thoſe Hereticks. *Vid. Aug. contr. duas. Pelag. Epiſt. Op. Tom. 7. Contr. Jul. Lib.* 1. *De peccat. mer. & remiſſ. Lib.* 1. *Contr. Pelag. Hypog. Lib.* 5. Not but that the Communicating them was ancienter: For St. *Ambroſe* mentions this in his Book, *De his qui myſteriis initiantur*; and in his Third Book of the Sacraments, if that Work be his. But then I do not think, that they gave the Sacrament to them as Clinicks, but as to Baptized Perſons: For it was an ancient Practice of the Church, derived probably from the Apoſtolical Times, for Perſons immediately to receive the Sacrament upon their Baptiſm, as is clear from *Tertullian*, Adv. Marc. Lib. 4. and St. *Jerome* in his Book againſt the *Luciferians*. And this is underſtood to be the meaning of *being Partakers of the Kingdom of Chriſt* in the 48th Canon of *Laodicea*. δεῖ τοὺς φωτιζομένους μετὰ τὸ βάπτισμα χείρας χείσμασι ἐπιφέρειν, καὶ μετέχειν αὐτοὺς τῆς βασιλείας τοῦ Χριστοῦ. *Thoſe that are Baptized ought to receive the Rite of Confirmation, and to be made Partakers of the Kingdom of Chriſt.* Conc. Laod. Can. 48. Now when the Children of Believing Parents were Baptized, they received this Sacrament with all the uſual Forms which attended it in Adult Perſons; one of which was to receive the Euchariſt preſently upon it. This Cuſtom of Communicating Children at their Baptiſm, laſted till the Ninth or Tenth Century in the *Latin* Church: For it is enjoyned by the *Ordo Romanus*; and *Alcuinus*, who wrote about the Year 800, in his Book, *De Divinis Officiis*, cap. de Sabb. Sanct. lays down this fanciful Rule to be obſerved, That Children muſt not ſuck that Morning wherein they are Communicated, but muſt be made to obſerve the Canons which oblige all to Communicate Faſting. But ſoon after the Cuſtom for Infants to receive wore away, as the World became generally Chriſtian, and the Baptiſm of Adults was leſs frequent; for the ſake of whom the Receiving the Euchariſt became an Attendant upon Baptiſm. But to return to the Communion of Clinicks or Infirm Perſons. The Church has eſteemed the Benefit of Receiving the Sacrament of the Lord's-Supper, in the laſt Sickneſs, to be very great. St. *Chryſoſtome* was of Opinion, that this was a means to procure the Aſſiſtance of the Angels to be ready to waft the good Man's Soul to Heaven. *Chryſ. Lib. 6. de Sacr.* And we read of ſeveral good Perſons, who were unwilling to depart this Life without the Viaticum. As of *Serapion*, who deſired a Prieſt in his Sickneſs to give him the Communion; but the Prieſt himſelf being Sick likewiſe, ſent him the Conſecrated Elements by a Lad, which having taken he died in quiet. *Lib. 6. Cap. 36.* This was about the Year of Chriſt 250. *Paulinus* in the Life of St. *Ambroſe* ſays, That one *Honoratus* was call'd upon by a Divine Voice, to go and give the Sacrament to St. *Ambroſe* before he died, which was about the Year 397. But in the Capitulars of *Charles* the Great, there is an expreſs Canon *Ut Presbyter ſemper Euchariſtiam*, &c. That a *Presbyter ſhould always have the Euchariſt prepared, that when any one was Sick, or a Child Weak, he might Communicate him, and that he might not die without the Communion. Lib.* 1. *c.* 161. Our Church in this Affair purſuing her juſt Rules of Moderation, has neither laid aſide the Communion of Clinicks, as ſome have done; nor has laid down, That the Receiving the Sacrament in time of Sickneſs is a thing abſolutely neceſſary, nor yet enjoyned the Prieſt to preſs it upon Sick Perſons; ſhe has only commanded him to be ready to Celebrate a Communion in the Houſe of the Sick Perſon, if he ſhall deſire it, he giving timely notice thereof.

*VARIOUS*

## *The Communion of the* SICK.

¶ (b) *FOraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; therefore, to the intent they may be always in a readineſs to die whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but eſpecially in the time of *** peſtilence, or other infectious ſickneſs) exhort their Pariſhioners to ** the often receiving of the holy Communion of the body and bloud of our Saviour Chriſt, when it ſhall be publickly adminiſtred in the Church; that ſo doing, they may in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe, then * he muſt give timely notice to the Curate, ſignifying alſo how many there are to communicate with him †* (which ſhall be three, or two at the leaſt) ‖ and having a convenient place in the ſick mans houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the holy Communion, †† beginning with the Collect, Epiſtle and Goſpel here following.*

### ††† *The Collect.*

ALmighty everliving God, maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant that *he* may take *his* ſickneſs patiently, and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

### *The Epiſtle.*

*Heb.* xii. 5. MY ſon, deſpiſe not thou the chaſtning of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſtneth; and ſcourgeth every ſon whom he receiveth.

### *The Goſpel.*

S. *John* v. 24. VErily, verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

¶ *After*

*But if the Day be not appointed for the open Communion in the Church, then (upon convenient warning given) the Curate ſhall come and viſit the Sick-perſon Aforenoon.* 1 B. Edw. 6.

††† O Praiſe the Lord, all ye Nations, laud him all ye People: for his merciful Kindneſs is confirmed towards us, and the truth of the Lord endureth for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.
} Without any more Repetition.

*Prieſt.*

The Lord be with you.

*Anſwer.*

And with thy Spirit.

Let us pray.

Almighty, &c.

1 *B. Edw.* 6

*VARIOUS READINGS.*

** *Plague.* O. C. P.

** *Oft receiving in the Church,* O. C. P.

* *He muſt give timely Notice over Night, or elſe early in the Morning to the Curate.* O. C. P.

†* *This Parentheſis added in the laſt Review.*

‖ *And having a convenient Place in the Sick-man's Houſe, (where he may reverently celebrate) with all things neceſſary for the ſame, and not being otherwiſe letted by the Publick-Service, or any other juſt Impediment: He ſhall there celebrate the Holy Communion, after ſuch Form and Sort as hereafter is appointed.* 1 B. Ed. 6.

*And having a convenient Place in the Sick-man's Houſe, where the Curate may reverently miniſter, and a good number to receive the Communion with the Sick Perſon, with all things neceſſary for the ſame, he ſhall there miniſter the Holy Communion.* O. C. P.

†† *Theſe laſt Words were added in the laſt Review.*

*And if the ſame day there be a Celebration of the Holy Communion in the Church, then ſhall the Prieſt reſerve (at the open Communion) ſo much of the Sacrament of the Body and Blood, as ſhall ſerve the Sick-perſon, and ſo many as ſhall Communicate with him, (if there be any.) And ſo ſoon as conveniently he may, after the Communion ended in the Church ſhall go and miniſter the ſame, firſt to thoſe that are appointed to Communicate with the Sick (if there be any,) and laſt of all to the Sick-perſon himſelf. But before the Curate diſtribute the Holy Communion, the appointed* general Confeſſion *muſt be made in the Name of the Communicants, the Curate adding the* Abſolution; *the Communion ended, the Collect,* Almighty and everliving God, we moſt heartily thank thee, &c.

*NOTES.*

(b) *Foraſmuch as.*] By the Office of *Sarum*, no Sick-perſon could then receive the Communion, unleſs he before declared his Belief of Tranſubſtantiation. *Frater, credis quod Sacramentum, quod tractatur in altari ſub formâ Panis, eſt verum Corpus & ſanguis Domini noſtri Jeſu, Chriſti.* Reſpondet infirmus, *Credo.*

*VARIOUS*

¶ *After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words* [Ye that do truly, &c.]

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and bloud, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his bloud for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and bloud of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm* [In thee, O Lord, do I put my trust] *and go straight to the Communion.*

¶ *In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.* †

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VARIOUS READINGS.

† *If the Sick-person desire to be anointed, then shall the Priest use the appointed Prayer without any Psalm.* 1 B. Ed. 6.

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THE

# The ORDER for the

# (a) Burial of the Dead.

*NOTES.*

(a) *Burial.*] To want a decent Burial of the Body, after God has been pleased to call the Soul into a separate State, has been accounted among all Nations a great Mark of Dishonour to the deceased Party. Which occasioned that Remark of the Historian, upon the Great *Pompey* who was deprived of it. *In tantum in illo Viro discordante fortunâ, ut cui multâ victoriâm terra defuerat, deesset ad Sepulturam.* *He ran such different Courses of Fortune, that, when lately the Earth did not afford room enough for his Conquests, he should not have enough of it to bury him.* Vel. Paterc. Hist. Lib. III. This made *Cimon* the *Athenian* choose to go to Prison, to satisfie a publick Debt which his Father *Miltiades* had contracted, that his Body might be interred; which otherways, by the Laws of *Athens*, it could not. *Val. Max. Lib.* v. *Cap.* 4. In like manner the Holy Scriptures do note this, as a very heavy Judgment of God; as for Instance upon *Jesabel.* *And the Dogs shall eat* Jesabel *in the Portion of* Jesreel, *and there shall be none to bury her,* 2 Kings 9. 10. The same Thing God Almighty threatens, as a very great Calamity, which shall befal the *Jews.* *They shall not be gathered, nor buried, they shall be for Dung upon the Face of the Earth,* Jerem. 8. 2. *Thou shalt fall upon the open Fields, thou shalt not be brought together, nor gathered,* Ezek. 39. 5. Upon this Account, the Relations and Friends of a deceased Person have always looked upon it, as a part of their Duty, decently to dispose of his Body with some solemn Rites, according to the Customs of several Countries, attending it. Thus we read very early in the Sacred History, of *Abraham*'s solemnly interring his Wife *Sarah*, in a burying-Place which he purchased near *Hebron*, *Gen.* xxiii. 19. where he likewise himself was buried, *Gen.* xxv. 9. as also his Son *Isaac*: *Ibid. Rebecca* and *Leah*, *Gen.* xliv. 31. and *Jacob*, *Gen.* l. 13. *Gen.* xlviii. 30. *Gen.* xlix. 39.

But the Hopes of a blessed Immortality, which the Principles of Christianity animate its Professors with, have been the Occasion, that Christians in all Ages have taken a particular care, in shewing all decent Regards to the Body of the Deceased, which they expect to be a sharer with the Soul, in the Happiness of another World. Which Observation is made by *Prudentius*, according to his Custom, with a most excellent Degree of Spirit and Eloquence.

1.
Venient citò sæcula, cum jam
Socius calor ossa revisat,
Animataque sanguine vitæ
Habitacula pristina gestet.

2.
Quæ pigra cadavera pridem
Tumulis putrefacta jacebant,
Volucres rapientur in auras
Animas comitata priores.

3.
Hinc maxima cura sepulcris
Impenditur, hinc resolutos
Honor ultimus accipit artus,
Et funeris ambitus ornat.

4.
Candore nitentia claro
Prætendere lintea mos est,
Aspersaque myrrha Sabæo
Corpus medicamine servat.

5.
Quidnam sibi saxa cavata?
Quid pulchra volunt Monumenta?
Nisi quod res creditur illis,
Non mortua sed data somno.

I.
*The happy Ages do flow on a main*
*For these cold Bones to warm again:*
*The purple Tide once more begun,*
*Shall in its ancient Channels run.*

II.
*This Corpse which now doth lie benumb'd i'th' Ground*
*With Putrefaction all around,*
*Shall nimbly mount the yielding Sky,*
*And to its proper Soul shall hie.*

III.
*'Tis this which does invite our Christians care,*
*For their dead Friends neat Tombs to rear,*
*And kindly lay that Corpse ith' Ground,*
*Which shortly must in heav'n be crown'd.*

IV.
*This noble Cause the Faithful does excite,*
*To wrap in Linnens purest White;*
*And the Sabean Gums to pound,*
*To keep the mouldring Body sound.*

V.
*In hollowing Rocks why do we take such pain?*
*Or what does our Tombs-Marble mean?*
*But, that we give the Grave to keep,*
*What is not dead, but lies asleep.*

Now, because a great deal of Affection to deceased Relations, and Zeal for the Christian Religion, in maintaining a principal Article of Faith in opposition to the Scoffs of the Heathen, was demonstrated in celebrating the Funeral-Rites of their departed Friends; I shall set down the most remarkable Customs, which were observed by the Primitive Christians, in the Burial of their Friends.

The first was, for the nigheſt Relation to close the Eyes of the deceased. This is mentioned by St. *Chysostom de Prov. Lib.* 10. Οὐκ ὁρῶσα ἑστῶσαν τὸν παῖδα παρεστῶτα, καὶ δακρύουσα, καὶ καθαιροῦσα τὰς ὀφθαλμούς, *Not seeing her Son standing by her, and weeping, and closing her Eyes.* *Gregory Nyssen* observes it of his Sister *Macrina:* Οὐδὲ γὰρ ἔδει ἐπιστοφθόνων οἱ ὀφθαλμοὶ χρῄζοντο, *Her Eyes did not want any to close them,* *Greg. Nyss. Prov. Tom.* ii. And *Dionysius* relates it, as a Custom observed in the burial of the Dead among others, καθαιρεῖν τοὺς ὀφθαλμούς: *To close the Eyes,* Hist. Eccl. Lib. vii. cap. 22. Which indeed was but an ancient Usage of the *Grecians*, even before Christianity. As is plain by those Verses of *Homer*, *Closing the Eyes.*

Ἆ δειλ' ἐ μοὶ σοίγε πάλιν καὶ πότνια μήτηρ
Ὄσσε καθαιρήσουσι θανόντι πέρ.

*Unhappy Youth who hadst not, at thy dying,*
*Father or Mother, to close thy Eyes*—— Hom. Il. Λ.

And which is imitated by *Virgil*,

——— *Nec te tua funera Mater*
*Prodaxi, pressive oculos.* ——— Æn. Lib. 9.

Another Custom used by the Ancients in the burial of the Dead was washing the Body. This Custom is recorded in Scripture in the Instance of *Tabitha, whom when they had washed they laid in an upper Chamber,* Acts 9. 37. And is mentioned by many of the Fathers, as an ancient Usage in the Church. *Dionysius* of *Alexandria* speaks of it, where he describes the Persons who took care of Burials which were at *Alexandria*; λουτροῖς καθαιρομένους *Washing the Body.*

μᾶσιν, *washing them clean*, Euseb. Lib. vii. cap. 22. So *Tertullian* says, *Rigere & pallere post lavacrum mortuos; The Bodies of the Dead are cold and stiff after their Washing.* Tertul. Apol. Cap. 42. But we must not think that this Custom of Washing took its rise from the Christian Times, for we find it in Use among the *Greeks* in the time of *Socrates*. For *Plato* makes him speak thus before he took his Poison: Δοκεῖ μοι ἤδη βέλτιον εἶναι λουσάμενον πιεῖν τὸ φάρμακον, καὶ μὴ παρέχειν ταῖς γυναιξὶ παρέχειν, νεκρὸν λούειν. *I think it is better to wash before I drink my Poison, to save the good Women the labour of Washing me after I am dead.* Plat. Phæd.

*Embalming with fragrant Oils and Spices.*

Another Custom used by the Primitive Christians was, in anointing the Dead with some fragrant Oils and Spices. This they derived from the *Jews*, and other *Asiaticks*. For our Saviour interpreted the pouring the Box of Ointment upon his Head to be πρὸς τὸ ἐνταφιάσαι *for his Burial*, Mark 14. 8. And after his Crucifixion, we find that the *Women of Galilee prepared* Spices and Ointments, for the embalming his Body. This Example was copied by the Christians in the most early Ages. For *Tertullian* writes thus of the Christians of his Time. *Proinde enim & corpora medicata condimentis Sepulturæ Mausoleis & Monumentis jequestrantur. They prepare the Bodies embalmed with Spices for the Tombs.* Tert. Apol. Cap. 42. And to the like purpose *Minucius Fælix*, makes his Adversary object to the Christians as a Crime, for being too profuse in embalming their Corpses, *Non floribus caput nectitis, non Corpus odoribus non statis, reservatis unguenta funeribus. You do not indeed wear Garlands of Flowers upon your Heads; you do not adorn your Bodies with Odors, you reserve all these Perfumes for your Funerals.* Cæcil. in Minuc. Fæl.

*Wrapping in fine Linnen.*

Another Usage among them was, to wrap them in fine White Linnen. This was derived from the *Jews*, concerning whom *Buxtorf* writes, "They put upon the dead Man's Body a White "Linnen-Garment, and commonly that which the Person "wore upon the Feast of Expiation, and so lay it upon the "Bier. For 'tis an ancient Custom among the *Jews*, to "enrobe their Dead in White. But as for other precious "Garments, it is not lawful even for the Kings of *Israel* "to be buried in them. *Buxt. Syn. Jud. Cap.* 35. This Custom was followed by those kind Friends who buried our Saviour's Body: *And they took the Body of Jesus, and wound it in Linnen-Clothes*, John 19. 40. This was imitated by the first Christians, as appears by that of *Prudentius*,

*Candore nitentia claro*
*Prætendere linea mos est.*
*'Tis this the Faithful doth excite,*
*To wrap in Linnens purest White.*

And by that Passage of St. *Jerom* in his Epistle to *Innocentius*, of the Woman who was seven times struck by the Executioner, *Clerici quibus id officium erat, cruentum Limeo Cadaver obvolvunt, & fossam humum lapidibus construentes ex more tumulum parant. Those inferior Orders of the Clergy, to whom it did belong, wrapped the bloody Carcase in Linnen, and paving the Ground which they had digged with Stones, they prepare her a burial-Place.* St. *Chrysostom* writes concerning this, Καινοῖς ἱματίοις αὐτὸς ἀμφιέζομεν, τὸ καινὸν ἔνδυμα τῆς ἀφθαρσίας ἡμῶν μεμηνυκότες. *We cloath our Dead with new Garments, which signifie the New Clothing of our incorruptible Nature.* Hom. cxvi. Tom. 6.

*Singing Psalms.*

It was likewise a Custom among the Primitive Christians to sing Psalms at the Burial of their Friends. This is noted by the Author of the Constitutions: Καὶ ἐν ταῖς ἐξόδοις δὲ τῶν κεκοιμημένων ψάλλοντες παρέπεμπε αὐτούς, ἐὰν ὦσι πιστοὶ ὁ κύριος. *When the Dead are carried out the Congregation must sing as they bring them along, in case they be Believers in the Lord.* Const. Apost. Lib. 6. This Custom *Gregory* of *Nazianzen* calls παρεμψάλτεια χαρίζεσθαι: To sing the Office of carrying out the Dead. *Greg. Naz. Orat. in Sorer.* Of this St. *Chrysostom* speaks, when he says, Τί βούλονται οἱ ὕμνοι, ἐκεῖ δ' ἀγόμενον δοξάζομεν, καὶ εὐχαριστοῦμεν, ὅτι λοιπὸν ἐστεφάνωται καὶ ἀπελθόντα, ὅτι πόνων ἀπήλλαξεν, ὅτι τῆς δουλείας ἐκείνου ἔχει παρ' ἑαυτῷ, καὶ διὰ τοῦτο ὕμνοι, καὶ διὰ τοῦτο ψαλμῳδίαι, ταῦτα πάντα χαίρουσιν ὄντες; "What mean the Hymns? Do not we praise God and "give thanks unto him, that he has now for the future crowned the deceased Person? For that he has eased him from "his Labours? For that he has removed him from all Fear, "and taken him to himself? Are not the Funeral Hymns in"stituted for this Reason? Is not this the occasion of the "*Psalmodies*? Now are not all these Things signs of Persons who rejoyce? *Chrys. Hom.* iv. *in Eph. ad Hebr.* And he also mentions the *Psalms* which were used to be sung upon that Occasion. Ἐννόησον τί ψάλλεις ἐκεῖ ἢ καιρὸν ἐκεῖνον. Ἐπίστρεφον ἡ ψυχή μου εἰς τὴν ἀνάπαυσίν σου, ὅτι Κύριος εὐηργέτησέ σε, &c. Think what you sing at that time, *Return thou unto thy rest, O my Soul, for the Lord hath bountifully rewarded thee,* Psal. 116. 7. And again, *I will not fear any Evil, for thou art with me,* Psal. 23. 4. *Thou art my hiding-place, thou shalt preserve me from Trouble,* Psal. 32. 7. St. *Jerom* in the Life of *Paulus Eremita* says, that Anthony, Prolato foras Corpore Pauli Hymnos & Psalmos, de Christianâ traditione, decantâsse: *Sung Hymns and Psalms, according to the Christian Tradition, as Paul's Body was carried out.*

*Carrying Lamps and Torches before the Corpse.*

There was likewise another Custom which obtained in the ancient Church, and that was the lighting up Lamps and Wax-Candles, to be carried before the Corpse by the Deacons, and other Church-Officers, and sometimes by others of the superior Clergy. This is mentioned by *Gregory Nyssen* in his Oration at the Funeral of *Macrina*. Περιῆγε τὸ σῶμα ἑκάτερθεν μέρος διακόνων τε καὶ ὑπερετῶν ἐκ ὀλίγου πλήθους, σὺν ἐπὶ τοῦ σκηνώματος βεστομμένοις, τὰς δὲ κηρὸν λαμπάδας ἐχόντων ἀνδρῶν. *On each side there went before a no small Number of Deacons and Church-Officers, proceeding in order, all carrying waxen-Tapers in their Hands.* And it is of these which St. *Chrysostom* speaks, Τὰ βάλοντα αἱ λαμπάδες αἱ φαιδραί; What mean the shining Lamps? *Chrys. Hom.* iv. *in Heb.* And in another Place he gives a Rationale of this Usage. Θυμιάματα καὶ κηρίοις αὐτὸς συνοδεύομεν, δείκνυντες, ὅτι τοῦ σκότους βλυθέντες, πρὸς τὸ φῶς τὸ ἀληθινὸν ἐπορεύθησαν. *We attend them with Lamps and Torches, because being delivered from this Life of Darkness, they are gone to the true Light.* Hom. cxvi. Tom. 6. St. *Jerom* in his *Epitaphium Paulæ* says, *Sacerdotes Lampadas cereosque præferunt funeri. The Priest's carry Lamps and Wax-Tapers before the Funeral.* And in his Epistle to *Eustochium de obit. Paulæ, Cum alii Pontifices Lampades Cereosque præferrent; When other of the Bishops carried Lamps and Torches.*

*Carrying the Body to the Grave on Mens Shoulders.*

The ancient Church had likewise a Custom of carrying their Dead to the Grave upon the Shoulders, either of their Friends or of Persons particularly assign'd for that Purpose. This Custom was derived from the *Jews*, who very religiously observed this Custom. For *Maimonides* says, *That they carry out their Dead upon their Shoulders, and do not suffer it to be drawn in a Hearse.* Hah. Efel. Cap. 4. This Office was done by those νεανίσκοι mentioned Act. v. 6. *Those young Men who arose and wound* Ananias *up, and carried him out and buried him.* The Christians in the Ages immediately following took up the same Custom, and had Persons particularly designed for that Office in the Church; which in the Counterfeit *Ignatius* (however an ancient Author) are called κοπιῶντες, *Epist. ad Ant.* These afterwards were called κοπιατικοί, *Epiph. Compend. Doct. fid. Catbol.* and were formed into Corporations, at *Constantinople* having particular Privileges conferred upon them by *Justinian. Just. Nov.* 59. But sometimes the Friends of the deceased Parties would carry the Body themselves. For we read of St. *Basil*, that when he was buried, he was χερσὶν ἁγίων ἀνδρῶν, *carried by the Hands of Holy Men*, which were probably Bishops or Presbyters. *Greg. Naz. Orat.* xx. For Persons, who had less Relation to the Church than that famous Bishop, were carried by Bishops or Priests of prime Distinction: As for Instance, *Macrina*, Sister of *Gregory Nyssen*. For speaking of this Funeral to *Olympius*, he says, *While these Matters were ordering with Diligence, I went under one Part of the Bier, and called to him to support the other. The other Part was sustained by two other eminent Men of the Clergy.* Greg. Nyss. And St. *Jerom* writes, that *Paula* was carried to Burial by Bishops, *cervicem feretro subjicientibus, Putting their Necks under the Bier.* Hier. in Epitaph. Paul.

*Doles to the Poor.*

They had another Custom, which was, for the Poor to be present at their Funerals, who had considerable Doles given them thereat, according to the Ability of the Deceased. *Orig.* in *Job. Ambr. Oratio fun. in mort. Satyri. Chrys.* xxxii. *Hom. in Mat.* xxvii. *Hom.* in 2 Epist. *ad Cor.*

# At the Burial of the Dead.

¶† *Here is to be noted, that the Office enſuing is not to be uſed for any that die* (b) *Unbaptized, or* (c) *Excommunicate, or have laid* (d) *violent Hands upon themſelves.*

¶ * *The Prieſt and Clerks meeting the corps at the entrance of the* (e) *Church-yard, and going before it, either into the Church,* (f) *or towards the Grave, ſhall ſay, or ſing.*

I am

### VARIOUS READINGS.

† *This Rubrick added in the laſt Review.*

* *The Miniſter meeting the corps at the Church-ſtile, ſhall ſay, or elſe the Miniſter and Clerks ſhall ſing, and ſo goe either unto the Church, or towards the grave.* O. C. B.

### NOTES.

(b) *Unbaptized.*] Our Church prohibiting here the Burial-Office to be uſed for Perſons who Die Unbaptized, is but agreeable to ancient Practice of the Church. For the firſt Council of *Bracara*, which was held *A. D.* 563, determines the like. Item, *placuit ut Catechumenis ſine Redemptione Baptiſmi defunctis, neque oblationis commemoratio, neque pſallendi impendatur officium. It ſeemeth good to us, that as for Catechumens who Die before they have Redemption of Baptiſm, there ſhould be no Oblations or Commemorations made for them, neither ſhould the Office of Singing be uſed at their Funerals.* Con. 1. Brac. Can 35.

(c) *Excommunicate.*] What is here ordered, is likewiſe decreed by the forementioned Council of *Bracara*. *Nulla pro illis in Oblatione Commemoratio fiat, neque cum Pſalmis ad ſepulturam eorum Cadavera deducantur, qui pro ſuis ſceleribus puniuntur. Let no Commemoration be made for them in the Oblation, nor let their Bodies be brought to the Grave with ſinging of Pſalms, who are puniſhed for their Crimes.* Con. Brac. Can. 16. Which I take to relate to Spiritual Puniſhment, as well as Temporal; and to prohibit Sepulture to be given to Excommunicates as well as Malefactors. But however, the Canon-Law in this reſpect is more expreſs, and quotes the ancient Canons for it. *Sacris Canonibus inſtitutum, ut quibus non communicamus vivis, non communicemus defunctis: ut careant Eccleſiaſticâ ſepultura,* &c. *It is enjoyned by the ancient Canons, that we ſhould not communicate with thoſe dead, with whom we did not communicate living,* &c. Decretal. Lib. iii. Tit. 39. cap. 12. And again, *Si ab aliorum Corporibus diſcerni poterunt exhumari debent, et procul ab Eccleſiaſticâ ſepultura jactari. If their Bodies can be diſtinguiſhed from other Perſons, they ought to be dug up, and to be thrown out of the Eccleſiaſtical Burying-Place.* ib. And again, *Si quos in excommunicatione defunctos in Cæmeteriis Eccleſiarum ſepelierint, eos extra Cæmeteria ejiciant.* Decretal. Lib. v. Tit. 33. cap. 5.

(d) *Laid violent Hands.*] The denying an honourable Sepulture to Self-Murderers, has been the uſage of moſt Civilized Nations. *Joſephus* informs us, that it was a Cuſtom among his Country-men the *Jews*, Τὸν γὰρ ἀνελόντας ἑαυτοὺς, θάψαι μὲν ἀμὴν μέχρις ἡλίου δύσεως ἄταφους κρύπτειν ἔνειναν, καὶ τοι καὶ πολεμίους θάπτειν θεμιτὸν ἡγούμενοι. *There is a Law among us, that thoſe who lay violent Hands upon themſelves, after Suns ſet ſhould be caſt away without Burial, tho' it be lawful among us to Bury even our Enemies,* Joſep. Bell. Jud. Lib. 3. The ſame uſage was Eſtabliſhed by Law among the *Romans*. For *Servius* in his Notes upon the XII. Book of *Virgils Æneis*, ſays. *Sane ſciendum eſt, quod cautum fuerit in Pontificalibus Libris, ut qui laqueo vitam finiſſet inſepultus abjiceretur: unde bene ait informis leti, quaſi mortis infamiſſimæ.* It muſt be obſerved, that the Pontifical Books enjoin, that thoſe who hang themſelves muſt be thrown away Unburied: There the Poet well calls that INFORME LETHUM, *becauſe it is a diſgraceful Death.* And *Pliny* in his Natural Hiſtory relates it, as an ancient Law made by *Tarquinius Priſcus*, That the Bodies of thoſe who made away with themſelves, *Crucibus, ſpectanda civibus, ſimul & feris volucribuſque devorandæ affigi, ſhould be faſtened upon Croſſes, and made a Spectacle to all the Citizens, and expoſed to be eaten by wild Beaſts and Birds.* Plin. Nat. Hiſt. Lib. xxxvi. cap. 15. And by the Chriſtian Canons it was decreed, *Ut qui ſibipſis aut per ferrum, aut per venenum, aut per præcipitium, aut per ſuſpendium, aut quolibet modo violentiæ inferunt mortem, nulla pro illis in oblatione commemoratio fiat, neque cum Pſalmis ad ſepulturam eorum cadavera deducantur. That they, who work their own Death either by Sword, or Poiſon, or by throwing themſelves down headlong, or by Hanging, or by any other violent Courſe, ſhould not have Commemorations of them in the Oblation, nor have their Bodies carried to the Grave with ſinging of Pſalms.* Conc. Bra. Can. 34.

Theſe are the only Caſes in which our Church refuſes the Office of Burial to be read, ſo that all other Caſes in which the Canon-Law forbids Eccleſiaſtical Burial are ſuſpended: As in caſe of *Hereſy* tho' proved after Death, *Decr.* xxiv. *qu.* 2. *Uſury* Decr. ii. Conſ. 34. 42. not confeſſing once a Year, or before Death, *Decr.* ii. *Cauſ.* 13. *qu.* 2.

The ſame reaſon is given by St. *Chryſoſtom.* Διὰ τοῦτο καὶ αὐτὸ ὁ τόπος κοιμητήριον ὠνόμασαι, ἵνα μαθης τετελευτηκότες, καὶ οὐκαῦθα κείμενοι ἐ τεθνήκασιν, ἀλλὰ κοιμῶνται καὶ καθεύδουσι. *For this Reaſon, the place is called a Cæmetery, that you may learn that the departed who are laid here, are not dead but ſleep and ſlumber,* Hom. lxxxi. Tom 5.

(e) *Church-yard.*] The Church-yards were called by the ancient Chriſtians Κοιμητήρια, Cæmeteries, or Sleeping-places, from the *Greek* word κοιμάω, which ſignifies to ſleep, dying being called ſo in the Scripture-Language. *Lazarus our Friend,* κεκοίμηται ſleepeth, *John* 11. 11. Πάντες μὲν οὐ κοιμηθησόμεθα, *We ſhall not all ſleep,* 1 Cor. 15. 51. Therefore St. *Jerom* ſays, *Eos dormientes appellari, quia certum eſt eos reſurrecturos.* The Reaſon *of their being ſaid to ſleep is, becauſe it is certain they muſt riſe again.* Hier. ad Theſs. 4. The *Jews*, for the ſame Reaſon, call the Burying-place *Beth Cajim*, the Houſe of the Living; to demonſtrate their Aſſurance of a Reſurrection, and the Exiſtence of ſeparate Souls. *Stichard de Jur. Heb. cap.* 6. To ſet places aſide for this uſe is very Ancient, as appears from *Abraham's* purchaſing a Field of the *Sichemites*, to Bury his Family in, *Gen.* xxii. It was a publick Burying-place where *Joſiah turned himſelf and ſpied the Sepulchres which were in the mount,* 2 King xxiii. 16. And there is mention made of a Royal Burial-place, where *Uzziah was Buried with his Fathers in the Field of the Burial, which belonged to the Kings,* 2 Chron. xxvi. 23. After the Chriſtians grew numerous, they ſet aſide particular places, for the Burying their Dead. And, becauſe they would avoid the Inſults and Injuries, which might be given to the Bodies of the Perſons buried there, by the *Heathens*, they uſually contrived them to be great Vaults under Ground. *Baronius* in his Annals ſays, that he himſelf had the curioſity to go into one of them, which they called the *Cæmetery* of *Priſcilla* then lately diſcovered, 3 Miles from *Rome*; which he ſays, *for the largeneſs of it, and its diverſe windings, he might call a ſubterraneous City.* Bar. An. Tom. ii. ad an. 130. But long before him Sir *Jerom* has, from his own experience, likewiſe given a moſt graphical Deſcription of one of theſe *ſubterraneous Cæmeteries. Dum eſſem Romæ Puer,* &c. "When I was a Boy at "*Rome*, learning the liberal Arts, I was wont with other of my "School-fellows of the ſame Age and the ſame Religion, upon *Sundays* to go amongſt the Sepulchres of the Apoſtles and "Martyrs; and often to go down into the Crypts or Vaults "which were digged deep into the Earth, and had on both "ſides, as you enter in, the Bodies of the Dead placed in the "Walls: And all about was ſo dark, as if that Prophetical "Place of the Pſalmiſt was literally compleated: *Let them go "down quick into Hell.* A very little light let down from above "did temper the Horror of the darkneſs, ſo that you would not "take it for a Window but a Hole. As you go along, you are "forced to tread ſtep by ſtep, having nothing but dark Night "about you, which makes one think of that of *Virgil.*

*Horror ubique animos, ſimul ipſa ſilentia terrent.*
*Horror and Silence do affright ones mind.*

Hier. in XL. Cap. Ezech.

In theſe diſmal Places the poor Chriſtians, during the Times of their Perſecution, held their Aſſemblies. *Conſt. Apoſt. Lib.* ii. *cap.* 29. *Athanaſ. Apol.* Therefore when the *Heathen* Emperors began a Perſecution againſt the Church, they drove the Chriſtians from their *Cæmeteries*, that they might not have an opportunity of Aſſembling together. And when the Perſecutions ſlackned, their *Cæmeteries* were reſtored them. *Euſeb. Lib.* vi. *cap.* 13. *Lib.* vii. *cap.* 11. But in the time of *Conſtantine* the Great, there was a perfect change of the face of the Chriſtian Affairs; and they, who were forced lately to lurk in their *ſubterraneous* Caverns to perform their Worſhip, had now the favour granted them of Building ſtately Churches, ſometimes upon the *Area* of their former *Cæmeteries*, where the Martyrs Tombs were, or if in other Places within the Cities, they had Burying-places allotted them out of the Walls, at a convenient diſtance from the Churches, *Euſeb. Eccl. Lib.* 10. About the ſixt Century they were ſolemnly Conſecrated: For *Gregory Turonenſis*, who flouriſhed about the Year, 590. Writes

*Sepul-*

## *At the Burial of the Dead.*

S.Joh.11.25, 26. I Am the Reſurrection and the Life, ſaith the Lord: He that believeth in me, though he were dead, yet ſhall he live. And whoſoever liveth and believeth in me, ſhall never die.

Job 19.25, 26, 27. I Know that my Redeemer liveth, and that he ſhall ſtand at the latter Day upon the Earth. And though after my Skin Worms deſtroy this Body; yet in my Fleſh ſhall I ſee God: Whom I ſhall ſee for my ſelf, and mine Eyes ſhall behold, and not another.

1 Tim. 6.7. Job 1.21. WE brought nothing into this World, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord.

¶ *After they are come into the Church, ſhall be read one or both of theſe* *** *Pſalms following.*

*Dixi, cuſtodiam,* Pſal. xxxix. 1. I Said I will take heed to my ways: That I offend not in my Tongue.

2. I will keep my Mouth as it were with a Bridle: while the Ungodly is in my ſight.

3. I held my Tongue, and ſpake nothing: I keep my Silence, yea even from good Words; but it was Pain and Grief to me.

4. My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my Tongue.

5. Lord,

*Sepulchrorum loca ſacerdotali benedictione conſecrata fuiſſet: That the Burial places were conſecrated by the Bleſſing of the Prieſt. Greg. Tur. de gloria Conf. cap.* 106. But ſtill the *Cœmeteries* were the only Places, where the Corpſes were Buried, no one preſuming till many Ages after to bury in the Church. The Chriſtian Emperors were only permitted to be Buried in the Church-Porch; which St. *Chryſoſtom* ſays was a great Honour done to *Conſtantine*, to be Buried at the Doors of the Temple, and to be *Porter to the Fiſher. Chryſ. Hom.* 66. *ad Top. Ant.* So were both the *Theodoſius*'s and *Arcadius* Buried in the Church-Porch. It is but natural to think that when the Emperors were deſirous to be Buried in the Church-Porch; other Perſons of lower Quality would ſtrive to come as near the Church as they might. And therefore, about the beginning of the fifth Century; ſome Lay-Perſons were permitted to be Buried in the Court, which was before the Church, (or as it was in ſome places) round it. But this was to be obtained only by leaving ſomething to the Church: As is plain by the Council of *Vaiſon* held *A. D.* 442. *De ſepulchris et hominibus ſepeliendis nihil muneris exigant, niſi fortè qui ſepelitur vivens juſſerit Eccleſiæ in cujus atrio ſepelitur. Let nothing be demanded for Graves or for Burying, unleſs a Perſon leaves ſomething to the Church, for being Buried in its Court. Con. Vaſ. Can.* 3. But after this the Laws both Spiritual and Civil run againſt Burying within the Church. The Council of *Bracara* held *A.* 563, Decrees. *Ne Corpora defunctorum intra Baſilicas ſanctorum tumulentur, ſed fiant omnes ſepulturæ extra Civitatem, vel etiam ſi neceſſe ſit deforis circa murum Baſilicæ: That the Bodies of the Dead ſhould not be buried within the Churches of the Saints, but that all Buryings ſhould be without the City, or if need be,* abroad about the *Wall of the Church*, Con. Brac. Can. 36. To the like Purpoſe the Council of *Tribur* held, *A. D.* 895. *Can.* 17. But there being before that time ſeveral Perſons who had obtained to be buried in the Church, This Council enjoins, that all the Tombs be levelled with a ſmooth Pavement over them, ſo that no ſign of a Grave may appear; but however ſpares the caſting out the Bodies. There was a Law publiſhed in the *Theodoſian Code. Nemo Apoſtolorum vel Martyrum ſedem humanis Corporibus exiſtimet eſſe conceſſam. Let no one think, That the Seat of the Apoſtles and Martyrs is granted for the burying of humane Bodies,* 1 Cod. Tit. 1. And it is further enjoined by *Charles the Great* in the firſt Book of his Capitulars, *Nullus deinceps in Eccleſiâ mortuum ſepeliat. Let no one hereafter bury any Dead in the Church.* But ſoon after this, the Doctrine of the Sacrifice of the Maſs coming in Vogue, and the Pope's Power increaſing, theſe Laws loſt their Force; every one then being deſirous to have his dead Body laid as nigh the Altar as he could where the Maſs was performed; and the Popo and other Officers under him having the Diſpenſing Power over the Canons in their Hands, any one might be buried in the Church or Chancel, who would pay for it. This made all the remote Cemeteries to be deſerted; for then People of the ordinarieſt Quality would be Buried in the *Atrium Baſilicæ*, the Court about the Church; ſo that all Churches which were Erected in the Ninth or Tenth Centuries and afterwards, had the *Cemeteries* on courſe cloſe to the Church. The Fees too for Licenſe to Bury within the Church being but ſmall, made all Perſons of tolerable Quality to be Interred there; ſo that, for theſe many Ages, the Place of Chriſtian Worſhip has been a Charnel-houſe again; not out of neceſſity, as was the caſe of the firſt Chriſtians, but out of a fooliſh Superſtition which *Popery* firſt began, and *Proteſtantiſm*, in ſo conſiderable a ſucceſſion of time, has not been able to root out of the Minds of Men.

*VARIOUS READINGS.*

*** *Theſe Pſalms were inſerted in the laſt Review.*

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*PARAPHRASE on* Pſal. 39.

1. I Made a Reſolution to uſe all the Circumſpection I poſſibly could in my Life and Converſation; eſpecially to take care that I might not, by any imprudent Word, which might drop from me in haſte, give my Adverſary occaſion againſt me.

2. Nay, I was reſolved to be as ſparing of every Word I ſaid, whilſt my wicked Enemies were by, as if I had put a Bridle upon my Tongue.

3. And for a conſiderable time I did not utter one Syllable; I was ſo obſtinately reſolved to be ſilent, that I refrained not only from making Reflections upon my Enemies, but from my uſual religious Diſcourſe, and the Vindication of my righteous Cauſe: But this keeping my Sorrow to my ſelf was ſo far from eaſing it, that it did greatly increaſe it.

4. For my Grief being thus pent up within me, and no Vent allowed it, and being moreover chafed by my Reflections it blazed out into ſuch a Flame within my Breaſt, as forced me to break my deſigned Silence in theſe Words;

5. Lord,

5. Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

6. Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every Man living is altogether vanity.

7. For Man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

8. And now, Lord, what is my hope: truly my hope is even in thee.

9. Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10. I became dumb and opened not my mouth: for it was thy doing.

11. Take thy plague away from me: I am even conſumed by means of thy heavy hand.

12. When thou with rebukes doſt chaſten Man for Sin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13. Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

14. For I am a ſtranger with thee: and a ſojourner as all my fathers were.

15. O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

## *Domine, refugium.* Pſal. XC.

1. LOrd, thou haſt been our refuge: from one generation to another.

2. Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

3. Thou turneſt Man to deſtruction: again thou ſaiſt, Come again, ye children of men.

4. For

*PARAPHRASE.*

5. Lord, I beſeech thee to give me Grace to make ſober Reflections upon the ſhortneſs of humane Life, and that applying this to wiſe Purpoſes, I may fit and prepare myſelf for a better and a more durable State.

6. Nay, I am already taught by my own Experience, that my Life is ſo ſhort a Duration, that it need not be meaſured by Reeds or Cubits, for a Span or Palm, the ſhorteſt of Meaſures, will over-mete it: But if we compare it with the Eternity of thy Duration, O God, it is but a mere nothing, ſuch a poor, frail and empty thing is Man.

7. Nay ſo great a degree of Vanity and Emptineſs is there in human Nature, that our Life ſeems to be nothing elſe but a mock-ſhew, without any thing of Reality, or the leaſt Solidity in it; and it is to no Purpoſe, that Men fatigue and torment themſelves in the purſuit of ſuch airy Bubbles, and drudge and tormoil all their Life, to get an Eſtate to be enjoy'd by they know not who.

8. Since therefore the Vanity of human Life is ſo great, our Time ſo ſhort, our Enjoyments ſo empty, and the attaining of them ſo laborious, there is no hopes to find Happineſs here, or to expect Deliverance from Things ſo uncertain; the only firm Foundation of Hope, which I can find, is in thee, O God.

9. O Lord I beſeech thee to pardon thoſe many Violations of thy holy Laws, that I have been guilty of, which have expoſed me to the Puniſhment thou haſt been pleaſed to lay upon me, and let not my irreligious Enemies take occaſion from my Sufferings, to make wrong Reflections upon thy Judgments.

10. I have not repined, nor made any indecent Reflections upon my Sufferings: For I know that they were ſent me by thy Directions, all thoſe providential Diſpenſations were moſt Wiſe and Good.

11. O Lord, I beſeech thee do not lay ſuch ſevere Strokes upon me; as thou haſt done by this Affliction, for thy Hand is ſo heavy, that I am almoſt killed by the Blows given by it.

12. For when thou, by ſending a violent Diſtemper, doſt chaſten a Man for his Sins, thou makeſt the Comelineſs of his Perſonage, tho' never ſo grateful, to decay and to look as unſightly as a Moth-eaten Garment. This is another Argument, to ſhew the Vanity of human Nature.

13. Now ſince, O Lord, I patiently ſubmit to thy moſt juſt Correction, I with Tears beſeech thee at length to ſpare me, and to remove them from me.

14. For though I may ſeem a conſiderable Perſon in this World, yet I poſſeſs nothing but what I hold of thee. For as the holy Prophet *Moſes* ſays, *The Land is thine, and we are but Strangers and Sojourners* with thee, *Lev.* 25. 23. As was the Caſe of *Abraham*, *Iſaac* and *Jacob*.

15. O therefore I pray thee, grant ſome ſhort Relaxation of my Puniſhment, that during that Reſpite I may have an Opportunity of recovering my Strength, which is now almoſt entirely decay'd and ſpent; for if thou continueſt upon me thy uninterrupted Puniſhment, thou wilt kill me, and ſend me out of the World.

*PARAPHRASE on* Pſal. 90.

1. O Lord, we addreſs ourſelves to thee under all our Misfortunes and Sufferings, in Conſideration that thou haſt always been as it were a Caſtle, and a Place of Retreat from Danger to us and all our Predeceſſors.

2. But why do I ſpeak what thou haſt been within the Compaſs of a few Years, or a ſhort Hiſtory of Time, ſince thou art the Eternal God who hadſt a Being infinitely before the Creation of the World, long before the Mountains put their Heads from out the circumfuſed Ocean, and diſcovered dry Land, when there was nothing appearing but Water; before the Creation, even of the very Chaotick Maſs of Earth and Water, thou didſt enjoy eternal Exiſtence.

3. As thou by thy creative Power doſt give a Being to all Things, and diſtribute Life and Motion, as to what Degrees and Extent thy Wiſdom doth think fit; ſo as ſoon as thou ſpeakeſt the Word their Breath is extinguiſhed, and thou takeſt back thoſe Souls to thyſelf, which thou didſt before unite with human Bodies.

4. For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5. Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

6. In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7. For we conſume away in thy diſpleaſure: and are afraid at thy wrathful Indignation.

8. Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

9. For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

10. The days of our age are threeſcore years and ten, and though Men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow, ſo ſoon paſſeth it away, and we are gone.

11. But who regardeth the power of thy wrath: for even thereafter as a Man feareth, ſo is thy diſpleaſure.

12. So teach us to number our days: that we may apply our hearts unto wiſdom.

13. Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

14. O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoice and be glad all the days of our life.

15. Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

16. Shew thy ſervants thy work: and their children thy glory.

17. And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy work.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now and ever ſhall be: world without end. Amen.

¶ *Then*

*PARAPHRASE.*

4. It muſt be confeſſed, that our preſent Life is miſerably ſhort: But tho' Men ſhould live as long as they did formerly before the Flood, to the Extent of near a Thouſand Years, yet this long Life would be but a Point of Time in Compariſon of thy eternal Duration, and when it ſhould be worn out, it would look no longer a Tract of Time than Yeſterday, or the three Hours of the laſt Nights Watch.

5. When thou calleſt them off the Stage of Life, all the time of their being here, will ſeem to have been but a Dream, of which there is nothing ſubſtantial remaining, and which they can carry along with them; nay the Graſs of the Field is not a more tranſitory Thing than human Life, which it is a juſt Reſemblance of.

6. Which flouriſhes in the Morning with a delightful Verdure, but being cut down by the Mower's Sythe, before the Evening is grown withered and dry.

7. And this is our Condition: We might by the Courſe of Nature, many of us, live a conſiderable Number of Years; but yet we have ſo provoked thee by our Sins as to cut us off in the prime of our Age, and not ſuffer any of us to live to enter into *Canaan*.

8. By this juſt Puniſhment of thine thou makeſt us to have a due Senſe of our Guilt, and to ſee how highly we have provoked thee, bringing to our Remembrance many ſecret Sins, which we had forgotten, by ſending to us this awakening Judgment.

9. For this Anger of thine which we have provoked, by our murmuring and repining at the Diſpenſations of thy Providence, has cut off out Lives which might have continued for many Years, and are now at an End, as a Story told, or the Word which a Man has ſpoke, that vaniſhes into the Air, and never returns again.

10. But tho' thou ſhouldeſt have ſuffered us to have lived to the ordinary extent of human Life, this would have been but about Seventy Years, or if thou hadſt ſuffered us to have run out our Time to the Age of Fourſcore Years; yet ſo many Pains and Infirmities would have attended that Age of Life, that it would have been but an uncomfortable Condition to have lived in it: Nay, that in a very little time would have come to an end too, and we muſt ſhortly have paſſed off to another World, for all the Addition of thoſe few Years.

11. But notwithſtanding theſe awakening Judgments which God has inflicted upon us, *Numb.* 25. 1, 2. Who is the Man amongſt us that makes a right Uſe of, and is inſtructed by his Sufferings, to take warning againſt Sin for the future? and yet it is very certain, that God's Vengeance will be yet ſeverer againſt thoſe who are Incorrigible under their Sufferings, and do not learn to reverence and obey him under his Chaſtiſement.

12. Wherefore we beſeech thee, O Lord, to give us Grace that we may make a proper Uſe of this Puniſhment of the ſhortening of our Lives, which thou haſt been pleaſed to lay upon us, that we conſidering how little a time we have to ſtay in this World, by doing our Duty in the Performance of all due Acts of Vertue and Piety, may wiſely make Proviſion for the next.

13. But if it be thy good Pleaſure to reverſe this ſevere Sentence which is going out againſt us, look upon us with thy former favourable Aſpect, and let us partake of the ancient Benefits and Favours thou waſt wont to beſtow upon us.

14. Let thy bountiful Goodneſs afford us a ſpeedy and extraordinary Act of Kindneſs; that as we have hitherto lived Lives of great Affliction, we may ſpend the remaining part of them in Pleaſure and Satisfaction:

15. And whereas hitherto thou haſt exerciſed us, under a continual ſeries of Affliction by Slavery in *Egypt*, and hard travelling in the Barren Wilderneſs, thou wouldeſt at laſt afford us the Satisfaction and Comfort of ſpending our declining Years, and reſting our wearied Limbs in the Promiſed Land.

16. But however, if we by our Sins have not deſerved to partake of that Bleſſing, yet we beſeech thee to finiſh the great Work which thou haſt undertaken for thy Servants, in bringing them to the Land of *Canaan*, and let our Children at leaſt partake of the Satisfaction of that happy Place.

17. Let the ſerene and beautiful Light of God's gracious Countenance ſhine upon us, and may he proſper our Arms, and all our other Endeavours, in getting Poſſeſſion of that pleaſant Country which he has granted to us.

*PARA-*

¶ *Then ſhall follow the Leſſon taken out of the fifteenth Chapter of the former Epiſtle of Saint Paul to the Corinthians.*

1 *Cor.* xv. 20. I. NOW is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt-fruits; afterward they that are Chriſt's, at his coming. II. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power. For he muſt reign till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death: For he hath put all things under his feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. III. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead? And why ſtand we in jeopardy every Hour? I proteſt by your rejoycing, which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to morrow we die. Be not deceived, evil communications corrupt good manners. Awake to righteouſneſs and ſin not; for ſome have not the knowledge of God. I ſpeak this to your ſhame. IV. But ſome Man will ſay, How are the dead raiſed up? and with what Body do they come? Thou fool, that which thou ſoweſt is not quickned, except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain. But God giveth it a body, as it hath pleaſed him, and to every Seed his own body. V. All

*PARAPHRASE on the Leſſon.*

I. But now Chriſtians have no reaſon to be under any degree of Deſpondency, during the preſent hardſhips which they ſuſtain, as fearing they ſhall never riſe again to be rewarded for them; for Chriſt by his riſing again has given us Demonſtration, of the poſſibility of a Reſurrection: For, as by the conſecrating the firſt-Fruits under the Law, the whole Harveſt is Hallowed, ſo the Reſurrection of Chriſt is an infallible Argument, that all of us likewiſe ſhall riſe again. For as by one Man Death came into the World, ſo by another, immortal Life made its entry. As all the Progeny of *Adam*, by ſharing of his Nature, were involved under the Sentence of temporal Death; ſo all the true Believers on Jeſus Chriſt ſhall riſe again to immortal Life. But however, there is to be a conſiderable interval of time, betwixt the Reſurrection of Jeſus Chriſt, and that of his patient Followers; Chriſt, as being the firſt-Fruits of Immortality, ought to riſe firſt, as we ſee he has done, and then at his ſecond Coming, his pious Servants.

II. Then ſhall come on the final Diſſolution of this World, when all Powers, how great ſoever, ſhall have ſubmitted to his Authority. For it is decreed by God, Pſal. 110. that the *Meſſias* his Kingdom ſhall laſt, till all things be ſubjected to him. Now the laſt and moſt ſtubborn Enemy, which ſhall remain unſubdued by him, is Death; but that alſo ſhall at length give way to his Power. But it muſt always be expected, that, when it is ſaid, all things ſhall be ſubject to Chriſt, God the Father, who put thoſe things into his Power, muſt not be included among them.

III. But whereas ſome of you queſtion the real Reſurrection of the Dead, and turn it into an Allegorical riſe from Sin, how fooliſh an Opinion this is, and how directly contrary to Chriſtian Principles, be ye yourſelves judges. For to what purpoſe are all Perſons Baptized, into the Doctrine of the Reſurrection of the Dead, by being plunged into the Water, and riſing out of it again, they at the ſame time making a ſolemn Profeſſion of their Belief of this Doctrine, if there be no ſuch a thing as a Reſurrrection of the Dead? And why ſhould we Chriſtians be ſuch ſilly People, as not only by our Religion to forfeit all the ordinary Conveniences of this Life, but to undergo ſo many Hardſhips and Perſecutions for the ſake of Chriſt, if there be no Reſurrection to an happier State, where recompence may be made us for our ſufferings here? I ſolemnly proteſt by all the Joy I receive, by having made you Converts to our holy Religion, I am continually in Danger of Death for the Sake of the Goſpel of Chriſt: Why then, I am the moſt imprudent Perſon in the World, voluntarily to run myſelf into it, if I did not expect a Reward in a glorious Reſurrection. And whereas ye cannot but have heard, what a bodily Conflict I had with thoſe Beaſts of Men, the Rabble of the City of *Epheſus*, in their Uproar againſt me and my Companions, *&c. Act.* xix. Now to what purpoſe ſhould I have run my ſelf into that Danger, from which I could expect no Advantage in this World, if there were no Reſurrection to recompenſe me in the next? Unleſs I were verily perſwaded of a future State, wherein ſuffering Piety was to be rewarded, I could not ſo much blame you for taking up with that Epicurean Principle, which ſome of you have embraced; To enjoy the Satisfactions of this World to the full, ſince Death puts a Period to our Being. But this Conſequence is grounded on a wicked Opinion, taught by the worſt Sect of Men amongſt you, and I am ſorry that ſome of you lend too favourable an Ear to their Doctrines: Have a care of converſing too much with them for fear of being poiſoned by their bad Opinions; for ſimple and plain Mens Minds, are eaſily led aſide by ſuch crafty Diſputers. You that are Chriſtians ought to awake up into that Carefulneſs of Conduct, and Purity of Life, which your Religion obliges to, and not to lull your Souls aſleep with the *Epicurean* Sottiſhneſs and Senſuality. I ſpeak this becauſe I am ſatisfied, that ſome of you, to your Shame, have imbibed theſe lewd Principles.

IV. But poſſibly ſome of you will be apt to enquire in what manner the Reſurrection will be perform'd? Shall we (ſay you)

V. All fleſh is not the ſame fleſh, but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead; It is ſown in corruption; it is raiſed in incorruption: It is ſown in diſhonour; it is raiſed in glory: It is ſown in weakneſs; it is raiſed in power: It is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual Body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning Spirit. VI. Howbeit, that was not firſt which was ſpiritual; but that which is natural, and afterward that which is ſpiritual; The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven. As is the earthly, ſuch are they that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly. VII. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery. We ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an Eye, at the laſt trump; (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.) For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. VIII. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting; O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt. IX. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

(f) ¶ *When*

you) not have juſt ſuch Bodies as we have now? And if we have theſe, it is inconceivable how they ſhould revive out of their Aſhes. This is a fooliſh Objection. Do not you daily obſerve that it is neceſſary, that the Corn which is ſown ſhould firſt rot in the Ground, before it ſpring up again? You ſow only one ſingle Corn of Wheat or Barly, and yet it comes up again a cluſter of Bleads bearing ſeveral Ears, wonderfully unlike, taking it altogether, to what was depoſited in the Ground; God Almighty being pleaſed to give a new Body, according to his good Pleaſure, to each of theſe ſeveral Seeds.

V. Beſides, as we may obſerve that the Bodies of the ſeveral Animals are of a different kind of Subſtance, ſo likewiſe the Bodies, we carry about here, are different from the glorified Body we ſhall be arrayed with at the Reſurrection. As the Terreſtial Bodies do differ from the Celeſtial, and the Celeſtial Bodies themſelves excel one another in ſplendor, as the Sun does the Moon, and one Star ſhines brighter than another, the Caſe is the like in glorified Bodies; they ſhall be very different from our preſent ones, and alſo diſtinguiſhed in Degrees of Perfection from one another. This Body is laid in the Ground indeed a corruptible Body, but it ſhall be raiſed up an incorruptible one. Whilſt it was in this World it had many Blemiſhes in it, but then it ſhall be raiſed up in a far higher Degree of Beauty and Perfection: Here it was ſubject to many Diſeaſes, but then it ſhall endowed with an unalterable Vigor and Vivacity. The Body which is laid in the Grave had been a Natural or Animal Body, which was to be ſuſtained by Meat and Drink; but it ſhall be raiſed up a Spiritual Body, which has no need of theſe helps to ſupport it. For ye muſt know, that there is a great deal of difference between an Animal and a Spiritual Body. Now we learn from Scripture that *Adam* the firſt Parent was made a *Living Soul*, *Gen.* 2. 7. and thereby only conveyed to us a mortal Life; but the ſecond *Adam*, Jeſus Chriſt, by his Religion, has afforded us a new Nature, whereby we are capable of immortal Glory.

VI. Indeed, the Divine Wiſdom was pleaſed to order, that the natural Body in order of Time, ſhould go before the Spiritual. Our firſt Parent *Adam*, had a Body anſwerable to his Extraction from the Ground, of an earthly Nature; but Jeſus Chriſt the Author of our New-Birth, coming from Heaven, has provided us a Body of a Celeſtial Nature. And we, as being deſcended from *Adam*, have a like Earthly Body, as long as we continue in this mortal State; but hereafter we ſhall have a Heavenly Body, like that which our Saviour after his Glorification, was veſted with. And, as we have been like mortal *Adam*, during our ſtay in this World, we ſhall, upon our entering into the other World, after our Reſurrection, enjoy a Body faſhioned after the glorious Figure of the immortal Jeſus.

VII. And I muſt inform you further, my Chriſtian Brethren, that Bodies of our preſent Contexture, till they are further refined and purified, are not fitted for that State of unchangeable Happineſs. And give me leave to add ſomething more upon this Head, which you canot but be Strangers to: That at the general Reſurrection thoſe, who happen to be alive, ſhall undergo a Change ſomething analogous to Death, tho' not really ſo, their Bodies being inſtantaneouſly altered; when the Angel of God ſhall make a ſounding in the Skie, ſomething like the ſound of a Trumpet, ſummoning the Bodies of all that lie in their Graves, to ariſe to Judgment; and they that are dead ſhall be raiſed up with Bodies not capable of dying; and we, that ſhall happen to be alive at that time, ſhall have our Bodies only changed. For (as I obſerved before) that theſe preſent mortal Bodies are not ſuited for that immortal State.

VIII. Now when this happy Change ſhall be performed, that Paſſage of *Hoſeah* ſhall be literally verified, *O Death, I will be thy Plague, O Grave, I will be thy Deſtruction*, Hoſ. 13. 14. That which makes Death of ſo dreadful a Nature to us is Sin, and that which makes Sin ſo fatal to us is the Law which prohibits it. But God has been graciouſly pleaſed to find a way, by the Rules of our Holy Religion, to overcome the Force of both of theſe; not only by entituling us to immortal Life, but by laying before us eaſier Methods, under the Chriſtian Diſpenſation, of obtaining it.

IX. Theſe, my Chriſtian Brethren, are ſuch admirable Motives to engage you to Perſeverance in your Profeſſion, that no Afflictions or Perſecutions ſhould have force to make you fail in the diſcharge of your Duty, or to relinquiſh your Religion; ſince all, that you ſuffer in this World, will be ſo abundantly made up to you in the next.

*V*

¶ (f) *When they come to the* (g) *Grave, while the Corpſe is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clarks ſhall ſing,*

MAN that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our Sins are juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers; but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ † *Then*

*VARIOUS READINGS.*

*When they come to the Grave, when the Corps is made ready to be laid into the earth, the Miniſter ſhall ſay, or the Miniſter and Clerks ſhall ſing.* O. C. P.

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NOTES.

(f) *When they come to the Grave.*] There were ſeveral ſuperſtitious Practices which were uſed in the Popiſh Office, before the Reformation, which we, upon good Grounds, have laid aſide. The Body of the deceaſed was ſeveral times to be ſprinkled with holy Water, and thurigated; the People exhorted to pray for the Soul of the departed; the Prieſt to break the Ground to the length of the deceaſed, in form of a Croſs; *Deinde accipiat ſacerdos Foſſorium, vel aliud Inſtrumentum, & aperiat terram in modum Crucis, ad longitudinem & latitudinem Corporis Defuncti, dicens: Aperite mihi portas juſtitiæ, & ingreſſus in eas confitebor Domino: hæc porta Domini, juſti intrabunt in eam.* After this an Anthem is to be ſung by the Prieſt and Clerks ſtanding at the head of the Corpſe.

Beſides in that Office, there is a Benediction of the Grave, and to that purpoſe this Prayer ſaid, *Rogamus te Domine ſancte, Pater omnipotens, æterne Deus: ut hanc ✝ dicere & ſanctificare dignoris hoc ſepulchrum, & corpus in eo collocandum: ut ſit remedium ſalutare in eo quieſcenti, & redemptio animæ ejus, atq; Tutela, & munimen contra ſæva jacula inimici per Chriſtum Dominum noſtrum. Amen.*

By the ſame Office, the Executor was to caſt Earth upon the Corpſe in the form of a Croſs, to thurifie it and caſt holy Water upon it. *Finitis orationibus Executor efficii terram ſuper corpus ad modum crucis ponat, & corpus thurificet & aqua benedicta aſpergat.* Theſe uſages being ſuperſtitious, were very adviſedly laid aſide at our Reformation.

*Grave.*] Interment, or incloſing the dead Body in a Grave, is the moſt ancient way of Burial. That this way was uſed by the *Ægyptians* and other Aſiaticks, is manifeſt by the Account we have of their embalming their Bodies, to preſerve them from Corruption, which we have an Account of in ancient Authors; and from the Mummies or dead Bodies which are dug out of the Graves of that Country, at this Day. That the Jews did the like is manifeſt from their own Writers, and from the Books of Holy Scripture, where the Bodies of the Dead, as for Inſtance, of *Sarah*, *Iſaak*, *Joſeph*, are recorded to be laid in the Ground. But in ſucceeding Ages, there aroſe a Faſhion among ſome Nations, of burning the Bodies of the Dead. Whether this Cuſtom was owing to a fear, that the Enemies might offer Injury to the dead Body when Interred, by digging it up, as was the Caſe of *Sylla*, who ordered his Body to be burnt, contrary to the Cuſtom of the *Cornelian* Family, leaſt he ſhould be ſerved as he had ſerved *Marius*, *Plut. in vit. Syll.* or whether it was begun upon the Bodies of Princes or Perſons of prime Dignity, fancying thereby that their Souls were carried up in the Flames to Conſort among the Gods: Or whether other Perſons of inferior Rank thought to get to Heaven that way, is a Matter uncertain. The *Greeks* uſed burning very anciently, as early as the times of the *Trojan* War, as appears by *Homer*'s Deſcription of the Funeral of *Patroclus*.

Ἠὼς δὲ πρώϊη ἐφαίνετο, &c. *Hom. Il.* XXIII. Not but that they uſed Interment likewiſe, ancient Hiſtorians of that Country giving an Account of the way of placing the Body in the Grave, *viz.* with the Face towards the *Eaſt* in ſome Places, *Plut. in Solon.* and in other places towards the *Weſt*, *Æl. var. Hiſt. Lib.* VII. Nay the common People, who could not be at the Charge of a Funeral Pile, and the coſtly ſacrificial Rites which attended the way of Funeration by Burning, generally were buried by way of Interment. And, *Cicero* informs us, that in ſuch early times as thoſe of *Cecrop's*, Interment was altogether made uſe of by the *Grecians*, *Cic. de Leg. Lib.* II. The *Romans* took the Cuſtom of Burning their Dead from the *Greeks*, and for the moſt part uſed it till Chriſtianity prevailed in that Empire. But yet *Pliny* ſays expreſly, *Ipſum cremare apud Romanos non fuit veteris Inſtituti: terra condebantur. At poſtquam longinquis bellis obrutos erui cognovere, tunc inſtitutum. Et tamen multæ familiæ priſcos ſervavere ritus: ſicut in Cornelia nemo ante Syllam Dictatorem traditur crematus. Idq; voluiſſe veritum talionem, eruto C. Marii Cadavere.* *Burning among the* Romans *was not the ancient Cuſtom: They were formerly Interred. But after being engaged in long Wars, they found that the dead were dug up again, they brought in this Cuſtom. Tho' many Families continued the antient way of Burial. For in the* Cornelian *Family*, Sylla *the Dictator, is ſaid to be the firſt Perſon burned. And he was willing to be ſo buried, fearing that he ſhould be ſerved, as he had ſerved* Marius, *in having his Corpſe dug up*, Plin. Nat. Hiſt. Lib. VII. Cap. 54. But, tho' other Nations ſometimes uſed Interment, and ſometimes Burning; the Jewiſh Nation made uſe only of the former, and the Chriſtians treading in their Steps did the like. But tho' this be an evident Truth, yet the miſinterpretation of ſome places of Scripture, has given occaſion to ſome Perſons to doubt, Whether the Jews did not uſe the Rite of Burning, as well as of Interring. For the Men of *Jabeſh Gilead* are ſaid to burn the Bodies of *Saul* and his Sons, 1 *Sam.* xxxi. 12. It is ſaid a *great Burning* was made for *Aſa*, 2 *Chron.* xxvi. 14. So *Jeremy* tells *Zedekiah*, that they ſhall burn for thee, *Jer.* xxxiv. 5. And the ſame Cuſtom ſeems to be referred to, in *Amos* vi. 10. As for the Inſtance of *Saul*, the Caſe is very extraordinary, and the kind intention of the *Gileadites* might be excuſed for departing from their Country Cuſtom, to burn the Bodies of their Princes, to hinder the Enemy from inſulting them any more. But it does not appear, that this Cremation was more, than the burning Spices about their Bodies. And the *Targum* of *Jonathan* doth explain it by *Ukelo gnaleh:n*, they burned over them, which plainly refer to ſuch Odors. As to the Paſſage of *Aſa*, it is plain, that the burning there mentioned is that of the Spices and the Gums, by the Context of the Place. *And they laid him in the Bed, which was filled with Odors, and diverſe kinds of Spices prepared by the Apothecaries Art, and they made a great Burning for him*, i. e. of the Odors and Spices. As to the Paſſage of *Jeremy*, it is not to be doubted, but that refers to the Burning of the ſweet Spices likewiſe, and therefore our Tranſlation very fitly renders it, *they ſhall burn Odors for thee. Thou ſhalt die in Peace and with the Burnings of thy Fathers, the former Kings which were before thee, ſo ſhall they burn Odors for thee*, &c. We tranſlate it according to the common Hebrew reading, *Bimſharpoth*, but *Pagnin* read it *Cimſharpoth*, and tranſlated it, *according to the Burnings of thy Fathers*, i. e. according as they had ſweet Spices burnt for them. Which ſeems to be the ancienteſt Reading, and which *Jonathan* had an Eye to, when he explained the Paſſage of *Saul* and his Sons: That they burned for them, *Cema dalchan gnal malchi tamman*, according to the burning *of Kings in that place*, vid. Car. Pald. in 1 Sam. xxxi. 12. And ſo in that

¶ † *Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,*

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid or ſung,*

Rev. xiv. 13. I heard a voice from heaven, ſaying unto me, Write; From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit; for they reſt from their labours. ∴

¶ * *Then the Prieſt ſhall ſay,*

Lord, have mercy upon us.
*Chriſt, have mercy upon us.*
Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

*Prieſt.*

*NOTES.*

Paſſage of *Amos*, *And a Man's Uncle ſhall take him up* umeſarpo, *and he that burneth him*, &c. as we tranſlate it. But *umeſarpo* is the ſame as *um ſharephe*: For *Sharaph* with a Shin, and *Saraph* with a *Samech* have but the ſame import. And when our Tranſlators rendered the place in *Jeremy* before mentioned *jis repelak ſhall burn Odors for thee*, whereas the literal *Rendition* ſhould be, *ſhall burn thee*; they ought by a Parity of Reaſon, to have tranſlated this place of *Amos*, *and a Man's Uncle ſhall take him up, and he that burneth Odours for him*, &c. Thus it is clear, without any Inſtance of the contrary in Scripture, that Interment was the only way of Sepulture uſed among the Jews; unleſs we will allow *Druſius* his Conjecture to take place, that they burned the dead Bodies in the time of a Plague, to which Cuſtom he will have the late mentioned Paſſage of *Amos* to refer. It has been obſerved before, that Chriſtianity taking its Original from thoſe who were by Nation Jews, the firſt Proſelytes of that Religion obſerved from them the way of Interment in their Funerals, and not that of Burning, which the Heathens, eſpecially the *Greeks* and *Romans*, generally made uſe of. And when the Empire became Chriſtian, Chriſtians of how high a quality ſoever were Interred. Thus *Conſtantine* the Great, was Interred in the Porch of the Church of the Apoſtles at *Conſtantinople*, *Chryſ. Hom.* LXVI. *in 2 Ep. ad Cor. Euſeb. Vit. Conſt. Lib.* IV. *Cap.* 10. And we are further informed, that the ſame Emperor in his Life inſtituted ſeveral Corporations of Men, who were to take care of the Interment of the Chriſtian Dead: which was afterwards confirmed by *Anaſtaſius*, *Juſtin. Nov.* 49. and afterwards more fully by *Juſtinian. Conſt. de Off.* Matters being thus ſetled in the Chriſtian Church, and the cuſtom of Burning, dying with the extirpation of *Paganiſm*, Interment has obtained throughout the ſeveral Ages of Chriſtianity, which have ſucceeded ever ſince.

*VARIOUS READINGS.*

† Then the Prieſt caſting Earth upon the Corps, ſhall ſay, *I commit this Soul to God the Father Almighty, and thy Body to the Ground*, &c. 1 B. Ed. 6.

' The Leſſon ended the Prieſt ſhall ſay. O. C. P.

*NOTES.*

*Let us Pray.*

We commend into thy Hands of Mercy (moſt merciful Fa ther) the Soul of this our Brother departed *N.* And his Bod we commit to the Earth, beſeeching thine infinite goodnes to give us Grace to live in thy Fear and Love, and to Di in thy Favour, that when the Judgment ſhall come which thou haſt committed to thy well-beloved Son, both this our Brother and we, may be found acceptable in thy ſight and receive that Bleſſing which thy well-beloved Son ſhall the pronounce to all that love and fear thee; ſaying, Come y bleſſed Children of my Father, receive the Kingdom prepa red for you before the beginning of the World: Grant thi O merciful Father, for the honour of Jeſus Chriſt, our onl Saviour, Mediator and Advocate, *Amen*, 1 *B. Ed.* 6.

*This Prayer alſo ſhall be added.*

Almighty God, we give thee hearty thanks for this thy Ser vant, whom thou haſt delivered from the miſeries of th wretched World, from the Body of Death and all Temptat on; And, as we truſt, haſt brought his Soul, which he commi ted into thy Hands, into ſure conſolation and reſt: Gran we beſeech thee, that at the day of Judgment his Soul, a all the Souls of his Elect departed out of this Life, may wi us and we with them, fully receive thy promiſes, and be ma perfect altogether, thro' the glorious Reſurrection of thy So Jeſus Chriſt our Lord.

Theſe *Pſalms* with other ſuffrages following, are to be ſa in the Church, either before or after the Burial of the Corp

*I am well pleaſed that the Lord*, &c. Pſal. 116.

Glory be to the Father, &c.
As it was in the beginning, &c.

*Praiſe the Lord O my Soul*, &c. Pſal. 146.

Glory be to the Father, &c.
As it was in the beginning, &c.

O L

*Prieſt.*

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom † the ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity; We give thee hearty thanks, for that it hath pleaſed thee to deliver this our *brother* out of the miſeries of this ſinful world; beſeeching thee that it may pleaſe thee of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom, ∴ that we, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

*The Collect.*

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth, ſhall live, though he die; and whoſoever liveth and believeth in him; ſhall not die eternally; who alſo hath taught us (by his holy Apoſtle Saint Paul) not to be ſorry, as men without hope, for them that ſleep in him; We meekly beſeech thee, O Father, to raiſe us from the death of ſin unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him, as our hope is this our *brother* doth, and that at the general reſurrection †† in the laſt day may be found acceptable in thy ſight, and receive that bleſſing which thy well-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come, ye bleſſed children of my Father, receive the Kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father through Jeſus Chriſt our mediatour and redeemer, *Amen.* The

*VARIOUS READINGS.*

*O Lord thou haſt ſearched me out*, &c. Pſal. 139.

Glory be to the Father, &c.
As it was in the beginning, &c. 1 B. Ed. 6.

∴ That we with this our Brother and all other departed in the true, &c. O. C. P.

*Prieſt.*
Enter not into Judgment with thy Servant.
*Anſwer.*
For in thy ſight no living Creature ſhall be juſtified.
*Prieſt.*
From the gates of Hell;
*Anſwer.*
Deliver our Souls O Lord.
*Prieſt.*
I believe to ſee the goodneſs of the Lord,
*Anſwer.*
In the land of the living.
*Prieſt.*
O Lord, graciouſly hear my Prayer.
*Anſwer.*
And let my cry come unto thee.

*Let us Pray.*

O Lord with whom do live the Spirits of them that be Dead, and in whom the Souls of them that be elected, after they be delivered from the burden of the Fleſh, be in Joy and Felicity. Grant unto this thy Servant, that the Sins which he committed in this World, be not imputed unto him, but that he eſcaping the Gates of Hell, and pains of eternal Darkneſs, may ever dwell in the Region of Light, with *Abraham*, *Iſaac* and *Jacob*, in the place where there is no weeping, ſorrow nor heavineſs; and when the dreadful day of the general Reſurrection ſhall come, make him to riſe alſo with the Juſt and Righteous, and receive this Body again to Glory, then made pure and incorruptible: Set him on the right Hand of thy Son Jeſus Chriſt, among thy holy Elect, that then he may hear with them theſe moſt ſweet moſt comfortable Words, Come, ye bleſſed of my Father, poſſeſs the Kingdom which he hath adopted for you from the beginning of the World. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer, *Amen.* 1 *B. Ed.* 6.

† The Souls of them that be Elected. O. C. P.

†† Both we and this our Brother departed, receiving again our Bodies, and riſing again in thy moſt gracious Favour, may with all thine elect Saints obtain eternal Joy. Grant this, O Lord God, by the means of our Advocate Jeſus Chriſt; which with thee and the holy Ghoſt, liveth and reigneth one God for ever, *Amen.* 1 *B. Ed.* 6.

*NOTES.*

(h) *As Men without hope.*] The place here refered to, is that of St. *Paul* to the *Theſſalonians*, 1 *Theſſ.* iv. 13. *But I would not have you to be ignorant, Brethren, concerning them that are aſleep, that you ſorrow not as others who have no hope.* In which place, the Apoſtle does by the way perſtringe the Cruel and immoderate ways, which the *Heathen* and ſometimes the *Jews*, uſed in the expreſſions of their Grief. Which likewiſe, St. *Chryſoſtom* taxes ſome of the Chriſtians of his Age with; ſuch as the cutting their Arms, and tearing their Hair, and ſcratching their Faces. *We may grieve*, (ſays he) *but not* ἀμέτρως, *not without due moderation. I am not of a fierce and cruel Temper; I ſee that nature will grieve, and will have its daily returns. We ought not to be void of all Affection and Tenderneſs, which Chriſt himſelf has ſhewn by his own Example, be weeping over* Lazarus. *Follow his Example: Weep, but moderately and prudently, and ſo as may be conſiſtent with the fear of God.* St. *Cyprian* ſays, *Tu vero cur impatienter feras ſubductum, quem credis reverſurum.* How do you ſo impatiently bear to have him taken away, who you believe will return again. *Cyp. de Pat.* To the like purpoſe St. *Auſtin*, *Permittantur pia corda Charorum de ſuorum mortibus contriſtari, dolore ſanabili, et conſolabiles lachrymas fundant. Pious hearts may be permitted to be ſorry upon the death of their dear Friends, but with ſuch a Grief as is to be healed, and let them pour out ſuch Tears as will admit of Conſolation.* Aug. Ser. xxxiv. de Verb. Apoſt.

Nor have their been wanting wholeſom Laws and Rules Divine and Human, both before and after the ſettlement of the Chriſtian

THE Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore, *Amen.*

*VARIOUS READINGS.*

** The Celebration of the holy Communion, when there is a Burial of the Dead.

*Like as the heart desireth the Water Brooks,* &c. Psal. 42.

Glory be to the Father, &c.
As it was in the beginning, &c.

*NOTES.*

Christian Religion, to restrain immoderate Grief, and to limit the Time of Mourning for Friends. The *Jews* are of Opinion that by the Mosaical Law, thirty Days are the prescribed time of Mourning for the nigheſt Relation. *According to the Opinion of the Scribes* (says Maimonides) *thirty Days must be spent in performing the Rites of Mourning. But how do the wise Men prove this thirty Days? Because it is said* (viz. Deut. 31. 13.) *She shall bewail her Father and Mother a full Month, therefore the Mourner ought to continue his Mourning thirty Days.* Maim. H. Esel. cap. 6. So *Josephus* Τριάκοντα δ' ἡμερῶν ἐπὶ τοῖς πένθεσι διελθουσῶν, αἱ τοσαῦται δὲ ἐπὶ τοῖς δάκρυσιν αὗται τοῖς φιλτάτων τοῖς θνητοῖς. *Thirty days being spent in Grief, and these are sufficient to be spent in Tears by wise People, for the loss of their near Friends.* Joseph. Jud. Ant. Lib. iv. cap. 8. And in pursuance to this Rule, we find that the *Israelites* Mourned thirty Days for *Aaron*, Numb. 20. 29. and the same time for *Moses*, Deut. 34. 8. And therefore that passage in the Apostolical Constitutions, ἐπιτελεῖσθω, &c. πεντηκοσα καὶ ὁ παλαιὸς τόπος, must be Read τεσσαρακοσα for all that *Cotelerius* has advanced in favour of the common Reading; unless he will alter *Josephus* and the *Greek* and *Hebrew* Bibles to support it. *Vid. Col. Not.* in *Apost. Can.* xlii. *lib.* viii. The ancient *Roman* Laws which were made by *Numa Pompilius*, forbad any time of Mourning at all for a Child under three Years Old; other Children or grown Persons, might be Mourned for as many Months as they were Years Old, provided the time of Mourning did not exceed Ten Months in all. But *Gratian, Valentinian & Theodosius*, added two Months more to a Widow's Mourning for her Husband, so that she was to Mourn a whole Year, *Cod.* ii. *de second. Nupt.*

THE

# *The (a) Thankſgiving of Women after Child-birth,

## Commonly called

## *The Churching of Women.*

¶ † *The woman at the uſual time after her delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down ∴ in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,*

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

(¶ * *Then ſhall the Prieſt ſay the* 116*th Pſalm.*)

*Dilexi quoniam.*

1 I Am well pleaſed: that the Lord hath heard the voice of my Prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I found

### VARIOUS READINGS.

* *The Order of the Purification of Women.*

† *The Women ſhall come into the Church, and there ſhall kneele downe in ſome convenient place, nigh unto the place where the Table ſtandeth, and the Prieſt ſtanding by her, ſhall ſay theſe wordes or ſuch like, as the caſe ſhall require.* O. C. P.

∴ *Nigh unto the Quire-door.* 1 E. Edw. VI.

* *Then ſhall the Prieſt ſay this* (viz. 121.) Pſalm. O. C. P.

### NOTES.

(a) *Thankſgiving of Women after Child-Birth.*] This Office in our Service-Book has had the Misfortune to be more excepted againſt and calumniated than moſt of the reſt; nay, thoſe Exceptions too began very early; for they appeared before the coming out of the Second Book of *Edward* the Sixth; though I think they were rather drawn from the Name than the thing. For the firſt Book of *Edw.* VI. kept the old Title to the Office in the *Latin* Service, calling it, *The Order of the Purification of Women.* But in compliance with the Exceptions againſt this Title, the Reviewers of the Service-Book altered it in the Second Book of that King, and entituled it as it is now, *The Thankſgiving of Women after Child-birth; commonly called, the Churching of Women.* And as this anſwered all Objections at that time, ſo it ought to have hindred any Exceptions that have been made ſince. For ſince our Liturgy has not ſo much as the Name of Purification retained, it is very unreaſonable to ſay that this Office is inſtituted by the Church, that the Women may receive a Purification thereby, as the Women uſed to do under the *Jewiſh* Law from their Legal Uncleanneſs.

It is not to be doubted, but that the Cuſtom for Women to come to Church after Child-birth, and to give Thanks there publickly for their ſafe Delivery, received its riſe from the *Jewiſh* Cuſtom of Purification; as many other Chriſtian Uſages did, from other Parts of the *Jewiſh* Oeconomy. For ſince in the Holy Scriptures the Purification of the Bleſſed Virgin, and the preſenting her Son in the Temple, is particularly recorded, the Church has from the beginning of Chriſtianity thought fit to do ſomething in Imitation of this Practice in their publick Devotions; that the World might ſee that they were not leſs backward to return God Thanks for Benefits received, than the *Jews* were. But ſtill in the ancient Laws which enjoyn this Practice, there is no grounding it upon any Impurity of the Woman, which ſhe is to be purged from. The moſt antient Eccleſiaſtical Law of publick Authority in the Church (for the Determination of *Dionyſius* of *Alexandria* in this Point, is but the Opinion of a private Biſhop) is the XVII. Conſtitution of the Emperor *Leo*, publiſhed about the Year 460. after Chriſt. But this Law ſpeaks of a *præſcriptum tempus*, and a *præfinitum tempus*, a *preſcribed and determined Time*, (*viz.* 40 Days which the Cuſtom of the Church had made.) When the Women after Child-birth were abſent from the Church, and after that admitted again; which it ſays the Church did *traditionis loco ſuſcipere*, *receive it by Tradition.* But withal further ſays, *Quod profecto non tam propter muliebrem hanc immunditiem, quam ob alias cauſas in intimâ legis ratione reconditas, & veteri prohibitum eſſe lege, & gratiæ tempus traditionis loco ſuſcepiſſe puto. Which indeed I do not think ſo much for any womanly Uncleanneſs, as for other Cauſes not ſpecified in the Law, was prohibited by the Old Law, and the time of Grace* (i. e. *the Chriſtian Religion*) *received it by way of Tradition.* And after him we have the Determination of *Gregory* the Great, in his Anſwer to *Auſtin*, firſt Archbiſhop of *Canterbury*. *Si mulier eadem hora qua genuerit actura gratias intrat Eccleſiam nullo pondere peccati grauatur. —— Si itaque mulierem prohibemus intrare Eccleſiam, ipſam ejus pœnam vertimus in culpam. If a Woman enters the Church the ſame Hour that ſhe is delivered to give thanks, ſhe does not thereby commit any ſin. —— If therefore we prohibit a Woman to enter the Church, we turn her Puniſhment into a fault*, Grat. Diſt. V. From which Paſſages, and others of the Ancients, *Gratian* has drawn this Concluſion in the Canon Law. *In Lege precipiebatur, ut mulier ſi maſculum pareret quadraginta, ſi vero fœminam octoginta diebus a templi ceſſores ingreſſu: nunc autem ſtatim poſt partum Eccleſiam ingredi non prohibetur. It was commanded in the Law, that if a Woman brought forth a Male Child, ſhe ſhould abſtain forty days from entring into the Temple, if a Female, eighty days: but now ſhe is not prohibited to enter immediately after her delivery.* But the Gloſs upon the Canon Law, adds, *Verius credo poteſt in rare ſive ſit neceſſitas ſive non, conſuetudo tamen in contrarium ſe habet. I think it the trueſt Opinion, that ſhe may enter the Church as ſoon as ſhe will, whether there be neceſſity or no, but the Cuſtom is to the contrary.* He means that Women generally ſtaid a Month as they do now before they come to Church to return Thanks, though there is no Law to oblige them to it. Neither has our Church ſince the Reformation enjoyned any ſettled time for the Woman to come to Church to perform her Thankſgiving; it only ſays, ſhe ſhall come at the *uſual Time*; not after 30 or 40 Days, but after ſuch a time as Women uſually take for their Lying-in, who are the beſt judges of Conveniency in thoſe Matters; which Legiſlators either are not ſufficiently appriſed of, or which they leave (as the Emperor *Leo* ſpeaks) *in intimâ Legis ratione reconditâ.*

*PARAPHRASE on Pſalm* 116.

1 It has been a wonderful Satisfaction to me, that it has pleaſed my Gracious God, to hear the Prayer which I made to him in my great Affliction.

2 That he has bowed down from his Heavenly Throne, to lend an Ear to my humble Suit; for which unmerited Favour, I will pay my bounden Thanks to him, as long as I ſhall continue in this World.

3 The Snares of Death had entangled me, and the Agonies of a Dying Perſon were upon me.

4 I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the Land of the living.

10 I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are lyars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his People: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or Pſalm* 127.

*Niſi Dominus.*

1 EXcept the Lord build the Houſe: their labour is but loſt that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even ſo are the young children.

6 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then*

4 And tho' I was long under the greateſt Pain, I ſought no Relief; but by addreſſing myſelf to God, in devout Prayer, beſeeching him to ſpare my Life.

5 And then I experienc'd the Lord to be a Gracious, Juſt and Merciful God.

6 For he never fails to preſerve a Good Perſon, who truſts in him for Deliverance: For he was pleaſed to remove my Afflictions from me, when I was deſtitute of all Human Aid.

7 Therefore, O my Soul, be not thou any longer diſquieted, nor be thou anxious about thy future Proſperity; for God, who has wrought ſo great a Deliverance for thee, will not fail to take all fitting Care of thee.

8 Becauſe thou haſt reſcued my Life from a very great Danger; thou haſt aſſwaged my Grief, which made mine Eyes to run down with Water; thou haſt ſtrengthned my Legs, which, thro' Weakneſs, were not able to ſupport me, and to keep me up.

9 And now I find I ſhall not die thro' this Weakneſs, but am like to live, to promote the Glory of God in this Life.

10 I firmly believed in the midſt of my great Agonies, that God would, in his good Time, work my Deliverance; tho' in the warmth of my Paſſion, no one elſe acted a ſincere part towards me.

11 How ſhall I be able to return ſufficient Thanks to my Gracious God, for ſuch an unparallel'd Benefit, which he has been pleaſed lately to confer upon me.

12 I will offer up an Euchariſtical Sacrifice to his Honour, and in a ſolemn manner drink of the Sacred Cup, which is uſual in thoſe Offerings; and will put up my Devout Prayers, to beg his further Aſſiſtance towards me.

13 I will, in the Solemn Congregation, teſtify my Gratitude to God, that I may incline them all to follow my Example; taking notice, that the Lives of all Good Perſons are ſo dear to God, that he will not ſuffer them to be loſt, unleſs his Providence doth ſee juſt Reaſon to take them to him.

14 O Lord, by this great Deliverance which thou haſt vouchſafed me, thou haſt entirely made me thine for-ever, as if I had been (as it were) a Slave, born in thy Houſe; by knocking off the Chains from my Legs, when I was lately (as it were) in a deplorable State of Captivity.

15 I will therefore offer up a Thankful Sacrifice to his Honour; and will put up my Devout Prayers, to beg his further Aſſiſtance towards me.

16 I will offer up the Euchariſtical Sacrifice, which I vowed to him in the Solemn Congregation, in the Great Temple of the Lord, in the midſt of the Holy City.

*PARAPHRASE on Pſalm* 127.

1 Except the Lord doth afford his Bleſſing, it is in vain that a Man is at a great Expence in Building a fair Houſe; for otherwiſe ſome unlucky Diſaſter or other happens, which ruins all the Deſigns and Hopes of the Builder.

2 Unleſs God Almighty preſerves a City from the Power of their Enemies, it is to little purpoſe that the Watch is ſet every Night for its Security.

3 And the like may be ſaid of the Inhabitants of a Town, that it little avails for all the ſeveral Artificers to riſe up ſo early in the Morning, and to ſit up ſo late at Night, working in their ſeveral Employs, feeding upon mean Diet, and defrauding themſelves of their natural Reſt; if God does not bleſs their Labours, they ſhall gain nothing by all this Toil.

4 It is not Youth, nor Strength, which will entitle married Perſons to have Children: For theſe are Bleſſings, which God only can confer.

5 And indeed a numerous Offspring is a great Advantage to a Parent, and ſerves to defend and protect him, as the Darts in the hand of a Combatant tend to protect him againſt his Antagoniſt.

6 In a happy Condition is that Man, whoſe Quiver is full of ſuch Shafts; for his Children ſhall ſtand him in ſtead to maintain his Cauſe, when he is called to appear in the Judgment-Hall over the City-gate.

# The Churching of Women.

¶ *Then the Prieſt ſhall ſay,*

Let us pray.
Lord, have mercy upon us.
*Chriſt, have mercy upon us.*
Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

*Miniſter.*

O Lord, ſave this woman thy ſervant.

*Anſwer.*

Who putteth her truſt in thee.

*Miniſter.*

Be thou to her a ſtrong tower;

*Anſwer.*

From the face of her enemy.

*Miniſter.*

Lord, hear our prayer.

*Anſwer.*

And let our cry come unto thee.

*Miniſter.*

Let us pray.

O * Almighty God, we give thee humble thanks for that thou haſt vouchſafed to deliver this woman thy ſervant from the great pain and peril of child-birth; Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ † *The woman that cometh to give her thanks, muſt offer accuſtomed offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.*

A ∴ * COM-

VARIOUS READINGS.

* O *Almighty God, which haſt delivered this Woman thy Servant,* &c. O. C. P.

† *The Woman that is purified muſt offer her Chryſom, and other accuſtomed Offerings. And if there be a Communion, it is convenient that ſhe receive the Holy Communion.* 1. B. Ed. VI. *The Woman that cometh to give her Thanks; it is convenient that ſhe receive the Holy Communion, if there be any at that time.* S. L.

∴ *The*

# A COMMINATION.

A ∴ * COMMINATION, or Denouncing of God's anger and judgements againſt ſinners, with certain prayers, to be uſed on the firſt day of Lent, and at other times, as the Ordinary ſhall appoint.

¶ † *After Morning Prayer the Litany ended, according to the accuſtomed manner, the Prieſt ſhall in the reading Pew or Pulpit, ſay,*

BRethren, (*a*) in the primitive Church there was a godly Diſcipline, that at the beginning of *Lent*, ſuch Perſons ∴ as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed (it is thought good, that at this time (* in the preſence of you all) ſhould be read the general ſentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every ſentence, *Amen*: To the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather † be moved to

## VARIOUS READINGS.

∴ *The firſt day of* Lent, *commonly called* Aſhwedneſday, 1 *B.* Edw. VI.

* *A Commination againſt Sinners, with certain Prayers to be uſed divers times in the Year,* O. C. P. *And eſpecially on the firſt Day of* Lent, *commonly called* Aſhwedneſday. *Sc. Lit.*

† *After Morning Prayer the People being called together by the ringing of a Bell, and aſſembled in the Church, the* Engliſh *Litany ſhall be ſaid after the accuſtomed manner: Which ended, the Prieſt ſhall go into the Pulpit, and ſay thus.* O. C. P. *The People ſitting and attending with Reverence.* Sc. Lit.

∴ *As were notorious Sinners,* O. C. P.

* *In your Preſence.* O. C. P.

† *Be called.* O. C. P.

## NOTES.

(*a*) *In the Primitive Church there was a Godly Diſcipline.* ] Having ſpoken ſomething before of the Diſcipline, made uſe of upon *Aſhwedneſday*, in the Note upon the Epiſtle and Goſpel of that day, it will not be improper to obſerve ſomething of the Ancient Diſcipline or Puniſhment of Offenders here. Now all the coercive Power of the Church being ſpiritual, ſhe has in all the beſt and pureſt Ages, made uſe only of this for the reclaiming Sinners; which did conſiſt in driving them out from the Fellowſhip of the Faithful, and in denying them the Benefits and Comforts of the Publick Ordinances. This in the *Jewiſh* Church was called by the name *Curſing*, by the Chriſtians *Excommunication*, ἀποσυναγωγὴ, or other words of a like purport. Now for the better underſtanding of the Nature of this Spiritual Diſcipline, it will be requiſite to ſpeak, 1. Of the Original of it. 2*dly*, Of the ſeveral Kinds thereof. 3*dly*, Of the Principal Crimes which ſubjected Men to it. 4*thly*, What they muſt ſubmit to, to be freed from it. 5*thly*, The manner of their being reſtored to the Peace of the Church again.

*The Original of Excommunication.*

I. Now as to the Original of Excommunication; ſeveral Learned Men are of Opinion, that it took its Riſe among the *Jews*, from the times of their Captivity, when the Power of Life and Death, and of inflicting all external Puniſhment, was veſted in the *Perſians*, who were their Temporal Governors; they being therefore forced to fly to this ſpiritual Sword of Excommunication, to reſtrain the Boldneſs of Offenders from breaking in upon the *Moſaical* Laws, *Grot. in Neh.* XIII. 25. *Seld. de Synedr.* But with Deference to the Opinion of theſe great Perſons, I am perſuaded that the Cuſtom of the *Cherem*, or Excommunication-Curſe, is much more ancient; there being ſeveral Paſſages in Scriptural Books, which being much older than theſe Times, though they do not directly aſſert this Practice, yet they do with great Probability ſeem to allude to it, or ſuppoſe it. For as to thoſe frequent Paſſages in the *Moſaical* Law, concerning a *Soul's being cut off*, it is hard to interpret all thoſe Places, of the Offenders being cut off by the hand of the Executioner; ſome of them not ſeeming to be Capital Crimes in the Eye of the *Moſaical*, or indeed of any other merciful Legiſlature. *The Soul that doth ought preſumptuouſly, that Soul ſhall be cut off from among his People*, Numb. 29. 30. Now it does not ſeem probable, that every wilful Sin was Capital. For we find, that in the caſe of very grievous preſumptuous Sins, ſuch as retaining the *Depoſitum*, Robbery, Perjury, *&c.* a Treſpaſs-Offering was accepted for Atonement, *Levit.* VI. 1, 2, *&c.* Nay, for leſſer Sins than theſe, had the Puniſhment of Exciſion threatened againſt them. *Whoſoever toucheth the dead body of any man, that is dead, and purifieth not himſelf, that ſoul ſhall be cut off from Iſrael, Numb.* XIX. 13. For the *touching any thing uncleau*, and afterwards eating of the *ſacrifice of the peace-offering*, any one is to be cut off, *Lev.* VII. 21. And ſo for the *eating the fat* of a Burnt-Offering, Lev. VII. 25. or the *blood of any thing*, Lev. VII. 2. Now there being no Account given in Scripture, of the Trial of Perſons who committed ſuch ſuppoſed Capital Offences, nor of the Execution of the Laws againſt ſuch Offenders, it is moſt reaſonable to conclude, that the *Exciſion* here mentioned was not an Exciſion by Death, but only a cutting off by Excommunication; and the barring thoſe who had committed theſe Offences, from the Benefit and Comfort of the Publick Sacrifices and Religious Aſſemblies, till they were reconciled again by Repentance, and by offering up an expiatory-Sacrifice. Nor are the *Rabbi*'s, though they are forward enough on all Occaſions to enhanſe the Severities of the old *Moſaical* Law, over-fond of making the *Chereth*, or Exciſion, to extend to Capital Puniſhment for all Offences. The Guilt of *Death in the Houſe of Judgment* (i. e. Capital Puniſhment) they will have inflicted only, in caſe of the moſt grievous Sins, ſuch as Idolatry, Adultery, Inceſt, Murder, and the Violation of the Sabbath; but that in other Caſes the *Chereth*, or Exciſion, had no other Corporal Penalty attending it but Scourging, *Vid. Maim. More Nevoch. Par.* III. *Cap* XLI. Beſides, in the following times of the *Jewiſh* State, when the Angel of the Lord repreſented in the Song of *Deborah* and *Barak*, as curſing *bitterly the inhabitants of Meroz*, who ſeditiouſly divided themſelves from the reſt of their Brethren of *Iſrael*, in the time of Publick Danger when they were invaded by an Idolatrous Enemy; this Curſe of the Angel of God does, in my Opinion, allude manifeſtly to a ſpiritual Curſe, or Excommunication, which was then generally in uſe among them. And in that long Catalogue of Curſes, ſet down in the Twenty ſeventh Chapter of *Deuteronomy*, we muſt ſuppoſe, that the Curſes there mentioned were not only de-

to earneſt and true repentance, and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

Curſed

denounced againſt Perſons who ſhould hereafter be guilty of thoſe Crimes, but alſo actually pronounced upon thoſe, who were under the Guilt of them; which was properly the *Cherem*, or Excommunication-Curſe, which was uſed in latter Ages. For this Curſe was to be proclaimed with as great Solemnity as any Excommunication might be. *And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice, Curſed*, &c. And, after the Return from the Captivity, we find that *Nehemiah* inflicted the *Cherem*, or Excommunication-Curſe, upon the prophane Violators of the Law, *Neh.* XIII. 25.

II. When the Form of Eccleſiaſtical Diſcipline among the *Jews*, ſome conſiderable time after their Captivity, came to be ſettled, they diſtinguiſhed their Excommunication into ſeveral Species, or Degrees, each Degree thereof being proportionably heavier than the other. The *Firſt* was the *Nidui*, or the *Averſion*, by which a Man was marked out as an ill Perſon, and all pious Perſons were obliged to avoid Converſation with him, and not to come nigher to him than 4 Paces; and this Cenſure to remain upon him for 30 Days. However, he was allowed to come into the Synagogue, but muſt abide only in a peculiar Place there, which was allotted to ſuch in common with the Heathen-Proſelytes, *Vid. Buxt. Lex. Talm. in voce* Nidui. The next Degree of Excommunication was the *Cherem*, by which a Man was turned out of the Congregation, with the Curſes and Imprecations of the whole Aſſembly; they expecting ſome extraordinary Mark of the Divine Vengeance, in a ſhort time after that, to befal him. Now whilſt the Excommunicate was under this Cenſure, all pious Perſons were not only obliged to avoid civil Converſation with him, but they were to turn him out of the Synagogue, if he offered to preſent himſelf there. But the *Third* and higheſt Degree of Excommunication was the *Shammatha*, which is derived from two *Syriack* words, *Sham*, *There*, and *Matha*, *Death*; which denotes as much as if Death and Deſtruction were, where ſuch a Perſon was. This was likewiſe called *Maranatha*, from the *Syriack*, *Maran*, which ſignifieth *the Lord*, and *atha*, which ſignifies *comes*; to denote that God Almighty is coming with ſome ſignal Vengeance and Deſtruction, upon ſuch an impious Perſon. But Mr. *Selden* is of Opinion, that the *Cherem*, and the *Shammatha* are the ſame Degree of Excommunication, *Seld. de Synedr. Lib.* I. *Cap.* 14. *De Jure Heb.* IV. *Cap.* 7. But *Elias Levita* maintains the Threefold Diviſion, *El. Lev. in Thiſb.*

After Chriſtianity took place, many of the *Jewiſh* Cuſtoms were tranſplanted into it, whereof this of Excommunication was one. Now whereas the *Nidui* among the *Jews* was only a friendly Correption of the Church, they retaining ſuch an Excommunicate in the Brotherhood, ſtill making uſe only of this Severity for his good; ſo, in the Chriſtian Oeconomy they made uſe likewiſe of different ſorts of Excommunication, the one being called the *Greater*, the other the *Leſſer* Excommunication. In the *Leſſer* Excommunication, they only repelled the Excommunicate from the partaking of the H. Sacrament, allowing him to be preſent in the Church, and to receive the Benefits of other Chriſtian Ordinances; or, in other more grievous Crimes, from the Chriſtian Aſſemblies likewiſe; ſtill acknowledging him to be a Member of the Church, though a faulty one. But in the *Greater* Excommunication a Perſon was perfectly cut off from the Chriſtian Church, and deprived of all Right of Membership or Brotherhood therein, not out of any Hopes of mending the Perſon thereby, concerning whom, for his Wickedneſs, ſhe has caſt off all Care, but with a view only of purging the Church of a corrupt and ſcandalous Member. In the Apoſtolical Times, the *Leſſer* Excommunication was accompanied with ſeveral Torments, which the Devil was permitted to inflict upon the Bodies of the Perſons under Cenſure, that they taking warning by theſe ſevere Laſhes might have a care, for the future, how they relapſed into Sin. This is what St. *Paul* calls *the delivering over unto Satan for the deſtruction of the fleſh, that the ſpirit might be ſaved in the day of the Lord Jeſus*, 1 Cor. V. 5. The ſame Power the Apoſtle ſays he exerciſed over *Hymenaus and Alexander, whom he delivered over to Satan, that they might learn not to blaſpheme.*

III. It muſt further be obſerved, that in the following Ages of the Church, when the miraculous Powers began to fail, that the length of the Excommunications ſupplied the place of the Severity of Puniſhment, which formerly went along with them. By the Canons of St. *Baſil* the Great, *Can.* XXII. any Perſon who was guilty of *Fornication*, muſt continue under Cenſure for *Five* Years; and by the Decree of the Council of *Eliberis*, for *Ten* Years, *Con. Elib. Can.* XIII. To put a way a lawful Wife, and to marry another Woman, had a Penance enjoyned of *Seven* Years, *Con. Trull. Can.* LXXXVII. Whoſoever ſhould commit wilful Murder, was to lye under Excommunication *Twenty* Years, *Baſil. Can.* LVI. And as for the Crimes of *Inceſt* and *Beſtiality*, if the Offenders were Young Perſons, a Penance of Twenty five Years was impoſed, if they were further advanced in Age, a Penance of *Thirty Years*; but if they were old Perſons, they muſt continue Excommunicates as long as they lived, *Conc. Aquiſgr. Can.* XVI. By the *Firſt* Canon of the Council of *Eliberis*, if any grown Perſon ſhould go to a Heathen-Temple and ſacrifice, he was not to be admitted to the Communion, even at the time of his Death. And by the VIIth Canon of the ſame Council, the like Puniſhment was inflicted upon thoſe who having done Penance for Adultery, ſhould fall into Fornication. But this extreme Rigor was moderated by the Council of *Nice*, which decreed, that the Communion or *Viaticum* ſhould not be denied to any Penitents at their Death, *Con. Nicen. Can.* XIII.

IV. Next we muſt explain what was the Courſe of Diſcipline which the Lapſed muſt run through, whilſt they continued under their Excommunication. At firſt, whilſt they were newly laid under Cenſure, and the Senſe of their Crime was freſh in their Minds, they were to be ranked among the loweſt Degrees of Penitents who were called χλαιοντες, or the *Weepers*. The manner of their Penance is deſcribed by *Sozomen, Hiſt. Eccl. Lib.* VII. *Cap.* 17. *There is in the Churches at* Rome *a particular Place in publick view, for the Penitents, in which they ſtand moaning and wailing, till the Euchariſt is over, which they muſt not partake of, the pure Worſhippers of God being only to communicate of that; there they throw themſelves down upon the Ground with Groans and Lamentation. Then on the other ſide the Biſhop all in Tears and Sighs falls down upon them. And then the whole Congregation is in Tears. After this the Biſhop firſt riſes himſelf, and helps up the Penitents; and when they have ſhewn as much Sorrow as is ſufficient, he praying over them diſmiſſes them.* And *Euſebius* deſcribes the Behaviour of *Natalis* under his Penance, for his lapſing into the Hereſy of *Theodotus*; how *with Tears he bewailed his Errors, throwing himſelf at the Feet of* Zepherine *the Biſhop, and laying himſelf down to be trodden upon, not only by the Clergy, but even by the Laity*, &c. *Euſeb. Hiſt. Eccl. Lib.* V. *Cap.* 28. Now the place where they were to perform their περιστασις, or Weeping, was in the Church-Porch, as *Gregory Thaumaturgus* informs us, ἡ περιστασις ἔξω τῆς πύλης τοῦ εὐκτηρίου ὄντων, *the Weeping is performed on the outſide of the Gate of the Oratory*, Greg. Thaumat. in Ep. Can. Cap. 11.

After this Diſcipline was gone over, which continued ſometimes ſeveral Years, the Penitents were raiſed to the Rank of the ἀκροώμενοι, or Hearers. Their Diſcipline *Gregory Thaumaturgus* ſays, was performed within the Doors of the Church. Ἡ ἀκρόασις ἔνδοθι τῆς πύλης, ἐν τῷ νάρθηκι λεγομένῳ ἔξω δὲ ἕστάναι χρὴ τὸν ἡμαρτηκότα, ἕως ἂν κατηχουμένων καὶ ἐντεῦθεν ἐξέρχηται. *The Hearing was within Doors, in the place which they call the* Narthex, *where the Sinner was obliged to ſtand as far off as the Catechumens, and to go out from that place*, Greg. Thaumat. Ep. Can. Cap XI.

After having continued ſome time in this rank of Penitents, they were removed to an higher Claſs, which was that of the Γονυκλίνοντες, or the *Kneelers*. The place which was allotted to them in the Church, was further from the Door than that of the *Hearers*. *Gabriel* the Metropolitan of *Philadelphia*, cited by *Suicer* in his Lexicon, ſays, Ὁ τὸ γονυπετῶσιν τόπος ὅτιν ἔνδον τοῦ ναοῦ, κατόπιν τοῦ ἄμβωνος, ἐν ᾧ ἴσαν οἱ γονυπέτοντες, ὦ πάντες μετὰ τὴν κατηχουμένων ἐξέρχοντο τοῦ ναοῦ ἡνίκα τὸι Ὅσοι κατηχούμενοι προέλθετε, ἐκήρυττε τοῦ Διακόνου ἐκφωνηθέν. *The Place of Kneelers was within the Temple, behind the Pulpit, where thoſe who were under the Diſcipline of Kneeling were placed, and who were obliged to go out of the Church when the Deacon cried out*, O Catechumens depart. For the ſame purpoſe he quotes *Theorianus* explaining γονυπετῆσαι, by ἐντὸς μὲν τῆς ἐκκλησίας εἰσέρχεσθαι ἐν ᾧ τῶν ὄπισθεν μέρει τοῦ ἄμβωνος ἴσασθαι, καὶ ἐξιέναι μετὰ τὴν κατηχουμένων. *To have a Liberty to come into the Church, but to ſtand behind the Pulpit, to go out with the Catechumens.* The ſame Place is attributed to them by *Balſamon* in his Note upon the XIth Canon of the Council of *Nice*. Their Diſcipline was to kneel down whilſt the Faithful were paſſing by, as that of the *Weepers* was to cry, and to lie groveling upon the Ground.

The laſt Stage of Diſcipline, which the Lapſed were to go through, was the Σύστασις. When the Penitents, after having gone through the former parts of their Penance, were permitted to joyn with the Faithful in the Prayers of the Congregation, but were not allowed to partake of the Euchariſt. *Gregory Thaumaturgus* explains this State thus, Ἡ σύστασις, ἵνα σωιστέωσι τοῖς πιστοῖς, καὶ μὴ ἐξέρχηται μετὰ τῶν κατηχουμένων; *When one is placed among the Faithful, and does not go out with the Catechumens.* So that Perſons in this Claſs were allowed to ſtay in the Church, after the *Miſſa Catechumenorum* was over, and not to go out with them; but however they were not to partake of the Sacrament, being only Spectators of thoſe who did. It is of ſuch that the

# A COMMINATION,

CUrſed is the man that maketh any carved or molten image†, to worſhip it.

¶ *And the people ſhall anſwer and ſay,*

Amen.

*Miniſter.*

Curſed is he that curſeth his father and mother.

*Anſwer.*

Amen.

*Miniſter.*

Curſed is he that removeth his neighbours land mark.

*Anſwer.*

Amen.

*Miniſter.*

Curſed is he that maketh the blind to go out of his way.

*Anſwer.*

Amen.

*Miniſter.*

Curſed is he that perverteth the judgment of the ſtranger, the fatherleſs, and widow.

*Anſwer.*

Amen.

*Miniſter.*

Curſed is he that ſmiteth his neighbour ſecretly.

*Anſwer.*

Amen.

*Miniſter.*

Curſed is he that lieth with his neighbours wife.

*Anſwer.*

Amen.

*Miniſter.*

Curſed is he that taketh reward to ſlay the innocent.

*Anſwer.*

Amen

*Miniſter.*

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

*Anſwer.*

Amen.

*Mini-*

## VARIOUS READINGS.

† *An Abomination to the Lord the work of the Hands of the Craftſmen, and putteth it in a ſecret Place to worſhip it.* O. C. P.

## NOTES.

Council of *Nice* ſpeaks, who were ὁ ἀυχῆς μόνης κοινωνεῖν, *to communicate only in Prayer*: κοινωνεῖν χωρὶς προσφορᾶς, *to communicate* [i. e. *in Prayer*:] *without offering*: And κοινωνίας τυγχάνειν ὁ εἰς τὰς προσευχὰς, *to enjoy the Communion only of Prayer*, Con. Nic. Can. XI. XII.

V. After having run through theſe ſeveral Stages of Penance the Penitents were admitted at laſt into the full Privileges of the Faithful again; and then they were allowed to partake of the Euchariſt, like as they were before their Lapſe. This the *Greek Church* called μέθεξις, or the Participation. *Gregory Thaumaturgus* calls it, μέθεξιν τῶν ἁγιασμάτων, *the Liberty to partake of the holy Things*, Ep. Can. cap. ult. And the Canons of *Baſil*, εἰς τὰ ἅγια δέχεσθαι, *to be received to the holy Things*, Can. LXXV. But, before their Admiſſion to the Communion, they were obliged to make their *Exomologeſis*, or Confeſſion of their Fault in publick; and then the Biſhop and Clergy, who were preſent, were to lay their Hands upon them, and abſolve them. This is plain by that of St. *Cyprian*, who complains, that ſeveral of the Lapſed were *admitted to peace*; nondum pœnitentiâ actâ, nondum exomologeſi factâ, nondum manu eis ab epiſcopo & clerico impoſitâ, Euchariſtia eis datur: *Not having gone through the Courſe of their Penance, not having made their Confeſſion, and the Hands of the Biſhop and Preſbyters not being laid upon them, the Euchariſt is given to them*, Cyp. Ep. X. The ſame Practice he blames, almoſt in the very ſame Words, *Ep.* XI. After this, they were received again as perfect Members of the Chriſtian Congregation, with the great Joy of all the Aſſembly, *Cyp. Ep.* 46.

It muſt be further obſerved, that, for the more regular keeping up the Diſcipline, and bringing Offenders under Penance, to a deeper ſenſe of their Sins, they avoided Converſation with them. Wherefore as ſoon as a Perſon was excommunicate, the Biſhop diſpatched his *Literæ Tractatoriæ* to ſignify, that ſuch a Perſon was under the publick Cenſure, and to prohibit all Perſons to communicate with him, *Aug. Conf.* II. *in Pſal.* XXXVI. *Baſ. Epiſt.* XLVII.

VARI-

# A COMMINATION.

*Miniſter.*

Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners.

*Anſwer.*

Amen.

*Miniſter.*

NOW ſeeing that all they are accurſed (as the prophet David beareth witneſs) who do err and go aſtray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, * and always ready to fall upon us) return unto our Lord God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, ſo that every tree that bringeth not forth good fruit, is hewn down and caſt into the fire. It is a fearful thing to fall into the hands of the living God: He ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? Who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the Barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travelling with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſs of their heart, have heaped unto themſelves, which deſpiſed the goodneſs, patience and long-ſufferance of God, when he called them continually to repentance. Then ſhall they call upon me (ſaith the Lord) but I will not hear; they ſhall ſeek me early, but they ſhall not find me, and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock when the door ſhall be ſhut; and too late to cry for mercy when it is the time of juſtice. O terrible voice of moſt juſt judgment which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go ye curſed into the fire everlaſting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of ſalvation laſteth; for the night cometh, when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment, and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wooll. Turn ye (ſaith the Lord) from

Pſal. cxix. 21.
S. Mat. iij. 10.
Heb. x. 31.
Pſal. xj. 6.
Iſa. xxvj. 21.
Mal. iij. 2.
S. Matt. iij. 12.
1 Theſ. v. 2, 3.
Rom. ij. 4, 5.
Prov. j. 28, 29, 30.
S. Matth. xxv. 10, 11, 12.
2 Cor. vj. 2.
S. John ix. 4, 5.
S. Matth. xxv. 30.
Iſa. j. 18.

VARIOUS READING.
* *And being always at hand.* O. C. P.

from all your wickedneſs, and your ſin ſhall not be your deſtruction. Caſt away from you all your ungodlineſs that ye have done, make you new hearts, and a new ſpirit: Wherefore will ye die, O ye houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners; aſſuring our ſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance; if we will ſubmit our ſelves unto him, and from henceforth walk in his ways; if we will take his eaſy yoke, and light burden upon us, to follow him in lowlineſs, patience, and charity; and be ordered by the governance of his holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the law, and from the extream malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

Ezek. xviij. 30.

1 S. John ij. 1, 2. Iſa. Liij. 5.

S. Matth. xi. 29, 30.

S. Matth. xxv. 33, 34.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling (in the place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm*, Miſerere mei, Deus;

*Pſal.* LI.

1 HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

2 Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

3 For I acknowledge my faults: and my ſin is ever before me.

4 Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken, may rejoyce.

9 Turn

*PARAPHRASE on the* LI. *Pſalm.*

1 O Gracious God, I beſeech thee to afford the utmoſt extent of Mercy to me, in pardoning thoſe great Sins which I have committed.

2 O let my Pardon be ſealed for theſe Crimes, and let me appear clear in thy ſight, when my Sins are forgiven by thee.

3 For I do not now extenuate my Faults, or hide them, but I openly acknowledge them before thee, and freely confeſs what a wretched Sinner I have been.

4 Againſt thee have I ſinned, againſt a God that is armed with eternal Vengeance to puniſh me for it; and, though by my cunning I have kept the Knowledge of many of my Sins from the Eyes of the World, yet thy Eye which ſearcheth the Heart hath ſeen all my crafty Contrivances. Wherefore whatever Puniſhment thou, by thy righteous Decrees, ſhalt lay upon me, thy Juſtice ſhall be perfectly acquitted.

5 Alas! I muſt not only acknowledge the Guilt of a late great Sin ——— but that the whole Courſe of my Life hath been defiled by many voluntary Crimes; nay, that my whole Nature is corrupted, by my Traduction from ſinful Parents, there being a Stain in my very Conception.

6 But notwithſtanding theſe great Defaults which I have made in my Duty, and the corrupt Affections of my Nature, thou requireſt a Conformity to thy Laws, not only in outward Acts, but in Will and Affections, and that all our ſeveral Thoughts ſhould be governed by a Submiſſion to the Wiſdom of thy Commands.

7 Do thou grant me thy Pardon, upon this my ſincere Repentance, and then I ſhall be more clear than a Perſon, who under a legal Defilement is ſprinkled with a Bunch of Hyſſop dipped in conſecrated Water; do thou, as it were waſh me with thy Mercy, by forgiving my Sins, and then my Soul ſhall be purer than the Fleaks of the new-fallen Snow.

8 This will turn the diſmal Sorrow of my penitent Soul into a new Scene of Joy and Satisfaction; this will be as great a Refreſhment to me, as a Pardon is to a Criminal, whoſe Bones are under the Tortures of the Rack.

9 I be-

9 Turn thy face from my ſins: and put out all my miſdeeds.
10 Make me a clean heart, O God: and renew a right ſpirit within me.
11 Caſt me not away from thy preſence: and take not thy holy Spirit from me.
12 O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.
13 Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.
14 Deliver me from bloud-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.
15 Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.
16 For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.
17 The ſacrifice of God, is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.
18 O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.
19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings, and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

*Anſwer.*

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Lord, have mercy upon us.

*Chriſt, have mercy upon us.*

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

*Miniſter.*

O Lord, ſave thy ſervants;

*Anſwer.*

9 I beſeech thee to turn away thy Face from my Sins, as being unwilling to take notice of them. Let my Offences be blotted out of thy Regiſter, where Men's Sins are recorded.

10 I beſeech thee, O Lord, by thy Grace, to expel out of my heart my former corrupt Affections, and to give it a Bent and Tendency to Goodneſs; recruit and quicken the Motions of thy Holy Spirit, which I by my Wickedneſs have ſuffered to languiſh, and grow cold within me.

11 Do not thou caſt me out of thy Preſence, as an abominable thing, refuſing to have any Spiritual Communication with me; O do not thou ſuffer thy holy Spirit to depart from me, as it does from Perſons who have long ſlighted thy Holy Suggeſtions.

12 O afford me the Satisfactions again which I formerly had in thy ſpiritual Aſſiſtances, and give me again thoſe large Meaſures of thy Grace, which heretofore thou waſt pleaſed ſo readily to deal out to me.

13 Then will I by publick Declarations ſet forth the great extent of thy Mercy; perſuading other Sinners, to turn unto thee and experience it.

14 But though I have the greateſt Senſe of thy Mercy, yet I cannot but have continually Penſive Thoughts on ——— thoſe great Sins I have committed. O deliver me from the guilt of thoſe crying Offences, and I will ſing Pſalms to celebrate thy Mercy and Goodneſs.

15 The conſideration of ſuch thy Clemency, ſhall ſet my Mouth and Lips a-ſinging in thy praiſe.

16 For 'tis not the moſt coſtly Offerings at thy Altar, which will reconcile me to thee, after the Commiſſion of ſuch heinous Offences; a Hecatomb would not waſh away theſe Stains; but as thou doſt not require this, ſo 'tis uſeleſs to apply it.

17 But the Sacrifice, which thou haſt the chiefeſt regard to, is a hearty Sorrow for Sin, and a Renovation of Mind; and, when Sinners bring theſe devout Affections to thy Altar, thou doſt not fail to give them a hearty welcome.

18 O continue thou thy Favour to the Church and People of this Nation, and let not the Guilt of me, or other ſinful Perſons, provoke thy Judgments to fall upon us: Be thou a Bulwark round about us to defend us from all our Enemies.

19 O be thou gracious to me and them, in pardoning all our Sins, in admitting us into thy Favour, and confirming us in Habits of Virtue and Piety; and then we ſhall be meet partakers of thy Sacrifice, and come with Joyfulneſs to thy Altar.

# A COMMINATION.

*Answer.*

That put their truſt in thee.

*Miniſter.*

Send unto them help from above.

*Answer.*

And evermore mightily defend them.

*Miniſter.*

Help us, O God our Saviour.

*Answer.*

And for the glory of thy Name deliver us; be merciful to us ſinners for thy Names ſake.

*Miniſter.*

O Lord, hear our prayer.

*Anſwer.*

And let our cry come unto thee.

*Miniſter.*

Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. Amen.

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burthen of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and * miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. Amen.

* *Omitted*, S. L.

¶ *Then*

# A COMMINATION.

¶ * *Then ſhall the people ſay this that followeth, after the* ∴ *Miniſter.*

TUrn thou us, O ** good Lord, and ſo ſhall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, faſting, and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, † Through the merit, and mediation of thy bleſſed Son Jeſus Chriſt our Lord, Amen.

¶ *Then the Miniſter alone ſhall ſay,*

The Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

## VARIOUS READINGS.

* *Then ſhall this Anthem be ſaid or ſung,* 1 Book *of* Edward VI.
∴ *Prieſter,* Sc. Lit.
** *O Lord,* O. C. P.
† *All from the word* through *to the end of the Office was added in the laſt Review.*

*The* PARAPHRASE.

*Turn thou us,* O Gracious God, by the plentiful Effuſions of thy converting Grace, *and we ſhall be turned,* Jer. 31. 18. we being then converted from a Life of Sin to a State of Holineſs. O be gracious to all the Members of this our ſinful Church and Nation, who in this day of Publick Humiliation, are addreſſing ourſelves to thee, ſorrowing for our Sins, and by Faſting and Prayer earneſtly deprecating thy Vengeance, which we acknowledge that we have but too juſtly deſerved. *But thou art the Lord merciful and gracious, ſlow to Anger, and plentiful in Mercy,* Pſal. 103. 8. Thou oftentimes ſpareſt a People after the greateſt Provocations, *Jonah* 4. 11. And doſt in *thy wrath remember Mercy,* Hab. 3. 2. *Spare thy People,* O *Lord, and give not thy Heritage to reproach,* Joel 2. 17. Hear therefore, we beſeech thee, our Prayers for the Pardon of our Sins, according to the extent of *thy Mercy which is great above the Heavens,* Pſal. 108. 4. And *according to the Multitude of thy Mercies blot out our Tranſgreſſions,* Pſal. 51. 1. And this we beg, through the Merits and Mediation of our bleſſed Saviour Jeſus Chriſt. *Amen.*

## VARIOUS READINGS.

At the end of this Office in the firſt Book of *Edward* VI. followeth the Declaration concerning *Ceremonies, why ſome are abolißed, and ſome retained,* which we find in the beginning of our later Books. Then follows this.

*Certain Notes for the more plain Explication, and decent Miniſtration of things contained in this Book.*

*In the ſaying or ſinging of Mattens, or Evenſonge, Baptizing and Burying, the Miniſter in Paryſh Churches and Chappels annexed to the ſame ſhall uſe a Surples. And in all Cathedral Churches and Colleges, Collegiate Churches, or Halles of the Univerſities, all Archbiſhops and Biſhops, and all other Perſons admitted to any Degree of Learning, ſhall uſe in the Quier beſides their Surpleſſes ſuch Hoodes as pertaineth to their ſeveral degrees which they have holden in any Univerſity within this Realme, but in all other places, every Miniſter ſhall be at Liberty to uſe any Surples or no. It is alſo ſeemly that Graduates, when they doe preach ſhould uſe ſuch Hoods as pertaineth to their ſeveral degrees.*

*And whenſoever the Biſhop ſhall celebrate the holye Communion in the Church, or execute any other publique minyſtracyon he ſhall have upon him beſyde his rochette, a ſurples, or albe, and a cope, or veſtmente, and alſo hys Paſtoral Staffe in hys hande, or els borne or holden by hys Chapeleyne.*

*As touching Kneeling, Croſſing, Holding up Hands, knocking upon the Breaſt, and other Geſtures; they may be uſed or left, as every Man's Devocyon ſerveth, without blame.*

*Alſo upon* Chriſtmas-Day, Eaſter-Day, *the* Aſcenſion-Day, Whitſunday, *and the Feaſt of* Trinity, *may be uſed any part of the Holy Scripture, hereafter to be certainly limited and appointed, in ſtead of the* Litany: *If there be any Sermon, or for other great Cauſe, the Curate by his Diſcrecion, may leave out the* Letany, Gloria in Excelſis, *the Creed, themelie, and the Exhortacion to the Communion.*

## FINIS.

Imprinted at *London* in *Fleetſtreet*, at the Sign of the Sun over-againſt the Conduyte, by *Edwarde VVhitchurche*, the XVI daye of *June*, the yeare of our Lorde 1549.

The King's Majeſtie by the Advice of his moſt dear Uncle the Lord Protector, and other his Highneſs Councell, ſtreightly chargeth and commandeth that no manner of Perſon do ſell this preſent Book unbound above the price of 2 *Shillings* and 2d the piece: And the ſame bound in Paſt or in Boords covered with Calves Leather, not above the price of 4 *Shillings* the piece.

NOTE, In neither of the Books of King *Edward* are the Pſalms (except only by way of Introit in the firſt Book); and in the *Scotch* Liturgy, they are according to the New Tranſlation.

# A
# PARAPHRASE
## ON THE
# Pſalter or Pſalms
## OF
# DAVID.

# PREFACE TO THE PARAPHRASE ON THE PSALMS.

I *Here preſent the* Reader *with a* Paraphraſe *upon the* Pſalms, *according to the* Common-Prayer-Book *Tranſlation; which, as many have been taught to Vilifie and Calumniate, ſo few have been inſtructed how to underſtand: And it being by the Wiſdom of the Church, thought fit to be made a part of our Publick Devotion, it will not be an improper Task to afford what Information I am able, towards the better underſtanding the Subject-Matter, the Scope and Tenour, and the many caſual Expreſſions in theſe Sacred Hymns, which may not be ſo obvious to common Underſtandings.*

*Many of our Diſſenting* Brethren *have very furiouſly attack'd this Tranſlation, for ſeveral groſs Faults contain'd therein; not that they have really prov'd them to be ſuch, but perhaps they have thought them to be ſo, becauſe they did not exactly agree with the laſt Tranſlation; which, by the way, they have as much over-valu'd, as they have under-valu'd this. For, as we muſt own there may be ſome Paſſages which are not ſo exactly done in this Old Tranſlation; ſo we may truly ſay, if one had a mind to be over-Critical, one might, by way of Reprizal, ſhew as many in the New One, I mean of the* Pſalms; *for I have only to do with That: For I do not take that Verſion to be the moſt exact Performance in its kind. For it carries, from the beginning to the end, one groſs Fault, and that is a Rendition too nicely literal, which makes it* Hebrew *ſtill, tho' in* Engliſh *Words, and hardly to be underſtood, without a Paraphraſe. Nay, it almoſt religiouſly follows one of the worſt Verſions, that is,* Arias Montanus's Interlinear; *who has only ſpoiled* Pagnin's, *by an affected Preciſeneſs always to Tranſlate, according to the firſt and moſt common Senſe of the* Hebrew *Words. Another Fault the laſt Tranſlators fell into, is, the not obſerving the Rule which was given them by the King,* viz. That the Ordinary Bible, read in *Engliſh,* commonly called the *Biſhop's Bible,* ſhould be followed, and as little altered as the Original would permit. *Now the* Biſhop's Bible *(in the Pſalms eſpecially) was little different from* Coverdale's. *The Reviewers in Queen* Elizabeth's *Time, when that Tranſlation was made, not thinking it decent to go too far from the* Common-Prayer-Book *Tranſlation, by which great Offences and Exceptions might be created, which they were ſo Prudent as not to go about unneceſſarily to Spirit up. But our laſt Set of Tranſlators ſeem'd reſolv'd to alter, for pure Alteration-ſake, when no manner of occaſion requir'd it, leaving out as much* Engliſh *Phraſe, and bringing in as much* Hebrew *as ever they could; whether it were to recommend their Skill in the* Hebrew-Critick, *or whether they had any other Deſign in View, I cannot tell. But to give the Reader a Taſte of their Performance, and how much they have mended the Old Tranſlation: It muſt be obſerved;*

1ſt, *That a great Number of the Alterations are only Changes of one ſynonimous Word for another, as* Wicked *for* Ungodly: Haſten after other Gods, *for* run after *(which, by the way, is much worſe):* Too ſtrong for me, *for* too mighty for me: Righteouſneſs, *for* Righteous Dealing: Pay my Vows, *for* perform my Vows: Thy Rod and thy Staff they comfort me, *(which is hardly* Engliſh) *for* thy Rod and thy Staff comfort me: Learn me, *for* teach me: Bleſſed be the Lord, *for* praiſed be the Lord, *&c. Now the greateſt Bulk of the Alterations are of this kind.*

2dly, *They oftentimes make the plain Senſe of the Old Tranſlation obſcure, by keeping to the* Hebrew-*Phraſe, as* Pſal. 264. *For where the Senſe is plain and determinate in the Old Tranſlation,* I have not dwelt with vain Perſons, *it is made very uncertain in the New,* I have not ſat with vain Perſons: *And ſo again, what the Old Tranſlation expreſſes plainly,* Have fellowſhip with the Deceitful, *the New makes obſcure, by rendring* Go in with the Diſſemblers: *And ſo again, for* walk Innocently, *which is a good Tranſlation and a proper Phraſe,* they change, *for* walk in my Integrity, *which is ſcarce either.* The Lot is fallen to me in a fair Ground, *is intelligible to an ordinary Reader, but,* The Lines are fallen unto me in pleaſant Places, *is not to be underſtood without a Comment.*

*And indeed Miſtakes of this kind, are ſo very many, that Dr.* Hammond, *in his Comment, has been forced to tranſlate back again the New Tranſlation into the Words of the Old, or very near it, in a hundred Places; and I could,*

*I could, with eaſe, double the number, upon juſt Grounds. To which, if we add, that even in thoſe places, in which the New Tranſlation has the Advantage of the Old, The Old Tranſlation is ſupported by the Authority of ſome of the beſt* Hebrew *Criticks,* Munſter, Caſtalio, *&c. (as a* * *Learned Gentleman has lately ſhewn ;) certainly this Verſion, which we uſe in our Service, may paſs without reprehenſion, if it may not be allowed to receive its Commendations ; which in many particulars I am ſure it may juſtly put in its Plea for. And indeed the Clamours, which have been raiſed againſt it, have been greatly owing to the indiſcretion of the Authors of the New Verſion, who unneceſſarily altered too much. For ever ſince that time, many of the People have taken the* Common-Prayer-Book-*Tranſlation to be only a piece of old Popiſh Trumpery, which even the Members of our own Church could not juſtify, by reaſon of their making ſuch a world of Emendations in it: Eſteeming that only to be the pure Word of God, which came out of the Mint of the laſt Tranſlators. So much for the Vindication of the old Tranſlation.*

* Holy *David. David* and his Old *Engliſh* Tranſlators cleared, *&c.* Lond. 1706.

*And now I beg leave to add a Word or two, of the Reaſons, which induced me to the Publiſhing this Paraphraſe upon it. And Firſt, I thought it would conduce to the removal of the Prejudices which have been taken up againſt this Verſion, when it ſhould be ſeen by the Paraphraſe, that the Paſſages of the old Verſion agreed as well, or better, with the Context, and the Tenor of the Pſalm, than the Alterations made in the New. Secondly, I was willing to let the Members of our own Church, (eſpecially thoſe who attend upon the Daily Service) into a better Underſtanding of theſe Sacred Hymns, which in their publick Devotion they conſtantly recite. For 'tis to be lamented, that many, who by conſtant reading of the Pſalms, have learned moſt of them by Heart, do hardly underſtand any thing, either of the Deſign of each Pſalm, or of the connection of one Verſe with the preceding or following, or of the purport of particular Expreſſions, Alluſions,* &c. *which yet are abſolutely neceſſary to a reaching of the true meaning thereof.*

*But it may be aſked, Why ſhould I attempt a new Paraphraſe on the* Pſalms, *after ſo great Names as Dr.* Hammond, *and Biſhop* Patrick? *I anſwer, That theſe two learned Men have laid out their Labours upon the New Tranſlation, which is not read in our Church; and therefore I have confined my Comment to the* Common-Prayer-Book-*Tranſlation, which every one is obliged to take a part in, in the Publick Service; upon which account, I preſume my Work may be of more general Uſe. It would be a Vanity in me, to ſay, I have ſupplied any of their Omiſſions; but having had their Comments before me, and having applied ſome diligence of my own, I may, without Arrogance, ſay, 'tis poſſible I may have contributed ſomething towards the Explication of theſe Sacred Hymns, which my Predeceſſors in this way, have not touch'd. And if I did not think ſo, I would not have troubled the World with what I here offer.*

*If it be aſked, What I have done particular in this Paraphraſe? I anſwer, I have commented upon the* Hebrew *Text, comparing it with almoſt all the ancient, and moſt of the modern Interpreters and Annotators, and given the Senſe of the Pſalmiſt as nigh as I could penetrate into it; yet ſo as not to be contrary to our Verſion, which I always have not had regard to neither, when any miſtake was manifeſt. I have endeavour'd to ſhew as much of the Beauties of the Poetry, as could ordinarily be expreſſed in modern Language, and to ſet out as much of the Grandeur of the* Aſiatick *Metaphor, as our Weſtern-way of ſpeaking would well bear: Keeping always to ſuch a plainneſs of Language, as might be underſtood by ordinary Readers.*

*I have compared our Old Tranſlation with the* Hebrew *Text, and mark'd the Words which are put in for Explication: ſo that every one may ſee, that we have as much Scripture here as other Tranſlations pretend to; and that ſome People need not be ſo terribly afraid, as they are taught to be, of reading I know not what for the Word of God. I have likewiſe compared the Text with two Editions of* Coverdale's Bible, *the firſt of his own, the ſecond of* Cranmer's *Edition: And have rectified the moſt material Variations from it, which have happen'd by frequent Printing, both before and ſince the laſt Review of the* Common-Prayer. *The Paſſages, which are different from the Sealed-Books, I have Printed in* Black-Letter.

☞ *I have had the Opportunity of making uſe of one Book (out of my Lord Biſhop of* Ely's *Library) atteſted by the Commiſſioners, for comparing the Printed Books with the Original, tho' not ſealed, which is ſomewhat different from the reſt: Wherein the Paſſages, which in the great Bible are Printed in a ſmall Letter (to denote they are taken out of the Septuagint, or are not in the Hebrew) are marked; which I conjecture being done after the Act was paſſed, occaſioned, upon ſecond Thoughts, the Books ſo marked, to be laid aſide, as not Authentick. However, this deſign being of uſe, I have incloſed the Paſſages ſo marked within Hooks.*

*Now, in order to reap the greater Benefit by this Paraphraſe, I would adviſe thoſe Readers who have not leiſure to read the whole Morning and Evening Service, every Day to read a Pſalm or two, with the Paraphraſe; going over the Argument, or Title of the Pſalm firſt. I would have them read the Paraphraſe entire by itſelf, which will beſt acquaint them with the Tenour and Connection of the Pſalm, and then Verſe for Verſe with the Pſalm, if they do not underſtand it before. Now the reading over the Pſalter twice or thrice in this Method, will give any Perſon of ordinary Capacity, ſuch a ſufficient Knowledge of the Senſe of the Pſalms, that he need not more; unleſs he has a Deſign to deſcend to ſome Critical Enquiries which are diſputed, without any great Advantage, among learned Men. Whatever Pains I have taken herein (which are three times more than I at firſt expected) pray God bleſs them all to the uſe of the pious Reader. Farewel.*

THE

# THE PSALMS of David.

## The First DAY.

## MORNING PRAYER.

### The I. PSALM.

*Beatus vir, qui non abiit.*

¶¶ *The ſubject-Matter of this Pſalm, is the different Fate of good and bad Men, both in this World and hereafter.*

BLeſſed *is* the Man that hath not walked in the counſel of the Ungodly, nor ſtood in the way of Sinners: and hath not ſat in the Seat of the Scornful.

2. But his delight *is* in the Law of the LORD: and in his Law will he exerciſe himſelf day and night.

3. And he ſhall be like a Tree planted by the Water-ſide: that will bring forth his Fruit in *due* ſeaſon.

4. His Leaf alſo ſhall not wither: and *look* whatſoever he doeth, it ſhall proſper.

5. *As for* the Ungodly, *it is* not ſo *with them*: but *they are* like the Chaff which the Wind ſcattereth away [*from the face of the Earth.*]

6. Therefore the Ungodly ſhall not be able to ſtand in the Judgment: neither the Sinners in the Congregation of the Righteous.

7. But the LORD knoweth the way of the Righteous: and the way of the Ungodly ſhall periſh.

### The II. PSALM.

*Quare fremuerunt gentes?*

¶¶ *This Pſalm has no Title in the Original; but that it was written by* David, *is vouched by the Apoſtle St.* Peter, *Acts* 4. 25. *That it was a Prophecy of the Meſſias, all the ancient Jews did allow; and* Rabbi Solomon Jarchi *ſays plainly,* Our Doctors explained the Signification of this Pſalm of King Meſſias; but that we may better anſwer the *Minnim,* (*i. e.* the Heretical Chriſtians) it is better to interpret it of *David. And it ſhould ſeem moſt probable, that the former part is to be underſtood of* David, *and the latter part of* Chriſt, *which prophetical Excurſion is common in Scripture.*

WHY do the Heathen ſo furiouſly rage *together*: and why do the People imagine a vain thing?

2. The

*Paraphraſe on* Pſalm I.

THAT Man is bleſſed, both with the Poſſeſſion of preſent Happineſs, and the Expectation of future; who is not led away by the ill Example of careleſs Livers; who does not copy out the Actions of lewd and flagitious Men: And laſtly, who does not take part with prophane and irreligious Perſons, who dogmatically, and as it were *out of the Chair*, do advance their vain Objections againſt God's Law, and give out their Taunts and prophane Jeſts againſt all that is Sacred.

2. But the greateſt deſire of his Heart is, to underſtand, and to obey the Laws of God; and to this end, he makes God's Word the continual Object of his Thoughts, meditating thereupon in every Interval of time, which he can ſequeſter from neceſſary Buſineſs and Refreſhment.

3. This Man ſhall flouriſh like a Tree planted on the brink of a Canal in an Eaſtern-Garden; where, tho' the other Trees are ſcorched by the ſtrong Heat of the Sun, this being refreſhed by the neighbouring Stream, ſhall bear the faireſt Fruit in the proper Seaſon.

4. His Leaf, like that of this pleaſant Tree, ſhall not wither or fall off, nor his Family be ſubject to thoſe Misfortunes and Decays as other Mens; and whatever Buſineſs he takes in hand, God, out of his regard to his Piety, ſhall make proſperouſly to fall out to his great Advantage.

5. But as for wicked Men, a far different Fate does attend them, they ſhall be like the light Chaff upon a Threſhing-floor, where, tho' the ſolid Grain keep its place, this is whiffled about by the Wind till it be quite loſt, and diſappears to all human ſight, as much as if it were totally deſtroyed and annihilated; ſo ſhall their Families vaniſh.

6. And moreover, when the righteous God comes to judge the World hereafter, theſe wicked Men, tho' they may have ſome ſmall ſprinkling of Proſperity here, they ſhall never be able to abide their Trial in that State; but when that great Congregation of all God's People, who have lived in all Ages of the World, ſhall appear together, to have their Reward allotted them, theſe unhappy Sinners ſhall be terribly diſappointed, when they ſhall hear their final Doom pronounced againſt them.

7. For then God ſhall take an open Cognizance, of all the vertuous Actions of good and religious Men, by an Approbation of their Courſe of Life; and then the fatal Miſchief of a vicious Courſe of Life ſhall appear too, when the Wicked ſhall be ſentenced to periſh everlaſtingly.

*Paraphraſe on* Pſal. II.

TO what purpoſe do ſo many Heathen-Nations, *Philiſtines, Moabites, Sabeans, Ammonites, Idumeans,* 2 *Sam.* 8. 10. run together with ſo much noiſe and tumult? and why do they lay their Heads together with ſo much Application, in a contrivance which will at laſt come to nothing?

2. The Kings of the Earth ſtand up, and the Rulers take counſel together: againſt the LORD, and againſt his anointed.

3. Let us break their Bonds aſunder: and caſt away their Cords from us.

4. He that dwelleth in Heaven, ſhall laugh *them to ſcorn*: the LORD ſhall have them in Deriſion.

5. Then ſhall he ſpeak unto them in his Wrath: and vex them in his ſore Diſpleaſure.

6. Yet have I ſet my King: upon my holy Hill of Sion.

7. I will preach the Law, whereof the LORD hath ſaid unto me: Thou *art* my Son, this day have I begotten thee.

8. Deſire of me, and I ſhall give *thee* the Heathen *for* thine Inheritance: and the utmoſt parts of the Earth *for* thy Poſſeſſion.

9. Thou ſhalt bruiſe them with a Rod of Iron: *and* break them in pieces like a Potters Veſſel.

10. Be wiſe now therefore, O ye Kings: be learned, ye *that are* Judges of the Earth.

11. Serve the LORD in fear: and rejoyce [*unto him*] with reverence.

12. Kiſs the Son, leſt he be angry, and *ſo* ye periſh *from the* [*right*] way: if his Wrath be kindled, (yea but a little) bleſſed *are* all they that put their truſt in him.

## The III. PSALM.

*Domine, quid multiplicati?*

¶ ¶ *The Title of this Pſalm is, in the original Hebrew,* A Pſalm of *David* when he fled before *Abſalom.*

LORD, how are they increaſed that trouble me: many *are* they that riſe againſt me.

2. Many *one there be* that ſay of my Soul: *There is* no help for him in [*his*] God.

3. But thou, O LORD, *art* my Defender: thou art my worſhip, and the lifter up of my Head.

4. I did call upon the LORD with my voice: and he heard me out of his holy Hill.

5. I laid me down and ſlept, and roſe up again: for the LORD ſuſtained me.

6. I will

2. See how many earthly Kings, and infidel Princes, have aſſociated themſelves againſt me, and ſee how their great Lords have given in their Counſel, to overthrow my Kingdom, which thou haſt anointed me to.

3. Let us no longer (ſay they) live under the Jewiſh Yoke, but let us, by a joynt Inſurrection, break aſunder the Bonds which their Conqueſts have laid upon us.

4. But in anſwer to this, let us tell theſe Kings of the *Earth*; that That King whoſe Throne is in *Heaven*, does laugh at their fooliſh Attempts, and by his Power will totally defeat them.

5. He ſhall chaſtiſe them with as much Severity, as an angry Man revenges an Affront upon his Adverſary.

6. But as to me he ſhall ſay, I have eſtabliſhed his Throne, and notwithſtanding the Power and Malice of his Enemies, he ſhall reign King in my holy City *Jeruſalem*.

7. But behold I am now carried off by the Impulſe of God's Holy Spirit, to ſpeak ſomething of another Prince. I will *Preach out* to all ſucceeding Generations, an eternal Decree of God which he has revealed to me: This Prince ſhall in future Ages (ſays Almighty God) appear in the World, and he ſhall be my only-begotten Son, whom I did not beget in any former time, but in the *to-day* of Eternity, before all time, in the continual *preſent* of an infinite Duration.

8. I have granted thee, *David*, the Dominion over thy own Country, and ſome few neighbouring Provinces; but, O my eternal Son, I have, upon thy requeſt, given the whole World to thy Dominion, and to be governed by thy Laws.

9. Thine, O my Son, ſhall be an Iron-Scepter, to break in Shivers (as it were an earthen Pot) the mightieſt Empires which ſhall ſupport the Heathen Idolatry.

10. Therefore I would adviſe you, O Pagan Princes, and great Men of the World, to ſubmit yourſelves to his Laws, and to inform yourſelves from his Doctrine, which alone can teach you true Wiſdom.

11. Let not the Greatneſs of your Condition keep you from being Servants to him, and Subjects of his Kingdom; but afford always a reverential Regard to his Authority.

12. Pay your Homage to him by a Kiſs, and readily accept the good Offers he makes to you; for if you and your People reject thoſe glad Tidings of Salvation, which he ſhall tender you, you will provoke his Anger, never to make the ſame good Offers to you again, but be left to yourſelves, to periſh in the way of Deſtruction. But on the other ſide, thoſe Men, who either living before his coming, do truſt in him for their Redemption, and ſtedfaſtly expect and believe his coming in the Fleſh, or who after his coming, ſhall be his faithful Diſciples and Followers; they ſhall be eternally happy.

*Paraphraſe on* Pſal. III.

LORD, to what a Number of Men are mine Enemies increaſed, and how great a part of my Subjects are up in Arms againſt me their lawful Sovereign?

2. Nay they are arrived to that Inſolence, as to upbraid my Misfortune, and to tell me to my Face, That as I am to expect no Aſſiſtance from them, but only their utmoſt Defiance; ſo by my unhappy Miſcarriage in the caſe of *Bathſheba*, I have ſo enraged God, that I muſt not expect any aſſiſtance from him neither.

3. But thou, O my God, ſhalt be my faithful Defender, tho' my ungracious Subjects, who are obliged to defend me, do deſert me; in the midſt of the Ignominy and Diſgrace, which befals me an exiled Prince: Whilſt I have thee on my ſide, I ſtill enjoy the greateſt *Worſhip and Glory*; and tho' my Afflictions make me ſometimes ſtoop under them, yet the Conſideration of thy Goodneſs raiſes up my Spirits, and *lifts up my Head.*

4. Upon this account I put up my earneſt Petitions to Almighty God, to deliver me from my ſad Misfortunes, and he heard me from his holy Hill of *Sion*, where his Ark is repoſited.

5. This gave me ſuch Satisfaction, that notwithſtanding the great Oppreſſion that was upon me, I compoſed myſelf to reſt; and having taken a comfortable Sleep, awaked again with great quiet of Mind; conſidering, that I could not totally fall, when the Lord held me up.

6. And

6. I will not be afraid for ten thouſands of the People: that have ſet *themſelves* againſt me round about.

7. Up, LORD, and help me, O my God: for thou ſmiteſt all mine Enemies *upon* the Cheek-bone; thou haſt broken the Teeth of the Ungodly.

8. Salvation *belongeth* unto the Lord: and thy Bleſſing *is* upon thy People.

## The IV. PSALM.

*Cum invocarem.*

¶¶ *This Pſalm is ſaid to be compoſed about the time of the former, when* David *was ſtill under the Troubles of* Abſalom's *Rebellion.*

HEar me when I call, O God of my Righteouſneſs: thou haſt ſet me at liberty *when I was* in trouble; have mercy upon me, and hearken unto my Prayer.

2. O ye Sons of Men, how long *will ye* blaſpheme mine honour: and have ſuch pleaſure in Vanity, and ſeek after leaſing?

3. Know this alſo, that the LORD hath choſen to himſelf the Man that is godly: when I call upon the LORD, he will hear me.

4. Stand in awe, and Sin not: commune with your own Heart, and in your Chamber, and be ſtill.

5. Offer the Sacrifice of Righteouſneſs: and put your truſt in the LORD.

6. *There be* many that ſay: Who will ſhew us *any* good?

7. LORD, lift thou up: the light of thy Countenance upon us!

8. Thou haſt put Gladneſs in my Heart: ſince the time that their Corn and Wine [*and Oyl*] increaſed.

9. I will lay me down in Peace, and take *my* reſt: for 'tis thou, LORD, only, that makeſt me dwell in ſafety.

## The V. PSALM.

*Verba mea auribus.*

¶¶ *This Pſalm likewiſe was compoſed by* David, *probably about the time he fled from the Power of* Abſalom.

POnder my words, O LORD: conſider my Meditation.

2. O hearken thou unto the Voice of my calling, my King and my God: for unto thee will I make my Prayer.

3. My Voice ſhalt thou hear betimes, O LORD: early in the Morning will I direct *my Prayer* unto thee, and will look up.

4. For

6. And now encouraged by ſo great an Aſſiſtance, I am not afraid of the ten thouſand Enemies, in *Abſalom*'s Army, that have in an Hoſtile manner encompaſſed me round.

7. Riſe up therefore to my Aſſiſtance, O my powerful Defender, and ſit no longer a patient Beholder of my Sufferings: Nay, I ſee thee already appearing in my defence, confounding my wicked Adverſaries, and as it were ſmiting them over the Face, and beating out their Teeth.

8. For thou art the true God, to whom all Deliverance is owing; and thy People, and all that ſincerely ſerve thee, may expect thy Bleſſing.

*Paraphraſe on* Pſal. IV.

HEar my Prayer, O God, Thou who haſt all my Life-long been the Defender of my Right; Who haſt ſet me at liberty in my greateſt ſtraits, particularly under *Saul*'s Reign, 1 *Sam.* 19. 23. favourably hear my Appeal which I put up to thee.

2. O ye *Sons of Men*, my Adverſaries who have nothing but a mortal Power to advance againſt me, and which God can eaſily over-rule; how long will you revile and ſpeak evil of my Regal Dignity? How long will you give out ſuch baſe Calumnies againſt me, and induſtriouſly make uſe of *Lying* or *Leaſing* to ſupport your bad Cauſe?

3. But I would have you to know, that I am not that wicked Perſon, whom by your Calumnies you repreſent me to be, for it was out of a regard to my Piety, that God called me to that high Office of my Kingdom, who to be ſure would not ſo ſolemnly have choſen a Wicked Perſon, but contrariwiſe a *Godly Man*; and I am ſtill confident, that God will further manifeſt his Favour to me, in hearing my Prayers, and delivering me from this Trouble.

4. Now I would have you to pay your juſt and reverential Awe, which you ought, to your Prince, and not to violate your Duty by an unnatural Rebellion; think ſeriouſly of this in your own Conſciences, when you are in private, and reſolve to ſit quiet, and to lay down your unlawful Arms.

5. Offer an Expiatory-Sacrifice to God for your heinous Sin againſt him, and your lawful Prince; and by that and your hearty Repentance ſhew, as becomes good Men, that you do not put your truſt in the Arm of Fleſh, but in God alone.

6. There are many of my Adverſaries that are wont to cry out, What good can we expect under King *David*'s Reign?

7. O Lord, I beſeech thee to look with a favourable Aſpect upon me, and alſo upon my People, notwithſtanding their Ungratitude.

8. And I thank thee that thou haſt given me thy Grace, not to make them any ill Returns for their Unkindneſs, but haſt enabled me to be heartily glad for the Benefits which thou haſt beſtowed on them; eſpecially for the fruitful Seaſons which of late thou haſt befriended them with.

9. Therefore I will now, with great Peace of Mind compoſe myſelf, and will not give way to thoſe anxious Thoughts which uſed to diſturb my Reſt; for whilſt I am under thy Protection, who alone canſt defend me, I will not be afraid of any Advantage they can take againſt me.

*Paraphraſe on* Pſal. V.

O Lord, diligently weigh my humble Suit, which I put up unto thee in my vocal Prayers; and have a regard likewiſe to my private Ejaculations.

2. Thou haſt a right to me, both as thy Creature and thy Subject; upon both which accounts, I beſeech thee to hearken to my Cry in my Diſtreſs.

3. My Devotion to thee ſhall not be ſluggiſh; but very early in the Morning will I addreſs my Soul to thee, not only in private but in publick Prayer, looking up to thee for my Deliverance.

4. For thou *art* the God that haſt no pleaſure in Wickedneſs: neither ſhall any Evil dwell with thee.

5. *Such as be* fooliſh, ſhall not ſtand in thy ſight: for thou hateſt all them that work Vanity.

6. Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the blood-thirſty and deceitful Man.

7. But as for me, I will come *into* thine houſe, even upon the multitude of thy mercy: *and* in thy fear will I worſhip toward thy holy Temple.

8. Lead me, O LORD, in thy Righteouſneſs, becauſe of mine Enemies: make thy ways plain before my face.

9. For *there is* no Faithfulneſs in his Mouth: their inward parts *are* very Wickedneſs.

10. Their Throat *is* an open Sepulchre: they flatter with their Tongue.

11. Deſtroy thou them, O God, let them periſh through their own Imaginations: caſt them out in the multitude of their Ungodlineſs; for they have rebelled againſt thee.

12. And let all them that put their truſt in thee rejoice: they ſhall ever be giving of Thanks, becauſe thou defendeſt them; they that love thy Name ſhall be joyful in thee;

13. For thou, LORD, wilt give thy Bleſſing unto the Righteous: and with thy favourable kindneſs wilt thou defend him, as *with* a Shield.

# EVENING PRAYER.

## The VI PSALM.

*Domine, ne in furore.*

¶¶ *This Pſalm ſeems to be written by* David *under a great Fit of Sickneſs, unleſs it may be thought that he ſets out his Trouble, under the Emblem of a Diſeaſe.*

O LORD, rebuke me not in thine Indignation: neither chaſten me in thy diſpleaſure.

2. Have Mercy upon me, O LORD, for I *am* weak: O LORD, heal me, for my Bones are vexed.

3. My Soul alſo is ſore troubled: but, LORD, how long *wilt thou puniſh me?*

4. Turn *thee*, O LORD, and deliver my Soul: O ſave me for thy Mercies ſake.

5. For in Death no *Man* remembreth thee: and who will give thee Thanks in the Pit?

6. I am weary of my Groaning, every night waſh I my Bed: and water my Couch with my Tears.

7. My

4. But this is a Favour which thou doſt not indulge to wicked Men, whoſe bad Actions thou haſt an utter Averſion to; and upon that account doſt not vouchſafe them the Honour of *dwelling*, or paying conſtant Attendance at thy holy Temple, or Tabernacle.

5. Theſe mad fooliſh Rebels muſt not appear in thy ſight, at theſe Religious Aſſemblies; for thou hateſt all the Authors of ſuch falſe and malicious Calumnies.

6. Nay, thou ſhalt utterly deſtroy the Authors of thoſe Wicked Untruths, which are given out by ſuch ill Men as *Achitophel*, to poiſon my Subjects; and ſhalt ſignally manifeſt thy Diſpleaſure to them, who have been the cauſe of ſo much Bloodſhed.

7. But tho' theſe Wicked Men do neglect thy Worſhip, and are not qualified to partake of it, I truſting in thine infinite Mercy, will appear at thy publick Worſhip; and tho' I do not, as the Prieſts go into the Sanctuary, *Deu.* 1. 3. *Heb.* 9. 6. yet I will with the devouteſt Affection pray towards it.

8. O Lord, direct me by thy Grace, that I may lead my whole Courſe of Life, according to the exact Righteouſneſs of the Law, becauſe my Enemies are ſo watchful to obſerve every Slip I happen to make; and make me ſo perfectly to underſtand my Duty, that I cannot eaſily miſtake therein.

9. In all that they openly declare, there is not a Word of Truth; and all their ſecret Counſels and Contrivances are full of deſperate Wickedneſs and Villany.

10. Their Throat is like an uncovered Grave, to which every one that comes nigh, is in danger of being miſchiefed; they being arrived to ſuch a peſtilential Art of Flattery and Deceit.

11. But thou, O my God, ſhalt bring Deſtruction upon them, by turning their own Wicked Counſels againſt themſelves: Nay, their innumerable Sins, which they have committed, ſhall be ſo many Enemies to fight againſt them, particularly that heinous one of their Rebellion, not only againſt myſelf, but againſt Thee.

12. But as for myſelf, and all my good and faithful Subjects, who ſincerely truſt in God for our Deliverance, God in his good time, by working out our Safety, will procure for us a time of Rejoicing; after which, we that faithfully ſerve thee, ſhall be always paying our Thanks for thy defending us.

13. And this we truſt thou wilt ſhortly do, from the Goodneſs of thy Nature, by which thou art always inclined to vindicate the Cauſe of oppreſſed Piety; and to cover good Men from any fatal Miſchief, as a Shield defends the Body.

*Paraphraſe on* Pſal. VI.

O Lord, I beſeech thee not to lay thy Correction upon me with a furious Severity, as an angry Man uſes to take Revenge upon his Adverſary, or chaſtiſe his Servant.

2. Shew thy Mercy upon me, in ſtrengthning me under this great degree of Weakneſs; when my Pain is ſo exquiſite, that my Bones, the more inſenſible parts of my Body, are in great Torment.

3. My Mind likewiſe is under great Depreſſion; O Lord, how long wilt thou continue this mighty Affliction upon me?

4. Shew not thy Diſpleaſure any longer to me, but turn thy Face to me, and look on me again with a favourable Aſpect, by delivering my Life from the danger of this Diſeaſe; out of thy tender Mercies towards me, ſpare my Life.

5. For when my Body is laid in the Grave, it cannot join itſelf, as it now conſtantly does, in the publick Aſſemblies, to offer up Prayers and Thankſgivings to thee.

6. I am quite wearied with my Groanings, which my Pain forces from me; every night my Bed, where I lie, is bedewed with Tears.

7. The

7. My Beauty is gone for very trouble: and worn away becauſe of all mine Enemies.

8. Away from me, all ye that work Vanity: for the LORD hath heard the Voice of my Weeping.

9. The LORD hath heard my Petition: the LORD will receive my Prayer.

10. All my Enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

## PSALM VII.

*Domine, Deus meus.*

¶ *The Hebrew Title to this Pſalm is,* A Shiggaion (*that is, ſome noted kind of Tune then in uſe*) of *David,* which he ſang unto the Lord, upon the occaſion of the words of *Cuſh* the *Benjamite, ſome malicious Informer againſt* David *to* Saul, *whoſe Name is not elſewhere recorded in Scripture.*

O LORD my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me;

2. Leſt he devour my Soul like a Lion, and tear *it* in pieces: while *there is* none to help.

3. O LORD my God, if I have done any ſuch thing: or if there be any Wickedneſs in my hands;

4. If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cauſe is mine Enemy;

5. Then let mine Enemy perſecute my Soul, and take me: yea, let him tread my Life down upon the Earth, and lay mine Honour in the Duſt.

6, Stand up, O LORD, in thy Wrath, and lift up thy ſelf, becauſe of the Indignation of mine Enemies: ariſe up for me in the Judgment *that* thou haſt commanded.

7. And ſo ſhall the Congregation of the People come about thee: for their ſakes therefore lift up thy ſelf again.

8. The LORD ſhall judge the People; give Sentence with me, O LORD: according to my Righteouſneſs, and according to the Innocency *that is* in me.

9. O let the Wickedneſs of the Ungodly come to an end: but guide thou the juſt.

10. For the Righteous God: trieth the very Hearts and Reins.

11. My help *cometh* of God: who preſerveth them that are true of Heart.

12. God is a righteous Judge, [*ſtrong and patient*]: and God is provoked every Day.

13. If

7. The once beautiful Luſtre of mine Eyes is vaniſhed, they being grown dim by my long Grief; the multitude of mine Enemies, which have created me likewiſe much trouble, having contributed to the decay of my Sight.

8. Be gone therefore, O mine Enemies, who have dealt ſo falſely with me, for I ſhall be no longer moleſted by you; ſince God has been pleaſed to hearken unto my Prayers and Tears, which I have ſought him with.

9. For the great Jehovah has received the Addreſs, which I have made to him; and will grant what I have requeſted from him.

10. My Rebel-Enemies ſhall have their Forces worſted, and being put to a ſudden Rout, ſhall flie away before me, with the utmoſt Confuſion and Shame.

*Paraphraſe on* Pſal. VII.

O Lord, my whole Truſt and Reliance is upon thee; ſave me therefore from the Hands of my Perſecutors.

2. Leſt *Saul*, that unmerciful Prince, tear me in pieces as a Lion does his Prey, none being able to give me aſſiſtance, and to withſtand his Power.

3. O Lord, if I am guilty of any ſuch Wickedneſs as I am accuſed of; if I have in Agitation any ſiniſter Deſigns againſt my Prince:

4. Thou knoweſt, that I have not (as I am falſely Slandered) made any ungrateful Returns to my Benefactors; but contrariwiſe I have ſpared the Life of *Saul* my great Enemy, when I had twice the Advantage of him, 1 *Sam.* 24. 7. & 26. 9, 23. and by his Deſtruction, might have wrought my own Deliverance.

5. If this which I ſay be not ſincerely true, I ſhall be willing that my cruel Perſecutor ſhould have me at his Power; that he ſhould take away my Life, and bury all my Reputation with my Body in the Grave.

6. Therefore I beſeech thee, O Lord, vigorouſly to ſtand up in my defence, and oppoſe thy Divine Wrath to the Indignation wherewith mine Enemies aſſault me; and riſe up for me in thy due time, that I may be enabled under thee, to exerciſe that Judicial or Regal Power, which thou haſt promiſed to me.

7. And when thou doſt commence this Judgment, and art as it were ſet upon thy Tribunal, all the Tribes of *Iſrael* ſhall be gathered together round thee; for their ſakes therefore, who are ſuffered to live in ſo much Impiety under *Saul's* Reign, do thou *lift up* thyſelf upon thy Judgment-Seat again, and rule thy People with the ſame pious Government, as when Holy Prophets were ſet Judges over them.

8. Behold, the Lord is coming to judge his People; but when, O great God, thou doſt enter upon this Act of Judgment, I beſeech thee to take cognizance of my Cauſe, and to paſs Sentence upon me according to my Innocence, and as thou knoweſt me to be free from thoſe Imputations, which are laid to my Charge.

9. And in this righteous Judgment of God, I pray that it may, and I doubt not but it will, come to paſs; that all wicked Contrivances of bad Men may be diſcovered and puniſhed according to their deſert, and good Men confirmed in their Piety by the Divine Approbation.

10. For the juſt God does not, like Men, judge according to outward appearance; for he ſees all the clancular Thoughts of Mens Hearts, and therefore cannot be deceived in his Judgment.

11. Upon theſe Conſiderations, I expect God to be my *Help*; or (as it is in the Hebrew) my Buckler; for he is the Defender of all that are innocent and ſincere.

12. For God is of all Judges the moſt Righteous; altho' he be ſo vaſtly Powerful, yet he is as wonderfully Patient, ſparing Sinners tho' they every day provoke him.

13. If a Man will not turn, he will whet his Sword: he hath bent his Bow, and made it ready.

14. He hath prepared for him the Instruments of Death: he ordaineth his Arrows against the Persecutors.

15. Behold, he travaileth with Mischief: he hath conceived Sorrow, and brought forth Ungodliness.

16. He hath graven and digged úp a Pit: and is fallen himself into the Destruction that he made *for other*.

17. For his travail shall come upon his own head: and his Wickedness shall fall on his own Pate.

18. I will give Thanks unto the LORD, according to his Righteousness: and I will praise the Name of the LORD most High.

## The VIII. PSALM.

*Domine, Dominus noster.*

¶¶ *This Psalm was composed by* David, *upon occasion of his Victory over* Goliah.

O LORD our Governour, how excellent is thy Name in all the World: thou that hast set thy Glory above the Heavens!

2. Out of the Mouth of very Babes and Sucklings hast thou ordained Strength, because of thine Enemies: that thou mightest still the Enemy and Avenger.

3. For I will consider thy Heavens, even the Works of thy Fingers: the Moon and the Stars which thou hast ordained.

4. What *is* Man, that thou art mindful of him: and the Son of Man, that thou visitest him?

5. Thou madest him lower than the Angels: to crown him with Glory and Worship.

6. Thou makest him to have dominion of the Works of thy Hands: and thou hast put all *things* in subjection under his feet;

7. All Sheep and Oxen: yea, and the Beasts of the Field;

8. The Fowls of the Air, and the Fishes of the Sea: *and whatever* walketh through the Paths of the Seas.

9. O LORD our Governour: how excellent is thy Name in all the World!

13 But if a Man be obstinately wicked, and resolved not to turn to God, as *Saul* seems to be; God, notwithstanding his Patience, has Judgments in store for such an one, and is as much prepared to execute them, as a Soldier who has whet his Sword for the Battle, or an Archer who has drawn his Bow.

14. God has prepared against such a Man all his warlike Artillery, and Instruments of Death; he has actually directed and levelled his Arrows, against my *fiery* Persecutors.

15. But take notice, that, tho' my powerful Adversary be as big with Mischief, as a breeding Woman is with her Child:

16. Tho he has treacherously dug a Pit, to make an innocent Passenger fall into it; yet he himself is the likeliest Person to sustain the Mischief, which he has so fraudulently contrived.

17. Those Troubles, which he thought to involve others in, shall stick closest to the Author of them, and, like Arrows shot upwards, are most like to fall upon the Shooters Head.

18. Therefore, on Reflection upon this righteous Judgment of God, I will offer up my bounden Thanks for his admirable Justice, which I am confident he will discover on my behalf; and will praise him particularly with this Psalm, which I have now composed to his honour.

*Paraphrase on* Psal. VIII.

O Lord, who art the Governour, and Tutor, of us who are of the Seed of *Abraham*; how much celebrated art thou for thy Goodness, not only in *Judea*, but in some measure, through all parts of the World which acknowledge a Deity! Nay, thy Glory is extended to the highest Heavens, where it is more illustriously manifested by thy especial Presence.

2. Nay further, thou sometimes makest even Children, under thy direction, to perform noble Actions, whereby thy Honour is displayed; as enabling me, a weak young Man, to subdue this mighty Philistine Champion; thereby to confound the Enemies of the true Religion.

3. Whenever I look up to Heaven, and behold the Moon and the Stars, the glorious Furniture thereof, I cannot but make this Reflection thereupon.

4. What is frail and mortal Man, that a God of such infinite Power and Wisdom, should take cognizance of him, and visit him with such gracious Indulgences?

5. Thou hast endowed him with a rational Soul, not much inferior to the Angelick Natures, and crowned him with more Honour, than any other Creature in the Universe.

6. And hast given to him the Lordship of all the Creation, *Gen.* 1. 26. putting them under his Feet, as a Token of Subjection, *Deut.* 33. 3.

7. Not only tame Cattle, but even wild Beasts:

8. All the Fowls that fly in the Air, all the Fishes that swim in the Sea; and all the Whales and Monsters, that tread the liquid Paths of the Ocean.

9. O Lord, our Governour and Preceptor, how widely is thy Glory displayed throughout the Universe!

*Pro-*

# MORNING PRAYER.

## The IX. PSALM.

*Confitebor tibi.*

¶ ¶ *This Pſalm likewiſe is thought to be compoſed upon occaſion of his Victory over* Goliah.

I Will give Thanks *unto thee*, O LORD, with my whole Heart: I will ſpeak of all thy marvellous Works.

2. I will be glad and rejoyce in thee: yea, my Songs will I make of thy Name, O thou moſt Higheſt.

3. While mine Enemies are driven back: they ſhall fall and periſh at thy preſence.

4. For thou haſt maintained my Right, and my Cauſe: thou art ſet in the Throne that judgeſt right.

5. Thou haſt rebuked the Heathen, and deſtroyed the Ungodly: thou haſt put out their Name for ever and ever.

6. O thou Enemy, Deſtructions are come to a perpetual end: even as the Cities which thou haſt deſtroyed: their Memorial is periſhed with them.

7. But the LORD ſhall endure for ever: he hath alſo prepared his Seat for Judgment.

8. For he ſhall judge the World in Righteouſneſs: and miniſter true Judgment unto the People.

9. The LORD alſo will be a Defence for the Oppreſſed: even a Refuge in due time of trouble.

10. And they that know thy Name, will put their truſt in thee: for thou, LORD, haſt never failed them that ſeek thee.

11. O praiſe the LORD which dwelleth in Sion: ſhew the People of his doings.

12. For when he maketh Inquiſition for Blood, he remembreth them: and forgeteth not the Complaint of the Poor.

13. Have mercy upon me, O LORD, conſider the trouble *which I ſuffer* of them that hate me: thou that lifteſt me up from the Gates of Death.

14. That I may ſhew all thy Praiſes within the Ports of the Daughter of Sion: I will rejoyce in thy Salvation.

15. The Heathen are ſunk down in the Pit *that* they made: in the ſame Net which they hid privily, is their Foot taken.

16. The

*Paraphraſe on* Pſal. IX.

I Will return my Thanks to thee, O Lord, for thy Favours, with all the Powers of my Soul; I will declare what wonderful Works thou haſt done for thy Servants.

2. Whenever I recreate my ſelf with Muſick, it ſhall be with Airs compoſed to thy Honour; and JEHOVAH ſhall always be the ſubject of my Poetry.

3. Whenever mine Enemies ſhamefully run away, it is not our Valour which ſcatters them, but thy Preſence which intimidates them, making them to ſtumble in their Flight, and to be deſtroyed by us.

4. Thou by giving us this Victory over the Philiſtines, haſt openly approved the Cauſe of thy People; having declared thyſelf a moſt juſt Judge, in protecting the Innocent.

5. Thou haſt given a Check to the Inſolence of this Heathen-Nation, by this ſignal overthrow of them; thou haſt ſo leſſened them in power and Reputation, that they will never be able to make any Figure in the World again.

6. And now, O thou Enemy the Philiſtine-People, tho' thou haſt formerly made great Ravages in our Country, yet ſince we are bleſſed with this happy Victory, thoſe Deſolations are at an end: Nay, thoſe Towns, which they have reduc'd to Aſhes, are not more loſt and diſappearing, than the Philiſtines Reputation is.

7. But the God whom we worſhip endureth for ever; and that Men may be the more ſenſible of this, he has order'd the Throne of Juſtice to be got ready, and he is prepared to aſcend it.

8. He ſhall judge all the Nations of the Univerſe, according to the Rules of an exact unerring Juſtice, ſeverely puniſhing the Heathen-World for their Idolatry and Impiety; and being very faithful, in recompencing the Obedience of his Servants.

9. The Lord is a Citadel for good Men, in the time of their Sufferings; and will defend them from the Violence of the Oppreſſor.

10. Therefore we thy People, who have the Knowledge of thee the true God, will wholly rely upon thy Protection; for it was never known, that thou didſt fail thoſe who truſted in thee.

11. O therefore all ye Inhabitants of *Judea*, join with me in praiſing our God, whoſe particular Reſidence, here on Earth, is in his Ark in Mount *Sion*; tell out among the Heathen Nations, what great things he has done for us.

12. For when God makes enquiry, into the ſhedding of Innocent Blood, he remembreth what number of his Saints have been injuriouſly ſlain, taking Vengeance of their Enemies for it; nor does he neglect the complaint of poor afflicted Perſons.

13. And now, O Lord, I beſeech thee ſhew thy Mercy, in delivering me from the preſent Troubles, which mine Enemies give me; thou that didſt ſnatch me away from the very Gates of Death, when I combated with that mighty Champion *Goliah*.

14. Then will I in ſacred Verſe ſing out thy Praiſes, in the moſt publick Aſſemblies of the People of *Jeruſalem*, which uſe to be held at the Gates of the City; and thy Deliverance ſhall be the Theme of my Pſalm.

15. But to return to our Philiſtine-Conqueſt; Behold, their Stratagems are all turned upon themſelves, and (to uſe a Metaphor drawn from Hunters) they are catched in the ſame Net; and are fallen into the ſame Pit which they deſigned for others.

16. The LORD is known to execute Judgment: the ungodly is trapped in the Work of his own Hands.

17. The Wicked ſhall be turned into Hell: *and* all the People that forget God.

18. For the Poor ſhall not alway be forgotten: the patient abiding of the Meek ſhall *not* periſh for ever.

19. Up, Lord, and let not Man have the upper hand: let the Heathen be judged in thy ſight.

20. Put them in fear, O Lord: that the Heathen may know themſelves *to be but* Men.

## The X. PSALM.

### *Ut quid, Domine?*

¶ ¶ *This Pſalm is without any Title in the Hebrew; but ſhould ſeem to be compoſed by* David *under ſome great Trouble, when he was perſecuted by* Saul.

WHY ſtandeſt thou ſo far off, O LORD: and hideſt *thy face* in the needful time of trouble?

2. The Ungodly for *his own* Luſt doth perſecute the Poor: let them be taken in the crafty wilineſs that they have imagined.

3. For the Ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the Covetous *whom* God abhorreth.

4. The Ungodly is ſo proud, that he careth not *for God*: neither *is* God in all his Thoughts.

5. His ways are always grievous: thy Judgments *are* far above out of his ſight, and *therefore* defieth he all his Enemies.

6. For he hath ſaid in his heart, *Tuſh*, I ſhall never be caſt down: there ſhall no harm happen *unto me*.

7. His mouth is full of Curſing, Deceit, and Fraud: under his Tongue is Ungodlineſs and Vanity.

8. He ſitteth lurking in the thieviſh corners of the Streets: and privily in his lurking Dens doth he murder the Innocent; his Eyes are ſet againſt the Poor.

9. For he lieth waiting ſecretly, even as a Lion lurketh he in his Den: that he may raviſh the Poor.

10. He doth raviſh the Poor: when he getteth him into his Net.

11. He falleth down and humbleth himſelf: that the Congregation of the Poor may fall into the hands of his Captains.

12. He

16. Now this is a ſingular Mark of God's wiſe and righteous Judgment, that he ſhould bring it ſo about, that wicked Men, whilſt they are projecting other Mens Ruin, ſhould work their own Deſtruction.

17. Thus other Infidel Nations, who have not the Knowledge of the true God, but oppoſe themſelves againſt his choſen People, ſhall be deſtroyed.

18. But God ſhall not forget his poor Servants, and, tho' he ſuffers them to continue ſome time under their Oppreſſion, he will come at laſt to their Relief.

19. But, O Lord, let not thy Juſtice ſeem any longer to ſleep, but vigorouſly riſe up in our defence: let not our Enemies boaſt themſelves, that they have gotten the better of thy Power; as if they little Mortals could be too hard for Omnipotence: call them before thy Judgment-Seat, to account for their Actions.

20. Teach them, by ſome very ſevere Diſpenſation, to be afraid of offending thee; that theſe prophane Idolaters may know that they are but frail Creatures, and that it is in vain for them to contend with thee, the great Creator of all things.

*Paraphraſe on* Pſal. X.

O Lord, why doſt thou ſtand at this diſtance from me, and ſeemeſt to hide thy Face, from ſo much as looking upon the ſad Calamity which I am under?

2. The ungodly Men (*viz. Saul* and his Faction) do perſecute me a poor helpleſs Perſon, for no reaſon but only to gratifie their own inſolent Temper; but let the crafty Deſigns, which they have contrived againſt me, turn upon themſelves.

3. This unrighteous Faction make great Boaſts of that ſide, which their Intereſt and Affection leads them to; and give out large Encomiums upon Extortion and Tyranny, which God, a better Judge than they, does above all things abhor.

4. They are ſo proud and haughty, that they will not vouchſafe to ſubmit to an Enquiry, of what God has declared his Will to be by his holy Prophets; and that, becauſe all things are at their Diſpoſal now, they have no thought, that God will hereafter otherwiſe order them.

5. They contrive, in the whole courſe of their Actions, to create Grief and Vexation to good Men; when we tell them, that thou, O God, wilt revenge the Injuries they do us, they think theſe Judgments of thine are a great way off out of ſight, and not much to be feared; and upon this reaſon they deſpiſe all, who do not cloſe with them.

6. They laugh at the Davidical Party, and ſay, We are in Poſſeſſion now, and are like to continue ſo; for no Harm can be expected from ſo contemptible a Faction as That.

7. Their Mouths are full of prophane Curſes, and deceitful Words.

8. They have their Agents, who lie lurking in every blind corner of the Ways, to catch innocent honeſt Men, and under pretence of being Traytors to murder them, their Eyes being upon ſuch Perſons wherever they go.

9. No Lion watches with more diligence for his Prey, than thoſe Informers do, to catch theſe poor Men.

10. And they are but too frequently ſucceſsful in this wicked Enterprize, deceiving Innocent Men by theſe Stratagems.

11. They crouch down to the Ground, that no body may obſerve them; ſo that if there happen to be any meeting of pious and well-affected Men, they are preſently taken up and put under a Guard of Soldiers.

12. They

12. He hath ſaid in his Heart, *Tuſh*, God hath forgotten: he hideth away his face, and he will never ſee it.
13. Ariſe, O LORD God, and lift up thine Hand: forget not the Poor.
14. Wherefore ſhould the Wicked blaſpheme God: while he doth ſay in his Heart, Tuſh, thou God careſt not for *it*.
15. *Surely* thou haſt ſeen *it*: for thou beholdeſt Ungodlineſs and Wrong.
16. That thou mayeſt take the matter into thy hand: the Poor committeth himſelf unto thee; for thou art the helper of the Friendleſs.
17. Break thou the Power of the ungodly and malicious: take away his Ungodlineſs, *and* thou ſhalt find none.
18. The LORD *is* King for and ever: and the Heathen are periſhed out of the Land.
19. LORD, thou haſt heard the deſire of the Poor: thou prepareſt their Heart, and thine Ear hearkeneth thereto.
20. To help the Fatherleſs and Poor unto their Right: that the Man of the Earth be no more exalted againſt them.

## The XI. PSALM.

### *In Domino confido.*

¶ ¶ *This is a Pſalm of* David, *thought to be written during the time of his Perſecution by* Saul.

IN the LORD put I my truſt: how ſay ye then to my Soul, that ſhe ſhould flee *as* a Bird unto the Hill?
2. For lo, the Ungodly bend *their* Bow, and make ready their Arrows within their Quivers: that they may privily ſhoot at them which are true of heart.
3. For the Foundations will be caſt down: *and* what hath the Righteous done?
4. The LORD *is* in his holy Temple: the LORD's Seat *is* in Heaven.
5. His Eyes conſider [*the Poor*:] and his Eye-lids try the Children of Men.
6. The LORD alloweth the Righteous: but the Ungodly, and him that delighteth in Wickedneſs, doth his Soul abhor.
7. Upon the Ungodly he ſhall rain Snares, Fire and Brimſtone, Storm and Tempeſt: *this ſhall be* their Portion to drink.
8. For the righteous LORD loveth Righteouſneſs: his Countenance will behold the thing that is juſt.

EVEN-

12. They ſay to themſelves, God has forgotten what he promiſed *David*, by his Prophet, concerning the Kingdom; and God does not take notice of what is done againſt him.
13. But I beſeech thee, O God, to riſe up in my defence, and hold up thy Hand, to confirm by Oath the Promiſe of the Kingdom made to me; and forget not thy poor Servant in diſtreſs. *Vide Chaldee Paraphraſe.*
14. For why ſhouldſt thou give the Wicked an Opportunity to blaſpheme thy Name, and to ſay thou doſt not take care of thy Servants, or to fulfil thy Promiſe?
15. For certain thou haſt taken notice, of the injurious Treatment which I have received; for as nothing is hid from thee, ſo thou doſt particularly behold the Wrong, that is done to innocent Perſons.
16. And I deſire thee to take my Cauſe into thy hand, which I in my diſconſolate Friendleſs Condition, entirely commit to thee; for thou art a Guardian to the Orphan.
17. Leſſen the Power of my unrighteous Adverſaries; and continually deprive them of that force, which they make uſe of to do miſchief, till it be all taken away, and there be no more of it to be found.
18. The Lord now is recognized by all to be the everlaſting King, for all the Heathen are deſtroyed out of the Territories of *Iſrael*.
19. Thou haſt heard the Prayer of thy poor afflicted Servants, thou haſt inclined their Hearts with Earneſtneſs and Confidence to beg thy aſſiſtance, and then doſt vouchſafe to comply with their Petition:
20. To adminiſter Juſtice to Orphans and diſtreſſed Perſons, that earthly Men may no longer oppreſs thoſe, who are protected by the God of Heaven.

*Paraphraſe on* Pſal. XI.

SInce I have put my truſt in God, and depend upon his Protection; what ſignifie your Jeſts which you make upon me, ſaying, Fly little Bird to your Hill, where you, and your Flock of the ſame Feather are gathered? 1 *Sam.* 23. 14.
2. My ungodly Enemies are fitting their Arrows to their Bows, to wound me and other upright and innocent Perſons, who abet my Cauſe.
3. All the Foundations of the Laws are ſubverted, by the Tyranny of *Saul*; and righteous Men are ſo far from being defended, that they are cruelly perſecuted.
4. But let ſuch Perſons conſider, That there is a God, who has an eſpecial Reſidence in his Tabernacle among us, and whoſe moſt glorious Throne is in Heaven:
5. That this juſt God does vindicate the Cauſe of oppreſſed Perſons; and calls to an account every mortal Man, tho' never ſo great, for his Violence and Oppreſſion.
6. The Lord acquits good Men, and approves of their Actions; but as for thoſe who commit wicked Actions, and eſpecially thoſe who pleaſe themſelves with them, God Almighty has a great Abhorrence to them.
7. But upon wicked Men God ſhall ſhower down the greateſt Evils, ſuch as Snares, Fire, *&c.* forcing them with Reluctancy to bear them, as when one is compelled to drink a nauſeous Potion.
8. For God being good and righteous himſelf, loves that Qualification in others; and what is not honeſt and vertuous, he will give no Countenance to, either by approving of it, or rewarding it.

# EVENING PRAYER.

## The XII. PSALM.

*Salvum me fac.*

¶¶ A Pſalm of *David.* *This Pſalm, probably, was compoſed, when he was betrayed by* Doeg *the* Edomite, 1 Sam. 22. 23. *and levelled againſt* Saul's *Courtiers, and other Informers employed by him.*

HElp me, LORD, for *there is* not one godly Man left: for the Faithful are miniſhed from among the Children of Men.

2. They talk of Vanity every one with his Neighbour: they do but flatter with their Lips, and diſſemble in their double Heart.

3. The LORD ſhall root out all deceitful Lips: *and* the Tongue that ſpeaketh proud things.

4. Which have ſaid, With our Tongue will we prevail: we are they that ought to ſpeak, who *is* Lord over us?

5. Now for the comfortleſs troubles ſake of the Needy: and becauſe of the deep ſighing of the Poor;

6. I will up, ſaith the Lord: and will help *every one from him* that ſwelleth againſt him, and will ſet *him* at reſt.

7. The words of the Lord are pure words: even as the Silver, which from the Earth is tried, and purified ſeven times in the Fire.

8. Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this Generation for ever.

9. The Ungodly walk on every ſide: when they are exalted, the Children of Men are put to rebuke.

## The XIII. PSALM.

*Uſque quo, Domine?*

¶¶ *A Pſalm of* David, *written in time of ſome great Diſtreſs.*

HOW long wilt thou forget me, O LORD, for ever: how long wilt thou hide thy face from me?

2. How long ſhall I ſeek counſel in my Soul, and *be ſo* vexed in my Heart: how long ſhall mine Enemies triumph over me?

3. Conſider *and* hear me, O LORD my God: lighten my Eyes, that I ſleep not in Death.

4. Leſt mine Enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoyce at it.

5. But my truſt is in thy Mercy: and my Heart is joyful in thy Salvation.

6. I will

*Paraphraſe on* Pſal. XII.

O Lord, I beſeech thee, to give me thy Aſſiſtance, for I am betrayed by every Man whom I confide in; and I cannot find a faithful Man, whom I may rely on any-where.

2. They combine together, every-where, againſt me, eſpecially among the Abettors of *Saul*'s Tyranny, who are ſo very numerous; and tho' they ſpeak me fair to my Face, yet they are full of Diſſimulation and Deceit.

3. But the Lord, who ſupports my Cauſe, will deſtroy ſuch falſe Diſſemblers, and likewiſe thoſe Perſons who ſpeak againſt me with ſo much pride and diſdain.

4. Thoſe Men who are wont to ſay, With our Tongues we will deſtroy *David*, by Informations and Satyrical Speeches againſt him; we are indulged by the Favour of the Court, a Liberty of ſpeaking what we pleaſe againſt him, and therefore who ſhall controul us?

5. But to theſe Men, the Lord himſelf is pleaſed to give an Anſwer; Conſidering what Hardſhips and Oppreſſions my poor Servants ſuſtain;

6. I will riſe up in their Defence, and will place them in Safety and Honour; to the great Grief of thoſe, who now look big and ſwoln upon them with Pride and Contempt.

7. Now this Promiſe of God, is not, like theirs, full of Diſſimulation, but pure and ſincere; and as free from all Deceit, as that Silver is free from Droſs, which is refined ſeven times over.

8. And, conſonant to this Promiſe, thou ſhalt ever hereafter keep and preſerve thy Servants from any Evil, which ſhall be contrived againſt them, by this wicked Generation.

9. But as for their ungodly Adverſaries, tho' they walk about in Power and Authority, yet even in this their ſeeming Exaltation, the Curſe of God is upon them, and the Torment of their own evil Conſciences.

*Paraphraſe on* Pſal. XIII.

HOW long wilt thou be forgetful to deliver me from mine Enemies, O Lord? wilt thou always be ſo? wilt thou always, as a Token of thy Anger, turn thy Face from me?

2. How long ſhall I be forced to entertain ſuch penſive Thoughts and workings of my Mind, ſo many ſad and vexatious Reflections? How long wilt thou ſuffer mine Enemies to inſult and triumph over me?

3. I beſeech thee to afford a due Regard to my Requeſt I put up to thee, and in thy good time to grant it; refreſh my Eyes with vital Light, for if my Trouble much longer continues upon me, the dark Sleep of Death will overſhadow me.

4. For this will give my Enemy occaſion boaſtingly to ſay, That notwithſtanding his pretended Divine Protection, I have been too hard for him: For, if I do not partake of thy Deliverance which I have truſted in, my wicked Adverſaries will profanely mock at my downfal.

5. But I will place all my Confidence in thy Goodneſs; and my Heart, however depreſſed by Trouble, ſhall ſtill be joyful in hopes of thy Deliverance.

6. I will

6. I will ſing of the LORD, becauſe he hath dealt ſo lovingly with me: [*yea, I will praiſe the Name of the Lord moſt Higheſt.*]

## The XIV. PSALM.

*Dixit inſipiens.*

¶¶ *This Pſalm ſets forth an univerſal Corruption of manners, which did prevail in ſome part of* David's *Reign.*

THE Fool hath ſaid in his Heart: *There is* no God.

2. They are corrupt, and become abominable in their Doings: *there is* none that doeth good, *no not one.*

3. The Lord looked down from Heaven upon the Children of Men: to ſee if there were any that would underſtand, *and* ſeek *after* God.

4. But they are all gone out of the way, they are *al*together become abominable; *there is* none that doeth good, [*no not one.*]

5. [*Their Throat is an open Sepulchre, with their Tongues have they deceived: the Poiſon of Aſps is under their Lips.*

6. *Their Mouth is full of Curſing, and Bitterneſs: their Feet are ſwift to ſhed Blood.*

7. *Deſtruction and Unhappineſs is in their ways, and the way of Peace have they not known: there is no fear of God before their Eyes.*]

8. Have they no knowledge, *that they are* all ſuch Workers of Miſchief: eating up my People as it were Bread, and call not upon the LORD?

9. There were they brought in great fear, [*even where no fear was:*] for God is the Generation of the Righteous.

10. *As for you,* ye have made mock at the Counſel of the Poor: becauſe *he putteth* his truſt in the LORD.

11. Who ſhall give Salvation unto Iſrael out of Sion? When the LORD turneth in the Captivity of his People: then ſhall Jacob rejoyce, *and* Iſrael ſhall be glad.

# MORNING PRAYER.

## The XV. PSALM.

*Domine, quis habitabit?*

¶¶ *This Pſalm teaches, what Qualifications are required, to make one a True Member of the Church of God.*

LORD, who ſhall dwell in thy Tabernacle: *or* who ſhall reſt upon thy holy Hill?

2. *Even*

6. I will, notwithſtanding my Afflictions, compoſe Pſalms of Praiſe in remembrance of thy former Favours, and in expectation of future; and the Theme of my Poetry ſhall be, *The moſt high God.*

*Paraphraſe on* Pſal. XIV.

THE fooliſh irreligious Man has thought with himſelf, tho' he be not ſo prophane to utter it, that there is no Deity.

2. We live in a Generation, that are very corrupt in their Morals, and by their wicked Lives are become very hateful to God; and 'tis very hard to find a pious Man, eſpecially among the Abettors of *Saul*'s Tyranny.

3. The Lord looked down from his heavenly Throne, to take a view of Mankind, to ſee if there were any that had the true Knowledge of God, and had a hearty Senſe of Religion.

4. But no ſuch were to be ſeen; there was not ſo much as one Man of Piety, and Integrity, to be found.

5. They had Mouths, which were as dangerous to entrap Men, as uncovered Graves; they had Lips as full of Poiſon, as thoſe of an Adder.

6. They make uſe of their Mouths, to vomit out bitter Curſes againſt good Men; and employ their Feet to hunt after innocent Perſons, that they may take away their Lives.

7. They are engag'd in a wicked Courſe of Life, which leads to Deſtruction and Miſery; but as for the Life of Piety, which tends to Peace and Happineſs, they are perfect Strangers to it; they have no reverential Awe upon them, of God's Providence, and future Recompence.

8. Strange! that among ſuch a number of Men, no one ſhould be endowed with a juſt Senſe of Religion! That all ſhould be ſuch Contrivers of Miſchief! That they ſhould ſet themſelves to devour good Men, with a like Greedineſs, as a hungry Man eats a piece of Bread! That they ſhould live under ſuch an univerſal Contempt, and neglect of God, and his Worſhip!

9. But ſee the Event of their Wickedneſs, and Irreligion; God Almighty has made them to fear, when there was no manner of occaſion for it; but God is among the Society of good Men, who, whilſt they have his Defence, are under no Deſpondency.

10. But as for you our Enemies, you diſavow the Divine Protection, by making a Jeſt at us diſtreſſed Perſons, for taking our Reſolutions according to the direction of God's Law, and for repoſing our Truſt in him.

11. But, under this great degree of Hardſhip and Oppreſſion, When can we expect that God, who dwells in Mount *Sion*, ſhall afford us a Deliverance?

We may in ſome meaſure expect it, when God ſhall deliver his People from the Slavery of *Saul*'s Tyrannick Oppreſſion; but chiefly, when they ſhall be delivered by the Meſſias, from the Power of Satan, a greater Tyrant over the Souls of Men. That will be a time of great Joy, for the People of *Iſrael.*

*Paraphraſe on* Pſal. XV.

WHat Qualifications are requiſite, to entitle a Man to be a devout frequenter of thy Tabernacle, which is placed on the holy Hill *Sion*?

1. He

2. *Even* he that leadeth an uncorrupt Life: and doeth *the thing which is* Right, and ſpeaketh the Truth from his Heart.

3. *He that* hath uſed no Deceit in his Tongue, nor done Evil to his Neighbour: and hath not ſlandered his Neighbour.

4. He that ſetteth not by himſelf, but is lowly in his own Eyes: and maketh much of them that fear the Lord.

5. *He that* ſweareth *unto his Neighbour*, and diſappointeth *him* not: though it were to his own hindrance.

6. *He that* hath not given his Money upon Uſury: nor taken Reward againſt the Innocent.

7. Whoſo doeth theſe *things*: ſhall never fall.

## The XVI. PSALM.

*Conſerva me, Domine.*

¶¶ *The Title of this Pſalm is, a* Mictam of David, *probably ſome remarkable Tune, or way of playing, then in uſe. The* Chaldee-Paraphraſt *interprets it,* A curious piece of Engraving; *and the Septuagint tranſlates it,* An Inſcription on a Pillar. *'Twas wrote probably, under his Perſecution by* Saul.

PReſerve me, O God: for in thee have I put my Truſt.

2. *O my Soul*, thou haſt ſaid unto the LORD: Thou *art* my GOD, my Goods *are* nothing unto thee.

3. All my delight is upon the Saints that are in the Earth: and upon ſuch as excel in Vertue.

4. But they *that* run after another *God:* ſhall have great Trouble.

5. Their Drink-offerings of Blood will I not offer: neither make mention of their Names within my Lips.

6. The LORD *himſelf is* the Portion of my Inheritance, and of mine Cup: thou ſhalt maintain my Lot.

7. The Lot is fallen unto me in a fair *ground*: yea, I have a goodly Heritage.

8. I will thank the LORD for giving me warning: my Reins alſo chaſten me in the night-ſeaſon.

9. I have ſet GOD always before me: for *he* is on my right-Hand, therefore I ſhall not fall.

10. Wherefore my Heart was glad, and my Glory rejoyced: my Fleſh alſo ſhall reſt in hope.

11. For

2. He that leadeth an innocent Life, void of any remarkable Sin; that doth all the good Actions, which he is oblig'd to perform; that is plain and ſincere, and uſes no diſſimulation in his Words or Actions:

3. That Man, who doth not accuſtom his Tongue to Falſities; who does not miſchief his Neighbour, by betraying his Secrets, or by inventing Calumnies to his Prejudice.

4. He that is endowed with the Vertue of Humility, having a modeſt Opinion of his own Qualifications; prefers others before himſelf, and pays all juſt Honour and Kindneſs to the Servants of God, though in never ſo mean a Condition.

5. He who, when he has entered into a Promiſe, or eſpecially when he has engag'd himſelf by an Oath to his Friend, will not fail him, tho' great Inconveniences to himſelf may ariſe from it.

6. He who hath not lent out his Money upon Uſury, which is ſo ſtrictly forbid in the Moſaick Law, *Exod.* 22. 25. *Lev.* 25. 36. and if he be truſted with a judicial Power, will not ſuffer himſelf to be corrupted with Bribes to betray an innocent Man's Cauſe, *Deut.* 27. 19.

7. The Man who ſquares his Actions by theſe Rules, need never fear miſcarrying in his Duty.

*Paraphraſe on* Pſal. XVI.

I *Being* ſurrounded with many Troubles, apply my ſelf to thee, O God, beſeeching thee to deliver me from them; for I do not expect Deliverance from any other.

2. O my Soul, thou didſt very truly pronounce of Almighty God, when thou didſt ſay to him, Thou art my God, of whom I have receiv'd the greateſt Favours, which I can no ways pretend to merit of thee, or requite thee for; for all the good things which I am poſſeſs'd of, and all the good Actions I can do, ſignifie nothing to thee, that inexhauſtible Fountain both of Bounty and Holineſs.

But, though I do not pretend to merit any thing at God's Hand, yet I cannot but own, that I am not ſuch an ill Perſon, as my Adverſaries pretend; for my chief Satisfaction that I take, is, how I may reward good Men, when I am advanced to the Throne of *Iſrael*, and ſuch as ſhall diſtinguiſh themſelves, for any remarkable Vertue.

4. But, as for Heathen-Idolaters, and Worſhippers of ſtrange Gods, they ſhall be troubled under my Government, to their utter Extirpation.

5. I will never joyn in any of the impious Sacrifices of Blood, offered to theſe Idols; nay, I will not profane my Lips, with the mention of their accurſed Names.

6. But, Thanks be to God, in that Kingdom where I am to inherit, the Worſhip of the true God is eſtabliſhed; and I doubt not, but that God, who promiſed me this Inheritance, will ſecure it to me.

7. The Lot which, as it were by a Line or a Chain, thou haſt meaſured out for my Portion, has happened to be a very deſirable Eſtate; the Kingdom of *Judea* being an inheritance, which any one might covet.

8. I own it, as a great Favour and Obligation laid upon me by Almighty God, for that he has been pleaſed to be my Counſeller, by ſending theſe Afflictions upon me, which have had their proper Effect, in ſufficiently humbling me, and bringing me to an hearty truſt in him alone; and for that he gives me Grace, to be inſtructed by my *Reins*, (*i. e.* my inward Thoughts and Reflections upon myſelf) at Night, and other times of Retirement.

9. I have made God always the Object of my Thoughts; and therefore he being ſo nigh me, and as it were on my right Hand, I have no diſtruſt that my Enemies ſhall prevail againſt me.

10. Upon theſe Conſiderations my Heart was rejoyced, and my Honour, which was depreſſed very low, revived; my Body, which was, as it were, buried in Affliction, ſhall expect a glorious Reſurrection.

11. And

11. For *why?* thou ſhalt not leave my Soul in Hell: neither ſhall thou ſuffer thy holy One to ſee Corruption.

12. Thou ſhalt ſhew me the Path of Life; in thy preſence is the fulneſs of Joy: and at thy right Hand *there is* pleaſure for evermore.

## The XVII. PSALM.

*Exaudi Domine.*

¶ ¶ *This is a Pſalm of* David, *compoſed, as is moſt probable, under the Saulian Perſecution.*

HEar the Right, O Lord, conſider my Complaint: and hearken unto my Prayer, *that goeth* not out of feigned Lips.

2. Let my Sentence come forth from thy preſence: and let thine Eyes look upon the thing that is equal.

3. Thou haſt proved, and viſited mine Heart in the Night-Seaſon; thou haſt tried me, *and* ſhalt find no Wickedneſs in me: for I am utterly purpoſed *that* my Mouth ſhall not offend.

4. Becauſe of Mens Works, that are done againſt the Words of my Lips, I have kept *me from* the ways of the Deſtroyer.

5. O hold thou up my goings in thy Paths: *that* my foot-ſteps ſlip not.

6. I have called upon thee, O God, for thou ſhalt hear me: incline thine Ear to me, *and* hearken unto my words.

7. Shew thy marvellous loving Kindneſs, thou that art the Saviour of them which put their truſt *in thee*: from ſuch as reſiſt thy right Hand.

8. Keep me as the Apple of an Eye: hide me under the ſhadow of thy Wings.

9. From the Ungodly that trouble me: mine Enemies compaſs me round about to take away my Soul.

10. They are incloſed in their own Fat: and their Mouth ſpeaketh proud things.

11. They lie waiting in our way on every ſide: turning their Eyes down to the ground.

12. Like as a Lion *that is* greedy of his Prey: and as it were a Lion's Whelp lurking in ſecret Places.

13. Up, LORD, diſappoint him, and caſt him down: deliver my Soul from the Ungodly, *which is* a Sword of thine.

14. From

11. And that for this Reaſon; becauſe the Meſſias, (who is to be born of me, and who liveth in me, *Gal.* 2. 20.) ſhall not have his Soul left in the State of the Dead; nor he, who is anointed to that ſacred Office, have his Body putrified, like ordinary Corpſes, in the Grave.

12. Nay, I have an undoubted Affiance, that, though my cruel Perſecutors ſhould deſtroy me, thou wilt *direct me to the Path of Life*, (as the Original expreſſes it) and bring me thro' the Merits of the Meſſias, to everlaſting Happineſs; where I, together with him, in the Divine Preſence, ſhall partake of *fulneſs of Joy*; and being nigh my Saviour, who ſits at the right Hand of God, ſhall enjoy everlaſting Pleaſures.

*Paraphraſe on* Pſal. XVII.

O Lord, I appeal to thee, to hear the Right of my Cauſe, and to enquire into my Life, if I am guilty of thoſe rebellious Preparations againſt *Saul*, which mine Adverſaries accuſe me of; I appeal with all ſincerity to thee, who art the God of Truth, who hateſt a Lie, and all manner of Diſſimulation.

2. Do thou, from thy heavenly Tribunal, pronounce me innocent; and let thy unerring Judgment look into the Juſtice of my Cauſe.

3. For thou knoweſt exactly, not only what I have ſaid, or done, openly and in company, but the very Thoughts of my Heart, and what my Mind has ſuggeſted to itſelf, in my cloſeſt Retirement, even upon my Bed; and yet, I am ſure, thou haſt found no rebellious Purpoſe in my Heart: Nay, thou art ſo far a Witneſs for me, that I have made a Reſolution, not to give Offence to *Saul*, or his Adherents, by any imprudent Word.

4. By reaſon of the unwarrantable Actions of ſome Men, who have ventured upon Rebellion, notwithſtanding thy Laws, the *Words of thy Lips*, have forbidden it; I have kept my ſelf from any deſtructive Methods, and from making away with *Saul*, when it was in my Power to do it.

5. O Lord, by thy Grace direct the Courſe of my Actions that I be not provoked by *Saul*'s ill Uſage, to do any thing unlawfully againſt him.

6. I have begged Succour of thee alone, by my earneſt Prayers put up unto thee, as well knowing that thou wilt aſſiſt me; O do thou therefore, from thy heavenly Throne, bow down thine Ear, to hearken to my Addreſs.

7. Exert thy miraculous Power in my behalf; thou, O God, who art remarkably famous, for vindicating Innocent Perſons, from the Violence of injurious Oppreſſors.

8. Since, therefore, I commit my ſelf entirely to thy Protection, I beſeech thee to preſerve me, with as much care and Choiceneſs, as the Pupil of the Eye is guarded by the Lid; and with as much Tenderneſs, as a Bird laps her Wing over her young ones, when they are in Danger.

9. In like manner, do thou defend me from thoſe ungodly Perſons, my Adverſaries in *Saul*'s Court, who endeavour to take away my Life, and beſet me round with as much diligence, as if they were inveſting a City.

10. They take their Swinge, and are grown fat with the full Enjoyment of all Temporal Bleſſings; and this elates them to that degree of Pride, as to put them upon ſpeaking ſcornful, and contemptuous Words againſt me.

11. They lie in wait for me, having on every ſide beſet me, 2 *Sam.* 23. 26. turning their Eyes downwards, as Hounds and wild Beaſts do, when they hunt after their Game and Prey.

12. Nay, no hungry Lion runs after his Prey with ſo much Greedineſs, lodges himſelf with ſo much Craft, and leaps out of his lurking-hole with ſo much Nimbleneſs, as *Saul*'s Agents do all this, to take me.

13. But do thou, O Lord, riſe up in my defence, and preſerve my Life from theſe wicked Enemies, who can do nothing without thy Permiſſion, and are but a Sword in thine Hand, which thou canſt hinder from doing Execution, at thy Pleaſure.

14. From the Men of thy Hand, O LORD, from the Men, *I say*, and from the evil World: *which have* their Portion in this Life, whose Bellies thou fillest with thy hid *Treasure*.

15. They have Children at their desire: and leave the rest of their *substance* for their Babes.

16. But as for me, I will behold thy presence in Righteousness: and when I awake up after thy likeness, I shall be satisfied *with it*.

# EVENING PRAYER.

## The XVIII. PSALM.

*Deligam te, Domine.*

¶ ¶ *The Hebrew Title is, a Psalm of* David, the Servant of the Lord, who spake unto the Lord the Words of this Song, in the day that the Lord delivered him from the Hands of all his Enemies, and from the Hand of *Saul*. *It was probably composed, some time after he was in Possession of the Kingdom.*

I Will love thee, O LORD, my strength; the LORD *is* my stony Rock, and my Defence: my Saviour, my God, and my Might, in whom I will trust, my Buckler, the Horn also of my Salvation, *and* my Refuge.

2. I will call upon the LORD, *which is* worthy to be praised: So shall I be safe from mine Enemies.

3. The Sorrows of Death compassed me: and the Overflowings of Ungodliness made me afraid.

4. The Pains of Hell came about me: the Snares of Death overtook me.

5. In my Trouble I will call upon the LORD: and complain unto my God.

6. *So* shall he hear my Voice out of his *holy* Temple: and my Complaint shall come before him, it shall enter *even* into his Ears.

7. The earth trembled and quaked: the very Foundations also of the Hills shook, and were removed, because he was wroth.

8. There went a Smoke out in his Presence: and a consuming Fire out of his Mouth, *so that* Coals were kindled at it.

9. He bowed the Heavens also, and came down: and *it was* dark under his Feet.

10. He rode upon the Cherubins, and did flie: he came flying upon the Wings of the Wind.

11. He made Darkness his secret place: his Pavilion round about him with dark Water, *and* thick Clouds to cover him.

12. At the brightness of his presence his Clouds removed: Hail-*stones*, and Coals of Fire.

13. The

14. Deliver me from these Persons, who are but *Men of thy Hand*, that thou canst manage as thou wilt; save me from these worldly Men, who have nothing further in their View than this Life, and expect no Portion in any other; whose Appetites thou art pleased to gratifie to the full, by affording them all the Satisfaction, which this Life affords.

15. They are gratified, in having as many Children as they please; and, when they go out of the World, they leave plentiful Estates to their Posterity.

16. But on the other side, I comfort myself; that by doing *Righteous* and good *Actions*, I shall enjoy thy Presence in a future State, which is beyond all the good things of this Life; and when I shall awake from the Grave, and be formed again after thy Image, I shall for ever enjoy the fullest Satisfaction.

*Paraphrase on* Psal. XVIII.

I Will always love, and pay my marks of Gratitude to thee, for thou art my Castle, and place of *Strength*, much more impregnable than one situate upon a craggy Rock; thou art my Preserver, and in a peculiar manner my God; thou art such a mighty and noble Defence, that I may with security trust in; thou art my Sanctuary, to whom, as to the Horns of the Altar, I flye for Refuge.

2. At any time when I am under Troubles and Difficulties, I will address myself to the celebrated JEHOVAH, and he shall deliver me from mine Enemies.

3. The Pangs of Death surrounded me; and the Wickedness of my Adversaries, which bore in upon me like a Torrent, put me in great fear.

4. Such Pains as lead to *Hades*, or the State of the Dead, (whither I could not but think I was going) did circle me round; and a mortal Conspiracy against me was just upon taking effect.

5. But then I flie to my wonted Remedy, which is, in the midst of my Trouble, to call upon the Lord, and to lay before him my Suffering.

6. And then he hears my Voice out of his holy Temple, the place of his Residential Presence; and there he suffers my Complaint to be brought before him.

7. And behold! I see him approaching towards my Relief; at whose presence the Ground begins to tremble, and, of a sudden, the very Foundations of the Hills shake, and are removed out of their Places, as not being able to abide the Anger of the great God.

8. There went out a Smoke before his Face, and a Fire out of his Mouth, which devoured all before him, and turned every thing about him, into Coals and Ashes.

9. He wrap'd himself in a tempestuous Cloud, which hung low, and let him down nigh to the Earth, skreening away the Sun, by the black Vapour encircling him, and making all dark below him.

10. He came riding on a Cherubin with incredible Velocity, having his Course hastened by the Wings of the Wind.

11. Darkness was spread over him as a Tent, and Clouds thick with Rain covered him.

12. Afterwards, as he began more to discover his Presence, the Darkness of the Clouds disappear'd; and Hail-stones, and red-hot Thunderbolts, like so many great fiery Coals, were shot out from him.

13. He

13. The Lord alſo thundred out of Heaven, and the Higheſt gave his thunder: hail-*ſtones*, and Coals of fire.

14. He ſent out his Arrows, and ſcattered them: he caſt forth Lightnings, and deſtroyed them.

15. The Springs of Waters were ſeen, and the Foundations of the *round* World were diſcovered *at thy chiding*, O LORD: at the Blaſting of the Breath of thy Diſpleaſure.

16. He ſhall ſend down from on high to fetch me: and ſhall take me out of many Waters.

17. He ſhall deliver me from my ſtrongeſt Enemy, and from them which hate me: for they are too mighty for me.

18. They prevented me in the day of my trouble: but the LORD was my Upholder.

19. He brought me forth alſo into a place of liberty: he brought me forth, *even* becauſe he had a Favour unto me.

20. The LORD ſhall reward me after my righteous dealing: according to the cleanneſs of my Hands ſhall he recompenſe me.

21. Becauſe I have kept the ways of the LORD: and have not forſaken my God, as the Wicked doth.

22. For I have an Eye unto all his Laws: and will not caſt out his Commandments from me.

23. I was always uncorrupt before him: and eſchewed mine own Wickedneſs.

24. Therefore ſhall the LORD reward me after my righteous dealing: and according unto the cleanneſs of my Hands in his Eye-ſight.

25. With the Holy thou ſhalt be holy: and with a perfect Man thou ſhalt be perfect.

26. With the Clean thou ſhalt be clean: and with the Froward thou ſhalt learn frowardneſs.

27. For thou ſhalt ſave the People that are in Adverſity: and ſhalt bring down the high looks *of the proud.*

28. Thou alſo ſhalt light my Candle: the LORD my God ſhall make my Darkneſs to be Light.

29. For

13. He then thundred from above, with ſuch a Thunder, as evinced him to be the moſt High God, and the Governour of the Univerſe; and then again his Hail-ſtones and red-hot Thunderbolts.

14. Theſe were the terrible Arrows, he ſhot out, to ſcatter his and my Enemies; adding withal, diſmal Flaſhes of Lightning to deſtroy them.

15. By the force of a dreadful Earthquake, the Bowels of the Earth were ripped up, and new Springs of Water were diſcovered; the deep Caverns of the Earth, which lay loweſt and higheſt to its Centre, were brought to light, when the great God ſhewed his Anger, and manifeſted this Hurricane of his Diſpleaſure.

16. Then God ſends an Order down from Heaven, to bring me to him, and to deliver me from the many Dangers, which, like a Deluge, were like to overwhelm me.

17. Delivering me from the Malice of *Saul*, my moſt powerful Enemy, and from his Adherents, which bore an implacable hatred againſt me; he being ſo kind to be aſſiſtant to me, at a time, when I was not able to encounter with them.

18. They many times ſurpriſed me unawares, in thoſe troubleſome days of my Life; but the Lord was my Staff, to ſupport me.

19. He brought me forth out of the Priſon, which my Adverſaries had ſhut me up in, into this eminent State of Freedom, which I have enjoyed, ſince I have been advanced to the Regal State: This he has vouchſafed to do, out of his great Goodneſs towards me.

20. This Favour I have received from God, as a Reward of my gentle Uſage of *Saul* my Enemy, in whoſe Blood I wou'd not imbrue my Hands, when I had ſo fair an Opportunity for it, and when the ill Treatment he had given me, and my own Security, pleaded ſo ſtrong for it.

21. For having gone through this Trial, I had the Advantage of no inconſiderable a Teſt, that I had a true Reverence for God's Laws, and that I would not tranſgreſs them, as wicked Men do, when they have the proſpect of reaping any conſiderable Gain by their Sin.

22. I always had in view the Obſervation of his holy Laws, not ſlighting them, and laying them aſide, as too many do.

23. I always endeavoured to be as entire and perfect in my whole Life, as ever I could, and avoided, in myſelf, every known Sin.

24. Therefore the Lord doth confer this great Favour upon me, in recompence of the Purity and Innocence of my Converſation.

25. Such, O God, are the wiſe Diſpenſations of thy Providence, that Men ſhall receive from thee Returns ſuitable to their Regards to thy Laws; To the holy Man thou ſhalt ſhew thy ſelf a holy God, by rewarding his Piety: To the perfect and upright Man thou ſhalt demonſtrate thyſelf a God of Integrity, by making good thy Promiſes to him.

26. If a Man leads a Life of Purity and Holineſs, God will declare himſelf a holy God, in rewarding every degree of it: But if a Man ſhew himſelf Froward, and diſobedient to God's Commands, God will oppoſe him with as much Stiffneſs, and will inflict a Puniſhment equal to his Obſtinacy.

27. For it is thy Nature, O God, to deliver Perſons that are in Affliction, and to quell the Confidence of their proud Adverſaries.

28. And upon this Conſideration, I always expect that God ſhould refreſh my dying Lamp, when it is going out, and turn the Darkneſs of Adverſity, into the Light of Proſperity.

29. By

29. For in thee I ſhall diſcomfit an Hoſt of Men: and with *the help of* my God I ſhall leap over the Wall.

30. *The way* of God is an undefiled way: the Word of the Lord alſo is tried *in the Fire*; he *is* the Defender of all them that put their truſt in him.

31. For who *is* God but the LORD: or who hath any ſtrength, except our God?

32. *It is* God that girdeth me with ſtrength *of War*: and maketh my way perfect.

33. He maketh my Feet like Harts *Feet*: and ſetteth me up on high.

34. He teacheth mine Hands to fight: and mine Arms ſhall break *even* a Bow of Steel.

35. Thou haſt given me the defence of thy Salvation: thy right Hand alſo ſhall hold me up, and thy loving Correction ſhall make me great.

36. Thou ſhalt make room enough under me *for to go*: that my Footſteps ſhall not ſlide.

37. I will follow upon mine Enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38. I will ſmite them, that they ſhall not be able to ſtand: but fall under my Feet.

39. Thou haſt girded me with ſtrength unto the Battel: thou ſhalt throw down mine Enemies under me.

40. Thou haſt made mine Enemies alſo to turn their Backs upon me: and I ſhall deſtroy them that hate me.

41. They ſhall cry, but *there ſhall be* none to help *them*: *yea, even* unto the LORD ſhall they cry, but he ſhall not hear them.

42. I will beat them as ſmall as the Duſt before the Wind: I will caſt them out as the Clay in the Streets.

43. Thou ſhalt deliver me from the ſtrivings of the People: *and* thou ſhalt make me the Head of the Heathen.

44. A People *whom* I have not known: ſhall ſerve me.

45. As ſoon as they hear of me, they ſhall obey me: *but* the ſtrange Children ſhall diſſemble with me.

46. The ſtrange Children ſhall fail: and be afraid out of their Priſons.

47. The

29. By thy Aſſiſtance, I ſhall not doubt at any time (as I have experienced formerly in the matter of *Goliah*) ſingly of myſelf to rout an Army; when I have thee to help me, I would venture to leap over the Trenches, and throw myſelf ſingly among all the Enemies.

30. For indeed God's Promiſes to his faithful Servants are immutable; the purified Gold is not ſo free from Droſs, as God's Promiſes from Falſhood; for ſome time or other he will be ſure to find out a way, to ſuccour them that truſt in him.

31. For who is a true God but our JEHOVAH? What Power have the Heathen-Idols and fictitious Gods, to ſuccour their Votaries?

32. In the time of War he girdeth on my Armour, and gives me ſtrength to oppoſe my Enemies; and in the time of Peace, he inſpires me with ſuch civil Vertues, as make me perfect and accompliſhed in that State.

33. When I have occaſion to fly from mine Enemies, as in my helpleſs Condition I was forced to do from *Saul*, he gives my Feet the ſwiftneſs of a Hind purſued by the Dogs; he then ſets me in a place of ſafety, out of the Adverſaries reach; as when I was forced to fly to the Mountains from the Fury of *Saul*, 1 *Sam.* 27. 1.

34. He inſtructs me in the Art of War; and gives me ſtrength ſufficient, to force a Steel-Bow out of my Enemies Hand, and to break it before his Face.

35. Thou haſt given me thy Salvation for my defenſive Arms; thy right Hand is my Recruit to ſupport me when I ſhrink in the Battle; and it is thy *mild* Diſcipline that makes me a renowned General.

36. Formerly, I was pent up in a narrow place, under *Saul*'s Perſecution, forced to walk upon the tops of cragged Rocks, where I could hardly ſtand; but now thou haſt given me an ample Kingdom, to entertain myſelf in.

37. Being now encouraged by this noble Aſſiſtance, afforded me by my God, I will purſue my preſent Enemies, the Moabites, Philiſtines, *&c.* and put them to ſuch an entire Rout, that a Man of them ſhall not eſcape.

38. I will attack them with that Fury, that they ſhall not be able to make any ſtand before me; but ſhall throw down their Arms and beg Quarter of me, upon their Knees.

39. Thou haſt harneſſed me with ſtrong and impenetrable Armour, ſo that no one can hurt me; but my flying Enemies ſhall fall before me, and I ſhall tread upon them in the Purſuit.

40. Thou ſhalt make my foreign Enemies to fly before my Army; and thou ſhalt give me power to deſtroy my Domeſtick ones, the Remnant of the Saulian Faction.

41. They ſhall call out for Succours, but no Recruits ſhall come; they ſhall call upon God likewiſe, but they have too much provoked him, to be intituled to his Aſſiſtance.

42. I ſhall beat them into as ſmall parts, as the Duſt which is driven before the Wind, and they ſhall in as little time diſappear; I ſhall tread upon them as contemptuouſly, as upon the Dirt in the Streets.

43. Beſides, I truſt that thou, O God, wilt deliver me from all Seditions and Rebellions of my own People, and that thou wilt make my neighbouring Princes Dependents upon me.

44. And that foreign Nations, who are at ſo remote a diſtance from me, that I hardly know their Names, ſhall pay Tribute to me.

45. Aſſoon as they hear of me, and the noble Victories I have gained, they ſhall ſubmit themſelves to my Government; but yet the Obedience of theſe foreign Countries, I foreſee, will be but feigned and diſſembled.

46. But however, they ſhall be forced to a Subjection unto me, and be afraid out of their lurking-places, which they ſhall hide themſelves in.

47. My

47. The LORD liveth, and bleſſed *be* my ſtrong helper: and praiſed *be* the God of my Salvation.

48. *Even the* God that ſeeth that I be avenged: and ſubdueth the People unto me.

49. *It is* he that delivereth me from my *cruel* Enemies, and ſetteth me up above mine Adverſaries: thou ſhall rid me from the wicked Man.

50. For this Cauſe will I give Thanks unto thee, O Lord, among the Gentiles: and ſing Praiſes unto thy Name.

51. Great Proſperity giveth he unto his King: and ſheweth loving Kindneſs unto David his Anointed, and unto his Seed for evermore.

# MORNING PRAYER.

## The XIX. PSALM.

*Cæli enarrant.*

¶¶ *The Hebrew Title is,* To the Maſter of the Muſick, A Pſalm of *David.* *The Deſign of this Pſalm is, to ſhew the extraordinary Spiritual Advantage which is to be reaped, from the Contemplation of the great Works of God's Creation,* viz. *The Heavenly Bodies, and other Parts of* Nature, *but chiefly from the Conſideration of thoſe excellent Rules of* Morality, *which in his holy Word he has given, for the Government of our Lives.*

THE Heavens declare the Glory of God: and the Firmament ſheweth his handy-work.

2. One day telleth *another*: and one night certifieth *another*.

3. *There* is neither Speech nor Language: but their Voices are heard among them.

4. Their ſound is gone out into all Lands: and their Words into the ends of the World.

5. In them hath he ſet a Tabernacle for the Sun: which *cometh forth* as a Bridegroom out of his Chamber, and rejoyceth as a Giant to run *his* Courſe.

6. It goeth forth from the uttermoſt part of the Heaven, and runneth about unto the end of it *again*: and there is nothing hid from the heat thereof.

7. The Law of the LORD *is an* undefiled *Law*, converting the Soul: the Teſtimony of the LORD *is* ſure, and giveth Wiſdom unto the Simple.

8. The Statutes of the LORD *are* right *and* rejoyce the Heart: the Commandment of the LORD *is* pure, and giveth light unto the Eyes.

9. The

47. My truſt is in the living God, and not in any ſenſeleſs Idol, to be my mighty helper; and I will praiſe that great God who has ſaved me.

48. That God, who has enabled me to take Revenge upon my Enemies, and quelleth the Inſurrections of my rebellious Subjects, who refuſe to ſubmit to my Government.

49. He not only defends me from the wicked Deſigns of mine Enemies, but exalts me above them; delivering me from every ſuch Man of Wickedneſs and Oppreſſion as *Saul* was.

50. For this reaſon I will pay my publick Thanks unto thee, O Lord, among the Gentile Nations whom thou haſt ſubjected to my Dominion; and ſing Praiſes to the Honour of the great JEHOVAH's Name, that it may be renowned among them.

51. That JEHOVAH, who gives ſuch mighty Succeſſes to his King, whom, by his eſpecial Deſignation, he has raiſed to the Crown of *Iſrael*; that has protected *David* from all the Dangers he went through, before his coming to the Throne; that has given him ſuch great Victories after it, and promiſed, that the *Kingdom ſhall be eſtabliſhed in his Houſe for ever*, 2 Sam. 7. 16.

*Paraphraſe on* Pſal. XIX.

THE Contexture of the Heavens, the Beauty of their Appearance, the exquiſite Order which the Celeſtial Bodies are placed in, the long Continuance and Equability of their Motions, with innumerable other moſt admirable Qualities diſcovered in them, do demonſtrate the infinite Wiſdom of the Divine Artificer, who created them.

2. Every ſingle Day *telleth* out the Wiſdom of God, with more Force and Rhetorick than the moſt perſwaſive Preacher; and when that Day is gone, it leaveth the Argument to the next Day, to be urged with equal Force; and ſo every Night gives Demonſtration of the ſame Almighty Wiſdom, to any one who does but look up upon the Stars, leaving the Demonſtration ſtill as cogent, to the next Night which follows it.

3. Indeed theſe glorious Bodies have not the Gift of articulate Speech, as we Men have, but they afford as excellent Leſſons, to inſtruct Men in the Wiſdom and Goodneſs of the great Creator, as if they had an hundred Tongues.

4. And yet this Speech of theirs is ſo vocal and ſounding, as to be heard by all the Nations of the World; there being no Nation ſo barbarous, but that they own a Creator of the World, forced unto this Confeſſion by the wiſe Order, and glorious Conſtruction, of theſe celeſtial Bodies.

5. Among theſe celeſtial Bodies, for the Sun the nobleſt of them all, he has prepared a Royal Manſion or Tabernacle in Heaven, the Orb wherein he moves. And he every Morning, when he riſes in the Eaſt, appears with all the Fineneſs and Jollity, as a Bridegroom comes out of his Bride-Chamber, and rejoyces with as much Alacrity and Eagerneſs, as a ſtrong Athletick to run the Race he is prepar'd for.

6. He moves with incredible Swiftneſs from the Eaſt to the Weſt, the two moſt diſtant Parts of the World, and from thence round to the Eaſtern Point again, with the ſame velocity, enlivening all things with its vigorous Heat.

7. But as God's Wiſdom is thus ſufficiently conſpicuous in the Works of Nature, ſo is it alike remarkable in the Divine Law, he has given us to govern our Actions by; a Law without any blemiſh, made up of wholſom and excellent Precepts; a Law which maketh the Soul return to God, when it is eſtranged from him by Sin; a Law, or Rule of Life, which is Sure and Infallible, and which, if Men ſquare their Lives by, they can never be miſtaken: And laſtly, a Law which does not only inſtruct wiſe and learned Men, but inſpires with Wiſdom the moſt Illiterate, and Men of the ordinarieſt Capacities.

8. Theſe Statutes which God has given us, for the Direction of our Actions, are free from all Error and Miſtake, and agreeable to the *righteſt* and exacteſt Reaſon; they make glad every good Man's Heart, by informing his Mind with Divine Truths, and by heartning him up with comfortable Promiſes; they convey intellectual Light to the Mind, with greater Purity, than the Sun communicates corporeal Light to the Eyes.

9. The fear of the LORD *is* clean, *and* endureth for ever: the Judgments of the LORD *are* true *and* righteous altogether.

10. More to be desired *are they* than Gold, yea, than much fine Gold: sweeter also than the Honey and the Honey-comb.

11. Moreover by them is thy Servant taught: and *in* keeping of them *there is* great Reward.

12. Who can tell *how oft* he offendeth: O cleanse thou me from [*my*] secret *faults.*

13. Keep thy Servant also from presumptuous *Sins*, lest they get the dominion over me: so shall I be undefiled and innocent from the great Offence.

14. Let the Words of my Mouth, and the Meditation of my Heart: be [*always*] acceptable in thy sight,

15. O LORD, my strength and my Redeemer.

## The XX. PSALM.

*Exaudiat te, Dominus.*

¶¶ *This is a Psalm of* David, *in which the People pray for their King's good Success in his Wars, most probably those he was engag'd in against the* Ammonites, 2 Sam. 6. 8. *I conceive it to be a Song written in* Amebæic *Verse, wherein* David *and the People answer each other.*

[*People.*] 1. THE LORD hear thee in the Day of Trouble: the Name of the God of Jacob defend thee.

2. Send thee help from the Sanctuary: and strengthen thee out of Sion.

3. Remember all thy Offerings: and accept thy Burnt-sacrifice.

4. Grant thee thy Hearts desire: and fulfil all thy Mind.

5. We will rejoyce in thy Salvation, and triumph in the Name of the Lord our God: the Lord perform all thy Petitions.

[*David.*] 6. Now know I that the LORD helpeth his Anointed: and will hear him from his holy Heaven: even with the wholsome strength of his right-Hand.

[*People.*] 7. Some *put their trust* in Chariots, and some in Horses: but we will remember the Name of the LORD our God.

[*David.*] 8. They are brought down and faln: but we are risen and stand upright.

[*People.*] 9. Save, LORD, and hear us, O King *of Heaven*: when we call *upon thee.*

The

9. This sacred Law, which informs us how to worship God aright, is *clean* and pure, and free from the Superstition which the Gentile Worship is clogged with; and is not mutable at Man's Pleasure, as the Religion of other Countries is: This is a Law which is *true*, whose Sanctions are founded upon most certain Rewards and Punishments; a Law, every single Precept whereof, is Righteous and Holy.

10. A Law, more beautiful to be view'd, and richer to be possess'd, than large Heaps of refined Gold: A Law, more sweet to the Taste, than the Honey dropping from the Comb.

11. And if I thy Servant, O Lord, stand possessed of any distinguishable degrees of Wisdom, I confess I have been been taught it by the Precepts of this Law; by observance thereof, a Man shall receive an ample Reward both in this Life and the next.

12. But tho' I diligently endeavour, to the utmost of my Power, to obey this holy Law of God; yet I am conscious to myself of many Failures in my Duty, and doubt not but there are many more, which have escaped my Knowledge; I beseech thee therefore, good God, to pardon me for these unregarded Sins.

13. But more especially, I beseech thee to preserve me, who am thy poor humble Servant and Creature, from all Presumptions which are committed against Knowledge; but above all, I beseech thee, not to let any such Sin get the Dominion over me, and establish itself into a Habit; and then I shall be free from such a degree of Impiety, as will put me out of hopes of returning to thy Favonr.

14. Let the Words I have now offered up to thee in this Hymn, and every other Prayer or Meditation, I shall hereafter address myself to thee in, be continually well-pleasing to thee,

15. O God, my strong-hold and my Deliverer.

*Paraphrase on* Psal. XX.

WE thy faithful People, O King *David*, do put up our Prayers to Almighty God, that his good Providence would answer thy Desires in this time of thy Difficulty, and that the great JEHOVAH, the God of the *Israelites*, would defend thee from thy Enemies.

2. That he would send thee Assistance from his Sanctuary upon Mount *Sion*, where the Ark is lodged, and which is the more especial place of his Presence.

3. May God shew some signal Token, that he accepts thy Sacrifice and Burnt-offerings.

4. May he grant thee all the Success, which thou can'st desire, against thy Enemies.

5. Nay our Minds forbode us, that we shall return rejoycing in the Preservation, which thou shalt have procured us, triumphing in the Name of our great JEHOVAH. May God bring to pass all the good Designs of our gracious King.

*David.* 6. I know, O my good People, being instructed by the Experience of my whole Life, that God is always ready to assist me his Servant, whom he has anointed to be King of *Israel*, and that he will hear my Prayers which I put up to him, from his holy Seat in Heaven; affording Succour to me, from the salutiferous Power of his Right-Hand.

*People.* 7. Having therefore this Encouragement, we will not, like other Nations, depend upon Success from the number of Chariots and Horses, and other warlike Preparations; but our Reliance shall be upon our God, who fights for us.

*David.* 8. 'Tis true what you say; nay, I foresee, that they are already vanquished, and fall down under our Feet; but we stand upright, in the Condition of Conquerors.

*People.* 9. Preserve us therefore, O Lord, thou Heavenly King, and graciously hear our Prayers, that we may obtain a Victory over our Enemies.

Para-

## The XXI. PSALM.

*Domine, in virtute tua.*

¶¶ *This Psalm was composed by* David *in the Name of the People wishing Prosperity to their King; having in it some Expressions, which, even according to the Jews, relate to the Messias.*

THe King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy Salvation.

2. Thou hast given him his hearts desire: and hast not denied *him* the Request of his Lips.

3. For thou shalt prevent him with the Blessings of Goodness: and shall set a Crown of pure Gold upon his Head.

4. He asked Life of thee, *and* thou gavest him a long Life: *even* for ever and ever.

5. His Honour *is* great in thy Salvation: Glory and great Worship shalt thou lay upon him.

6. For thou shalt give him everlasting Felicity: and make him glad with the Joy of thy Countenance.

7. *And why?* because the King putteth his trust in the LORD, and in the Mercy of the most High*est* he shall not miscarry.

8. All thine Enemies shall feel thy Hand: thy right-Hand shall find out them that hate thee.

9. Thou shalt make them like a fiery Oven in time of thy Wrath: the LORD shall destroy them in his displeasure, and the Fire shall consume them.

10. Their Fruit shalt thou root out of the Earth: and their Seed from among the Children of Men.

11. For they intended Mischief against thee: and imagined such a Device *as* they are not able *to perform.*

12. Therefore shalt thou put them to flight: and the Strings of thy Bow shalt thou make ready, against the Face of them.

13. Be thou exalted, LORD, in thine own Strength: *so* will we sing and Praise thy Power.

# EVENING PRAYER.

## The XXII. PSALM.

*Deus, Deus meus.*

¶¶ *This Psalm was composed by* David, *under a very great Calamity, probably, when so great a part of his Friends forsook him in the Absalomick Rebellion, many Passages whereof are applicable to the Sufferings of Christ. It is entitled,* Aijeleth Shahar, The Hind of the Morning; *because this good Prince was then hunted by his Subjects like a Hind.*

MY God, my God, [*look upon me,*] why hast thou forsaken me: *and art* so far from my Health, *and from* the Words of my Complaint? 2. O

*Paraphrase on* Psal. XXI.

THe King shall rejoyce and triumph in the Victory, which thou shalt, by thy Power, procure for him.

2. Thou hast already hearkened unto the Prayers which he hath put up to thee, in the former glorious Successes, which by thy Protection he has obtained.

3. Nay, thou art before-hand with him, in granting him unrequested Favours, heaping new Crowns upon his Head, which he has not the Ambition to desire.

4. He asked of thee, but only just to escape with his Life from the Hands of *Saul*, but thou hast given him length of Days in his own Person, and hast promised that a Temporal Crown of *Israel* shall continue in his Family for many Ages, and afterwards the Spiritual Kingdom of the Messias, who is to descend from him, shall remain therein, 2 *Sam.* 7. 16.

5. Great is the Honour which thy Assistance has conferred upon him; and thou reservest for him still greater Glories in store.

6 Thou hast given him eternal Happiness in another Life, and affordest him inexpressible Joy, by suffering him to behold thy Countenance for ever.

7. And the reason of this is, because King *David* put his whole Trust and Confidence in Almighty God, therefore his hopes being fixed upon this Basis, shall never fail.

8. All thine Enemies shall be sensible of the Force of thy Hand, and that Power which God gives thee, shall reach all thy Opposers to their Destruction.

9. Thou shalt destroy them, with as much dispatch as a burning-Oven does the Fewel that is cast into it, when thou in thy Anger lookest upon them; they shall perish with a very sharp and certain Destruction.

10. Thou shalt destroy their Children, and extirpate their Families.

11. For they have sufficiently provoked Almighty God to be their Enemy, by their mischievous Attempts against the Life and Honour of God's Anointed, altho' they have not been able to bring their wicked Purpose to effect.

12. Therefore they shall turn their Backs upon thee by a base Flight, as soon as ever thy Bow-strings are ready to discharge a Flight of Arrows upon them.

13. Upon the whole therefore, we will ascribe the Victory to our God, by whose Power and Assistance only it shall be procured; all the part that we shall take to our selves is, to sing Praises to that Almighty Power that has given us the Victory.

*Paraphrase on* Psal. XXII.

MY strong God! my God who wast used to defend me! Why hast thou withdrawn thy Protection from me? Why art thou removed so far from my Assistance? Why art thou so backward to hear my Addresses to thee, for Deliverance from my Enemies?

2. O

2. O my God, I cry in the day-time, but thou heareſt not: and in the Night-ſeaſon alſo I take no reſt.

3. And thou *continueſt* holy: *O thou* worſhip of Iſrael.

4. Our Fathers hoped in thee, they truſted in thee: and thou didſt deliver them.

5. They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6. But as for me, I *am* a Worm, and no Man: a very Scorn of Men, and the out-caſt of the People.

7. All they that ſee me, laugh me to ſcorn: they ſhoot out their Lips, and ſhake their Heads, *ſaying,*

8. He truſted in GOD, *that* he would deliver him: let him deliver him if he will have him.

9. But thou *art* he that took me out of my Mothers Womb: thou waſt my hope, *when I hanged* yet upon my Mothers Breaſts.

10. I have been left unto thee ever ſince I was born: thou *art* my God even from my Mothers Womb.

11. O go not from me, for trouble *is* hard at hand: and *there is* none to help me.

12. Many Oxen are come about me: fat *Bulls* of Baſan cloſe me in on every ſide.

13. They gape upon me *with* their Mouths: *as it were a* ramping and a roaring Lion.

14. I am poured out like Water, and all my Bones are out of joynt: my Heart *alſo* in the midſt of my Body is *even* like melting Wax.

15. My Strength is dried up like a Potſherd, and my Tongue cleaveth to my Gums: and thou ſhalt bring me into the Duſt of Death.

16. For *many* Dogs are come about me: and the Council of the Wicked layeth ſiege againſt me.

17. They pierced my Hands and my Feet, I may tell all my Bones: they ſtand ſtaring *and* looking upon me.

18. They part my Garments among them: and caſt Lots upon my Veſture.

19. But be not thou far from me, O LORD: thou *art* my Succour, haſte thee to help me.

20. De-

2. O my God! I inceſſantly call upon thee for help; In the Day-time I put up my Petitions to thee, which thou doſt not vouchſafe to hear; at night likewiſe I continue the ſame Addreſſes, notwithſtanding the great Diſcouragement.

3. But yet I cannot but acknowledge, that thou doſt ſtill remain juſt and holy, O thou, who art the God of the People of *Iſrael*, and their mighty Deliverer in their many Diſtreſſes.

4. And indeed this is a conſiderable Encouragement to me, in my Condition, to remark, that many of our Fore-fathers were in as forlorn a Condition as I am, and yet they truſted in God for Deliverance, and he did not fruſtrate their Expectations.

5. They put up their Prayers to thee the great JEHOVAH, not any ſtrange God, and thou didſt aſſiſt them, and kept them from being deſtroyed by their Enemies.

6. But, tho' thou mighteſt be inclined to protect ſuch great and holy Men, as the Patriarchs, *Abraham*, *Jacob*, *Joſeph*, &c. under their Afflictions; yet why ſhould I expect, that thou ſhouldeſt work a like Deliverance, for ſuch a Worm as I am, whom my Subjects have ſcorned, and the baſeſt of the People have thrown off, as a vile and contemptible thing? but herein I muſt conſider, that I am in my Sufferings, the forerunner of the Meſſias, who muſt ſuffer the like Calamities, which are ſhadowed out in me.

7. All they that look on me, (as they ſhall do upon the Meſſias) in a deriſive manner, pout out their Lips, and ſhake their Head, uttering theſe contemptuous and blaſphemous Words, ſaying,

8. He pretends to throw himſelf upon God for Protection, let therefore God protect him, if he have ſuch a Fondneſs for him.

9. But I have experienced thee to be my Preſerver, from my Birth, and throughout the State of my Infancy.

10. As ſoon as I was born, thou tookeſt me for thy foſter-Child; from that time to this very Moment, thou haſt cheriſhed me; and therefore I will not now deſpair of thy Aſſiſtance.

11. O therefore do not thou ſtand at a Diſtance, neglecting my Aſſiſtance, ſince my deareſt Friends deſert me, as they will do hereafter a greater Perſon than myſelf, the Meſſias upon the Croſs.

12. Many ſtrong and powerful Enemies have encompaſſed me, having the ſtrength and fierceneſs of Bulls, pamper'd in the fertile Paſture of *Baſan*.

13. They came roaring about me with open Mouths, and are as greedy to devour, as a hungry Lion is to fall upon their Prey.

14. I am grown as weak as Water, my Joynts have not ſtrength to ſupport my Body; and all my Vitals conſume away, as Wax melteth before the Fire.

15. All my natural Moiſture is decay'd, and I am become as dry as a broken piece of earthen Ware; my Tongue, through my continual feveriſh Draught, ſticks to the roof of my Mouth; and thou, O Lord, art juſt upon bringing me down to the Grave.

16. A Company of bloody Hounds are hunting after my Life; and there is a Confederacy of wicked Men formed againſt me; as there ſhall be hereafter againſt Chriſt, to put him to Death.

17. They have wounded my Hands and my Feet, but in a much more literal Senſe ſhall they do ſo to my Saviour Chriſt, when the Nails ſhall faſten his precious Hands and Feet to the Croſs; one may tell my Ribs by reaſon of my leanneſs, as they may hereafter do Chriſt's, by reaſon of his Diſtention under that cruel Puniſhment; my Adverſaries, in a contemptuous manner, ſtand ſtaring upon me.

18. They divide my Eſtate among them, as they ſhall do my Saviour's Garment, caſting Lots for it, *John* 10. 24.

19. But I beſeech thee, O Lord, do not thou remove thy ſelf afar off from me, denying me thy aſſiſtance; O make all imaginable ſpeed to my Succour.

20. Deliver my Life from periſhing by the Sword; ſave my Life, which is as it were my only *darling*-Child left, (every

20. Deliver my Soul from the Sword: my Darling from the Power of the Dog.
21. Save me from the Lions Mouth: thou haſt heard me alſo from among the horns of the Unicorns.
22. I will declare thy Name unto my Brethren: in the midſt of the Congregation will I praiſe thee.
23. O praiſe the LORD ye that fear him: magnifie him, all ye of the Seed of Jacob, and fear him, all ye Seed of Iſrael.
24. For he hath not deſpiſed nor abhorred the low Eſtate of the Poor: he hath not hid his Face from him, but when he called unto him, he heard him.
25. My Praiſe *is* of thee in the great Congregation: my Vows will I perform in the ſight of them that fear him.
26. The Poor ſhall eat and be ſatisfied: they that ſeek after the LORD ſhall praiſe him; your Heart ſhall live for ever.
27. All the ends of the World ſhall remember *themſelves*, and be turned unto the LORD: and all the Kindreds of the Nations ſhall worſhip before *him*.
28. For the Kingdom *is* the LORD's: and he is the Governour among the People.
29. All *ſuch* as be fat upon Earth: have eaten and worſhipped.
30. All they that go down into the Duſt ſhall kneel before him: and no Man hath quickened his own Soul.
31. [*My*] Seed ſhall ſerve him: they ſhall be counted unto the LORD for a Generation.
32. They ſhall come, and [*the Heavens*] ſhall declare his Righteouſneſs: unto a People that ſhall be born, whom the Lord hath made.

## The XXIII. PSALM.

*Dominus regit me.*

¶¶ *This Pſalm was written by* David *in a proſperous Condition, probably when he was ſetled in the Kingdom, after the Calamities he ſuſtain'd under* Saul's *Perſecution.*

THE Lord *is* my Shepherd: *therefore* can I lack nothing.
2. He ſhall feed me in a green Paſture: and lead me forth beſide the Waters of Comfort.
3. He ſhall convert my Soul: and bring me forth in the Paths of Righteouſneſs, for his Names ſake.
4. Yea,

(every thing elſe being taken from me) ſave this from the Power of thoſe malicious Enemies, which like Dogs hunt after it.

21. Save me from the Hands of my Enemies, which are ſtrong and cruel as Lions, for thou haſt formerly preſerved me, when I was in as much Danger, as if the Horn of a fierce Unicorn was juſt upon goring me.

22. Now being certain that thou wilt procure me this Deliverance, I will ſing Praiſes to thy Name, in the preſence of my Brethren the Jews, declaring what mighty things thou haſt done for me; and this not only in private, but in the publick Congregation aſſembled for thy Worſhip.

23. O therefore, all ye the only Worſhippers of the true God, Praiſe him for his great Favour done; O all you, my Countrey-men and Kindred derived from *Jacob*, our common Progenitor, joyn with me in my Thankſgiving to ſo gracious a God.

24. For God hath not contemned the low Eſtate of me his poor Servant, in the time of my Affliction, he has not ſhunned and ſlighted me, as other baſe People have done; but has graciouſly heard my Prayer, and delivered me.

25. Therefore I will ſing forth thy Praiſes upon ſome ſolemn Feaſt-day, when there ſhall be an extraordinary Congregation met together for thy Worſhip, in a Pſalm purpoſely compoſed in memory of this thy Deliverance.

26, 27. And here again I ſee, that my Deliverance does prefigure the Exaltation of the Meſſias, when the *Poor ſhall eat and be ſatisfied*, and *have the Goſpel preached to them*; when all devout Perſons, of what Religion or Nation ſoever, ſhall be admitted to praiſe God in his eſtabliſhed Worſhip, and be put in a Capacity of attaining everlaſting Life.

28. For God is eſtabliſhing a Kingdom of his own, *viz.* that of the Meſſias of which he ſhall be immediately Governour.

29. Under this Diſpenſation, the great Men of the World, that enjoy the *Fatneſs* of the Earth, ſhall be admitted to partake of the Sacrifice.

30. Every poor Man, that lies in the Duſt, may *kneel down* before him, and enjoy the Privileges of this Sacrifice; truſting in God for Salvation, which they cannot procure themſelves.

31. My Poſterity, tho' born to Empire, ſhall ſerve this mighty Spiritual Prince; and they, by God's Favour, ſhall continue a great Family, for many Generations.

32. Several of theſe Generations ſhall come and paſs away, but at laſt God's Righteouſneſs ſhall be manifeſt in ſending the Meſſias, in his good time, thereby making happy the Generation wherein he ſhall be revealed, and other Generations which ſhall follow it.

*Paraphraſe on* Pſal. XXIII.

THE Lord feeds me, and takes care of me, as a Shepherd does of his Flock, therefore nothing can be wanting to me, which may conduce to my Happineſs, either in my Temporal or Spiritual Concerns.

2 He has inſtated me in a very happy Condition of Life, wherein my circumſtances reſemble the feeding of cattle in a fruitful green Paſture, where having fed themſelves to the full with the delicious Herbage, they are led to Water unto a clear, and cool, and comfortable Stream.

3. Nor is he a Shepherd to my Body only, but to my Soul likewiſe; when he obſerves me ſtraying from the Paths of Vertue, he turns me into the right way again, by good ſuggeſtions of his Holy Spirit; to the Praiſe and Honour of his Great Name.

4. Yea, though I walk through the Valley of the ſhadow of Death, I will fear no evil: for thou *art* with me, thy Rod and thy Staff comfort me.

5. Thou ſhalt prepare a Table before me againſt them that trouble me: thou haſt anointed my Head with Oyl, *and* my Cup ſhall be full.

6. But [*thy*] loving Kindneſs and Mercy ſhall follow me all the days of my Life: and I will dwell in the Houſe of the LORD for ever.

# MORNING PRAYER.

## The XXIV. PSALM.

*Domini eſt terra.*

¶.¶ *This is a Pſalm of* David, *compoſed by him, as 'tis thought, when the Ark was brought from the Houſe of* Obed Edom, *and ſettled in the Houſe which he had prepared for it in Mount* Sion: *And, as that was a Type of Chriſt's Aſcenſion into Heaven, ſo is this Pſalm a Propheſie of that Exaltation likewiſe. The* Septuagint *ſay, This is a Pſalm to be ſung the firſt Day of the Week, in the Title thereof. Agreeable to which* Maimonides *relates, that the Pſalm for* Sunday *was* XXIV, *for* Monday XLVIII, *for* Tueſday LXXXIII, *for* Wedneſday XCIV, *for* Thurſday LXXXI, *for* Friday XCIII, *for* Saturday *or the* Sabbath XCII. *It ſeems to be a Song in Parts, and written in the Dialogical Form.*

[*A.*] 1. THe Earth *is* the LORD's, and all that therein is: the compaſs of the World, and they that dwell therein.

2. For he hath founded it upon the Seas: and prepared it upon the Flouds.

[*B.*] 3. Who ſhall aſcend into the Hill of the LORD: or who ſhall riſe up in his holy Place?

[*A.*] 4. *Even* he that hath clean Hands, and a pure Heart: and that hath not lift up his mind unto Vanity, nor ſworn to deceive [*his Neighbour.*]

5. He ſhall receive the Bleſſing from the LORD: and Righteouſneſs from the God of his Salvation.

6. This *is* the generation of them that ſeek him: *even* of them that ſeek thy Face, O Jacob.

7. Lift up your Heads, O ye Gates, and be ye lift up, ye everlaſting Doors: and the King of Glory ſhall come in.

[*B.*] 8. Who *is* the King of Glory: [*A.*] It is the LORD ſtrong and mighty, even the LORD mighty in Battle.

9. Lift up your Heads, O ye Gates, and be ye lift up, ye everlaſting Doors; and the King of Glory ſhall come in.

[*B.*] 10. Who is the King of Glory; [*A.*] Even the LORD of Hoſts, he is the King of Glory.

The

4 Nay, tho', through any great Sickneſs or Danger, I ſhould be juſt entring upon the black melancholy Shades of Death; and when in my ſeparate State, after my Diſſolution, I ſhall be under them, I will not be afraid that any Miſchief ſhould befal me; for 'tis my Comfort to reflect, that in every Condition, both of Life and Death, I am under thy Paſtoral Care.

5. Thou prepareſt a Table for me richly furniſhed, to the Grief and Envy of my Adverſaries which behold it; and to make the Entertainment, which thou art pleaſed to give me, the nobler, thou anointeſt my Head with fragrant Oil, and makeſt my Cup to flow with the richeſt Wine.

6. And I do not doubt, but that this thy Goodneſs, will be continued to me as long as I ſhall live; being reſolved always to retain a grateful Senſe of thy Favours, and to frequent all publick Service in thy Houſe, with as much Conſtancy, as if I dwelt there.

*Paraphraſe on* Pſal. XXIV.

*A.* THe Earth is the Propriety of God Almighty, and all the large extent thereof, by right of his Creation; even the whole Globe, both Sea and Land, with all the Creatures which inhabit it.

2. For he hath made the Earth to be prominent, and ſtanding out above the Waters, as if it were a great Bark floating upon them.

*B.* 3. Who ſhall follow the Ark into Mount *Sion*, and who ſhall have the Favour to enter in Heaven after the Meſſias, who by his glorious Aſcenſion, ſhall firſt lead the way thither, of which this carrying up the Ark is a Type and Figure?

*A.* 4. He whoſe Hands are clean from Blood, Fraud and Rapine; whoſe Heart is pure and free from any evil Intentions; who hath not ſolemnly atteſted a falſe thing, nor ſworn a wrong Matter to defraud his Neighbour thereby.

5. He ſhall receive the Reward of everlaſting Bleſſedneſs; and be accounted righteous by God his Saviour.

6. This is that Set of Men, who in a proper Senſe are ſaid to be God's Worſhippers; theſe are the true *Iſraelites* who *ſeek the Face*, (i. e. joyn themſelves, *Prov.* 7. 15. to the Houſe) of *Jacob*.

7. O ye Portcullis-Gates of the Caſtle in Mount *Sion*, be ye lift up to the utmoſt height, for the Ark of God to enter in; and O ye everlaſting Doors of Heaven, be ye opened wide for the Meſſias, the King of Glory, at his Aſcenſion, to make his triumphal Proceſſion through you.

*B.* 8. Who is the King of Glory? *A.* the moſt mighty God, the Lord of Hoſts.

9. O ye Portcullis-Gates of the Caſtle in Mount *Sion*, be ye lift up to the utmoſt heighth, for the Ark of God to enter in; and O ye everlaſting Doors of Heaven, be ye opened wide for the Meſſias, the King of Glory, at his Aſcenſion, to make his triumphal Proceſſion through you.

*B.* 10. Who is the King of Glory? *A.* The moſt mighty God, the Lord of Hoſts.

Pſal.

## The XXV. PSALM.

*Ad te, Domine, levavi.*

¶¶ *This is a Pſalm compoſed by* David, *in a time of ſome great Affliction, and when his Mind was oppreſſed with the Reflection upon ſome extraordinary Sin; probably it was written in the time of* Abſalom's *Rebellion; and the great Sin mentioned* v. 10. *is that which he committed in the matter of* Uriah. *The Pſalm in the Original is Acroſtical, the Verſes beginning with the Letters of the Alphabet in their Order; only two or three are diſturbed, probably by the negligence of the Tranſcribers.*

UNto thee, O LORD, will I lift up my Soul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine Enemies triumph over me.

2. For all they that hope in thee ſhall not be aſhamed: *but* ſuch as tranſgreſs without a Cauſe ſhall be put to confuſion.

3. Shew me thy ways, O LORD: and teach me thy Paths.

4. Lead me forth in thy truth, and learn me: for thou *art* the God of my Salvation; in thee hath been my hope all the day *long*.

5. Call to remembrance, O LORD, thy tender Mercies: and thy loving Kindneſſes *which have been* ever of old.

6. O remember not the Sins, and Offences of my Youth: but according to thy Mercy think thou upon me, O LORD, for thy Goodneſs.

7. Gracious and Righteous *is* the LORD: therefore will he teach Sinners in the way.

8. Them that are meek, ſhall he guide in Judgment: and *ſuch as are* gentle, them ſhall he learn his way.

9. All the Paths of the LORD *are* Mercy and Truth: unto ſuch as keep his Covenant and his Teſtimonies.

10. For thy Names ſake, O LORD: be merciful unto my Sin, for it *is* great.

11. What Man *is* he that feareth the LORD: him ſhall he teach in the way *that* he ſhall chuſe.

12. His Soul ſhall dwell at eaſe: and his Seed ſhall inherit the Land.

13. The Secret of the LORD *is* among them that fear him: and he will ſhew them his Covenant.

14. Mine Eyes *are* ever *looking* unto the LORD: for he ſhall pluck my Feet out of the Net.

15. Turn thee unto me, and have Mercy upon me: for I *am* deſolate and in miſery.

16. The

*Paraphraſe on* Pſal. XXV.

1 O Lord, raiſe up my Soul, in eager Expectation of Deliverance from thee, placing all my Truſt and Confidence in thy help; O therefore let me not be put to the Shame of a Diſappointment, in my hopes of thy Deliverance; neither let my Enemies revile me, for repoſing a vain Confidence in thee.

2. For thoſe that place their Truſt and Confidence in God, as I, and thoſe who eſpouſe my Cauſe do, need not fear ſuffering the Shame of a Defeat; but they, who take up Arms againſt their Sovereign without a juſt Cauſe, muſt expect the Confuſion, and Diſappointment, which attends a worſted ſide.

3. O Lord, in this caſe of Extremity, I beſeech thee, by thy holy Spirit, ſo to direct me, that I may not do any unwarrantable thing for my Security; but guide and tutor me to do all things agreeable to thy Law.

4. Do thou lead me along, as one would do a young Child, and ſhew me thoſe Paths of Vertue and Piety which thou wouldſt have me to walk in, reading thy Leſſons to me over and over again, till I have learn'd them; and this I do with the more confidence beg of thee, becauſe thou art the God who haſt formerly preſerved me, and upon whom I have my conſtant dependence.

5. I beſeech thee to deal with me according to thy former Goodneſs manifeſted to me in my deliverance from *Goliah*, *Saul*, *&c.* and according to thy Mercy ſhewn to thy faithful Servants *Abraham*, *Iſaac*, *&c.* in former days.

6. Oh! be not ſo ſevere now to call me to account, for my Sins committed in my younger Years, when the Fire of my Nature prompted me to many unwarrantable Actions; but out of thy good and merciful Diſpoſition, pardon what I then did amiſs.

7. The Lord is ſo good and gracious, that he will not immediately take Vengeance upon Sinners, but will rather give them Grace to repent, and his heavenly Illumination to inſtruct them, how to diſcharge their Duty the better, for the future.

8. For to the truly humble Penitents, God ſhall give Grace to ſquare their Lives according to his Laws; and thoſe, that are of a good and teachable Diſpoſition, he ſhall learn them what is their Duty to do.

9. The Laws of God do command with Mildneſs and *Mercy*, and do reward with *Truth* all that obey him.

10. But, leſt that great complicated Sin of mine, which was made up of Diſſimulation, Adultery and Murder, ſhould be a Bar to hinder thy Favour from reaching me, I beſeech thee to forgive it for thy Goodneſs ſake, ſince I acknowledge the Foulneſs thereof, and do heartily repent of it.

11. Whatſoever Man truly feareth God, whenſoever he is in doubt concerning his Duty, God will inſtruct him what he ought to do.

12. And, after a conſtant Exerciſe of his Duty in this World, his Soul ſhall go to reſt in the next, and leave his Poſterity here upon Earth in a flouriſhing Condition.

13. God has hidden Favours, *Job* 29 4. in ſtore for thoſe good Perſons who fear and honour him, and diſcovers to them, what mighty Rewards were couched in the Covenant, he made with them.

14. My Eyes are fixed upon God, in eager Expectation of the Deliverance I expect from him; not doubting but he will diſingage my Feet from thoſe Snares, which my Adverſaries have intangled me in.

15. I beſeech thee in kindneſs to turn thy Face to me, which in thy Anger thou haſt ſo long hid; let the Miſery of my Condition move thy Pity to me, being an exiled Prince, whom my moſt obliged Friends have forſaken.

16. The Sorrows of my Heart are enlarged: O bring thou me out of my Troubles.
17. Look upon my Adversity and Misery: and forgive me all my Sin.
18. Consider mine Enemies *how* many they are: and they bear a tyrannous hate against me.
19. O keep my Soul, and deliver me: let me not be confounded, for I have put my trust in thee.
20. Let Perfectness, and righteous Dealing wait upon me: for my hope hath been in thee.
21. Deliver Israel, O God: out of all his Troubles.

## The XXVI. PSALM.

*Judica me, Domine.*

¶¶ *This is a Psalm of* David, *written when the Informers in* Saul's *Court had brought some false Accusations against him. It gives a handsom Description of the Life of an Innocent Man, both in Thought, Word and Deed.*

BE thou my Judge, O LORD, for I have walked innocently: my trust hath been also in the LORD, *therefore* shall I not fall.
2. Examine me, O LORD, and prove me: try *out* my Reins, and my Heart.
3. For thy loving Kindness *is ever* before mine Eyes: and I will walk in thy Truth.
4. I have not dwelt with vain Persons: neither will I have Fellowship with the Deceitful.
5. I have hated the Congregation of the Wicked: and will not sit among the Ungodly.
6. I will wash my Hands in Innocency, O LORD: *and* so will I go to thine Altar;
7. That I may shew the Voice of Thanksgiving: and tell of all thy wondrous Works.
8. LORD, I have loved the Habitation of thy House: and the place where thine Honour dwelleth.
9. O shut not up my Soul with the Sinners: nor my Life with the Blood-thirsty;
10. In whose Hands *is* Wickedness: and their right Hand is full of Gifts.
11. But as for me I will walk innocently: *O* deliver me, and be merciful unto me.
12. My Foot standeth right: I will praise the LORD in the Congregations.

EVEN-

16. A Torrent of Grief overflows my Heart; O do thou put an end to this my lamentable Affliction.
17. Do thou consider, what I have suffered in this unnatural Rebellion; and forgive my Sin which has been the occasion of it.
18. Be pleased to take a view of the number of mine Enemies, and, what is more grievous to me than the Greatness of their Forces, their implacable Hatred towards me.
19. O do thou guard my Life, which is sought by my Enemies, for I repose far more Confidence in thee, than in my Troops.
20. Let me be attended upon by thy faithful Integrity, which I can trust more than my Guards; let me be defended by thy Justice, which will not fail to take revenge on my faithless Rebels: And this I trust thou wilt do, because I do not confide in any thing but thee.
21. And lastly, I beseech thee, O my God, to put an end to this Civil War, for the sake of my poor Subjects, who sustain so much trouble and mischief from it.

*Paraphrase on* Psal. 26.

O Lord, do thou take the Cognizance of my Cause into thy Hand, be thou the Judge of my Innocency, as to what is objected against me; thou knowest, I have not used any indirect means to vindicate myself, but my whole trust has been in thee; wherefore I am still confident, thou wilt not suffer mine Enemies to prevail over me.
2. Thou, O God, who seest into the Secrets of all Mens Minds, do thou examine and try my Heart, with as much Exactness, as a Refiner does his Gold, and see if there be any of that Wickedness in me, which my Adversaries pretend.
3. Out of regard to the Favours thou hast formerly conferred upon me, and to the Rewards which thou hast promised to thy obedient Servants, I square my Life according to thy Holy Commandments.
4. I never kept up an Acquaintance with lying, false and deceitful Men.
5. And I always declined any Company, where I foresaw wicked and profane Men would be.
6. I will wash my Hands therefore, not only in token of my Innocency, as Men ordinarily do, when they have it not; but I will do it to qualifie my self to come to thy Altar, which no profane Person dares approach:
7. Not only to pray unto thee for new Favours, but to praise thee, for thy many former Benefits conferred upon me.
8. For, as I hate to frequent the Company of the Wicked, so I love to resort to thy House, where thy Glory dwelleth, and which is the more especial place of thy presence.
9. And since I have made it my Choice, to be in the Company of holy Men, at thy publick Worship, do not lay me under the Necessity of consorting with wicked, and flagitious Men.
10. Who have always some Wickedness or other in hand, to bring about by Fraud and Corruption.
11. But for my part, I am stedfastly resolved to lead an innocent Life; O therefore, I beseech thee, shew thy Mercy to me, in delivering me from the Power of those wicked Men, who are mine Enemies.
12. I have no sinister and fraudulent Designs to prosecute, I walk in the direct way of Righteousness and Integrity; which good Qualifications that I am possessed of, I acknowledge it intirely owing to thee, and therefore I will return thee my publick Thanks for it, in the Sacred Assembly.

*Paraphra-*

# EVENING PRAYER.

## The XXVII. PSALM.

*Dominus illuminatio.*

¶¶ *This Pſalm was written by* David *in his old Age, wherein he recounts the many Dangers God had delivered him from. Some do not improbably think it was compoſed, when he had like to have been kill'd in Battle, and the People took an Oath, he ſhould no longer go out to Battle,* 2 *Sam.* 21. 17.

THE LORD *is* my Light, and my Salvation; whom then ſhall I fear: the LORD *is* the ſtrength of my Life; of whom *then* ſhall I be afraid?

2. When the Wicked, *even* mine Enemies, and my Foes, came upon me to eat up my Fleſh: they ſtumbled, and fell.

3. Though an Hoſt of Men were laid againſt me, yet ſhall not my Heart be afraid: *and* though there roſe up War againſt me, *yet will* I put my truſt in him.

4. One *thing* have I deſired of the LORD, which I will require: even that I may dwell in the Houſe of the LORD all the days of my Life, to behold the fair beauty of the LORD, and to viſit his Temple.

5. For in the time of trouble he ſhall hide me in his Tabernacle: yea in the ſecret place of his Dwelling ſhall he hide me, *and* ſet me up upon a Rock *of Stone.*

6. And now ſhall he lift up mine Head: above mine Enemies round about me.

7. Therefore will I offer in his dwelling an Oblation with great Gladneſs: I will ſing and ſpeak Praiſes unto the LORD.

8. Hearken unto my voice, *O* LORD, *when* I cry unto thee: have mercy upon me, and hear me.

9. My Heart hath talked of thee, Seek ye my Face: thy Face, LORD, will I ſeek.

10. *O* hide not thou thy Face from me: nor caſt thy Servant away in diſpleaſure.

11. Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my Salvation.

12. When my Father and my Mother forſake me: the LORD taketh me up.

13. Teach me thy way, O LORD: and lead me in the right way, becauſe of mine Enemies.

14. Deliver me not over into the Will of mine Adverſaries: for there are falſe Witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15. *I ſhould utterly have fainted:* but that I believe *verily* to ſee the Goodneſs of the LORD in the Land of the Living.

16. O tarry thou the LORD's leiſure: be ſtrong, and he ſhall comfort thine Heart, and put thou thy truſt in the LORD.

*Ad*

*Paraphraſe on* Pſal. XXVII.

THE Lord is my Light, who diſpels the Darkneſs of my Afflictions, it is he who ſaves me from mine Enemies; what Power therefore is ſo great, that I need ſtand in fear of? my God defends my Life againſt my Adverſaries, what Man therefore ſhall I be afraid of?

2. When my Infidel Enemies came againſt me, like ravenous Beaſts, to devour me, they were defeated by my Forces, and fell down before me, leaving the Victory entirely to me.

3. Tho' a great Army, in an hoſtile manner, advance againſt me, I ſhall not be diſmayed; for I have confidence, that thou, whom I have experienced to have been my Deliverer from ſo many former Dangers, wilt defend me from the Power of This.

4. There is but one thing which I have earneſtly deſired of God, and which I will ſtill continue to put up my Petitions to him for, and that is, That I may have an Opportunity, of paying my conſtant Devotions to him in his publick Service, as long as I live; which is more amiable and pleaſant to me, than any thing elſe.

5. Thy Houſe ſhall be my Sanctuary in any Calamity, I ſhall happen to be under; my Devotion, which I pay to thee there, ſhall render me as ſafe, as thoſe who, in criminal caſes, fly to the ſecret places thereof for ſhelter; there I ſhall be as ſafe, as if I had a fortified Caſtle to defend me.

6. And now by a late Inſtance of thy Favour, thou doſt lift up my Head, which was depreſſed with Misfortunes before, and doſt raiſe me to a Degree of Honour and Superiority, above my neighbouring Enemies.

7. For this Cauſe I will offer at his Altar, a publick Sacrifice, attended with the ſound of the Trumpets, and the reſt of the Sacred Muſick; and, to increaſe the Solemnity, I myſelf will compoſe a Thankſgiving-Hymn to his Honour.

8. O Lord, hear my Prayer, and ſhew thy Mercy upon me, in granting my Petitions.

9. When my Heart in Meditation was talking to thee, thou didſt command me *to ſeek thy Face* in devout Prayer; and, in Obedience to thy Commands, I *do ſeek it* in that manner.

10. O therefore do not thou turn thy Face from me, as Men do when they are angry with any one; and do not, in thy Diſpleaſure, ſend me away, and refuſe me admittance to thy Preſence.

11. Thou waſt wont formerly to be my Succourer, whenſoever I was oppreſſed by any Calamity, O therefore do not now forſake me, my good Preſerver.

12. When my Father and Mother were taken away from me by Death, God took me up for his foſter-Child, to take care of me.

13. And ſince I am thy Pupil, O Lord, give me Inſtruction as thy own Child, and learn me the way of thy Commandments; for if I make any ſlip in my Duty, my Enemies will triumph at my Failure.

14. But I beſeech thee, O Lord, do not thou expoſe me to the Tyrannick Will of mine Enemies; who bear an implacable Hatred to me, throwing upon me many unjuſt Calumnies to work my Ruin.

15. I ſhould utterly have deſponded, and perfectly have ſunk down, under the Oppoſition of my many and powerful Enemies, if it were not for the firm hopes I have of a future State, and of the Rewards God has in ſtore for me in Paradiſe.

16. Therefore, O my Soul, be not thou impatient for a ſpeedy Deliverance from any impendent Trouble, wait for God's good time to work it out for thee; ſtrengthen thy hopes and confidence in him, and he will at laſt bring ſuch Comfort to thee, that thou wilt not repent of thy long Dependence.

## The XXVIII. PSALM.

*Ad te, Domine.*

¶ ¶ *This Psalm was written by* David, *much about the same time with the former, towards the latter end of his Reign, when his Wars were well nigh finished; but he had some Domestick Faction which still gave him Trouble, probably that of* Sheba, *mentioned* 2 Sam. 20. *which might give occasion to the writing this Psalm.*

UNto thee will I cry, O LORD my strength: think no scorn of me, lest if *thou make as though* thou heareſt not, I become like them that go down into the Pit.

2. Hear the Voice of my *humble* Petitions, when I cry unto thee: when I hold up my hands towards the Mercy-seat of thy holy Temple.

3. *O* pluck me not away, [*neither destroy me*] with the Ungodly, and wicked doers: which speak friendly to their Neighbours, but *imagine* mischief in their Hearts.

4. Reward them according to their Deeds: and according to the Wickedness of their own Inventions.

5. Recompense them after the Work of their Hands: pay them *that* they have deserved.

6. For they regard not *in their mind* the Works of the LORD, nor the operation of his hands: therefore shall he break them down, and not build them up.

7. Praised be the LORD: for he hath heard the Voice of my *humble* Petitions.

8. The LORD is my Strength, and my Shield, my Heart hath trusted in him, and I am helped: therefore my Heart danceth for joy, and in my Song will I praise him.

9. The LORD *is my* Strength: and he is the wholsom Defence of his Anointed.

10. *O* save thy People, and give thy Blessing unto thine Inheritance; feed them, and set them up for ever.

## The XXIX. PSALM.

*Afferte Domino.*

¶ ¶ *A Psalm composed by* David, *after some great Storm of Thunder and Lightning*

BRing unto the LORD, O ye mighty, [*bring young Rams unto the Lord:*] ascribe unto the Lord worship and strength.

2. Give the LORD the Honour due unto his Name: worship the LORD with holy worship.

3. It is the [* *Voice of the*] LORD that *commandeth* the Waters: it is the glorious God that maketh the Thunder.

* Heb. *The Voice of the Lord.*

4. *It is* the LORD that ruleth the Sea; the Voice of the LORD is mighty in operation: the Voice of the LORD is a glorious *Voice*.

5. The

*Paraphrase on* Psal. XXVIII.

O Lord, my strong Hold, I put up my Prayers to thee, do not thou with Scorn slight them, and seem not to hear them, but to be silent at them; for if thou dost so, I am a dead and undone Man.

2. But rather be pleased graciously to grant me my Petitions, especially those, that I put up to thee in thy Sacred House.

3. O do not thou drag me away to everlasting Punishment, as thou dost wicked Persons, especially those vile treacherous Men, who pretend great Friendship to their Neighbour, whilst they are plotting his Ruin.

4, 5. But God shall recompense these Persons, according as their ill Actions have deserved.

6. For they are irreligious People, who never have any devout Thoughts of God Almighty, either of the wonderful Works of his Creation, or Providence, but live sensual Lives without the Fear and Worship of God; for this reason God shall throw them down into a Destruction, from whence they shall never rise again.

7. And now I devoutly return my Praises to God, because I perceive he has heard my Prayers, and will do for me as I have desired.

8. The Lord is my Castle, and my Shield to defend me, I never trusted to any Aid besides him, never depending upon any humane Counsels to protect me, and therefore now I reap the Benefit of God's Assistance which is best; the consideration of which, makes my Heart leap for Joy, and puts me upon composing this Hymn, in acknowledgment of his Goodness.

9. The Lord is always a strong Fortress to them who trust in him; and I have always found him to be a salutary Aid to *David* his Anointed.

10. Be thou pleased to preserve thy People, whom thou hast chosen to be thy peculiar Inheritance, from all Dangers that may befal them; feed them as a Shepherd does his Flock, and support them and their Posterity, with Temporal and Eternal Blessings.

*Paraphrase on* Psal. XAIX.

O All ye Princes and mighty Men, offer to God a Sacrifice of young Rams, and make your Acknowledgment, that, tho' your Power were never so considerable, God's Power is infinitely greater.

2. Ascribe unto God such Honour, as is worthy of the Excellency of his Being, having the most reverential Thoughts of his admirable Nature; Worship him in his holy Temple.

3. The Lord, by the Thunder which is his Voice, governeth the Waters of the Clouds, and makes them break into Showers at the Concussion made by it; it is the glorious God of Heaven and Earth, and not a bare necessity of second Causes, which causes the Thunder.

4. The Lord, by the Storms which he sends, governs and turns about, at his pleasure, that great Collection of Waters the Sea: The Thunder, the Voice of God, is of incredible force, to rend and tear all things in its way: This Voice of God, attended with its constant Concomitant the Lightning, emits a shining Splendor, or Glory, wherever it comes.

5. This

5. The Voice of the LORD breaketh the Cedar-trees: yea, the LORD breaketh the Cedárs of Libanus.

6. He maketh them alſo to skip like a Calf: Libanus alſo, and Sirion like a young Unicorn.

7. The Voice of the LORD divideth the Flames of Fire, the Voice of the LORD ſhaketh the Wilderneſs: *yea*, the LORD ſhaketh the Wilderneſs of Cades.

8. The Voice of the LORD maketh the Hinds to bring forth Young, and diſcovereth the thick Buſhes: in his Temple doth every Man ſpeak of *his* Honour.

9. The LORD ſitteth above the Water-flood: and the LORD remaineth a King for ever.

10. The LORD ſhall give Strength unto his People: the LORD ſhall give his People the Bleſſing of Peace.

# MORNING PRAYER.

## The XXX. PSALM.

*Exaltabo te, Domine.*

¶ ¶ *The Hebrew Title of this Pſalm is,* A Pſalm, being a Song upon the Dedication of *David's* Houſe. *It was a Precept of the Moſaical Law,* That every one who built a new Houſe, ſhould dedicate it; and if he went to the War without doing it, he was to return to his Houſe, leſt he die in the Battle, *Deut.* 20. 5. *It might be concluded, that this Pſalm refers to the Houſe built by* David, 2 *Sam.* 5. 11. *for which purpoſe* Hiram *ſent him Carpenters and Maſons; but in that time* David *was in great Proſperity, to which the Grief ſpoken of in this Pſalm does not agree. It moſt probably was occaſioned by the Dedication of his Houſe, after he was reſtored to it again, upon the Suppreſſion of* Abſalom's *Rebellion.*

I Will magnifie thee, O LORD, for thou haſt ſet me up: and not made my Foes to triumph over me.

2. O LORD my God, I cried unto thee: and thou haſt healed me.

3. Thou, LORD haſt brought my Soul out of Hell: thou haſt kept my Life from *them that* go down to the Pit.

4. Sing Praiſes unto the LORD, O ye Saints of his: and give Thanks *unto him* for a remembrance of his Holineſs.

5. For his wrath *endureth* but the twinkling of an Eye, and in his Pleaſure *is* Life: heavineſs may endure for a Night, but joy *cometh* in the Morning.

6. And in my Proſperity I ſaid, I ſhall never be removed: thou, LORD, of thy goodneſs haſte made my Hill *ſo* ſtrong.

7. Thou didſt turn thy Face from me: and I was troubled.

8. Then cried I unto thee, O LORD: and gat me to my LORD right humbly.

9. What

5. This Thunder, the Voice of God, ſplits aſunder the Cedar-trees, even thoſe great Cedar-trees which grow upon Mount *Libanus*, the maſſineſs of whoſe Timber, is not able to reſiſt his Power.

6. Tho' they be ſo firm and Knotty, he tears them aſunder, and makes them leap off with a like Spring as a Calf skips, and bounds, from the Ground with; nay, when he is pleaſed to ſend an Earthquake, he makes the very Mountains themſelves, *Libanus* and *Sirion*, two of the moſt famous Mountains near *Paleſtine*, to dance like a young Rinoceros.

7. The Thunder, the Voice of God, ſhooteth out Flaſhes of Flame and Fire: This terrible Voice ſhaketh the Wilderneſs of *Cades* or *Zin*, Numb. 20. 16. by throwing down the Trees thereof, and rending the Rocks.

8. The Thunder, the Voice of the Lord, cauſes the Hinds, out of Fear, to calve their young ones before their time; it maketh bare the Wood of the thickeſt Buſhes by blaſting their Leaves; but, whilſt theſe Devaſtations were made in other places, the Inhabitants of *Jeruſalem* do with ſecurity worſhip God.

9. The Lord is the Ruler and Diſpoſer of the watery Meteors in the Air, making them fall in ſmall or fierce Rains as he pleaſes, for the Comfort or the Puniſhment of Mankind; and he ſhall always maintain this Kingdom, whilſt that of other Monarchs ſhall fail.

10. May this great God be a Defence unto his choſen People, exerting his tremendous Power for their Protection, and eſtabliſh among them a firm and laſting Peace, which, of all things in this World, is the moſt valuable Bleſſing.

*Paraphraſe on* Pſal. XXX.

I Will praiſe and extol thee, O Lord, becauſe thou haſt extolled me, raiſing me up from my late Calamities: and for not letting my Enemies triumph over me, and make Sport with me, as they deſign'd in dethroning of me.

2. O Lord, I put up my Prayers to thee, and thou waſt pleaſed to hear them, and to heal my Soul which was ſick with Grief.

3. Thou haſt recovered my Life, when I was juſt upon the brink of the Grave, when my Body was ready to be lodged among the dead Carcaſes.

4. And let me deſire all you holy Perſons, who are Friends of God and good Men, to join your Praiſes with mine, to thank him for his Goodneſs.

5. His Wrath endureth but for a Moment, whereas his good Pleaſure and Kindneſs laſts a whole Life; we may for one Night be under Diſſatisfaction, but the next Morning Joy returns again.

6. I ſaid to myſelf, whilſt I was under my proſperous State, (the Houſe of *Saul* being worſted, and all their Hopes extinguiſhed, and I for a long time in an entire and quiet Poſſeſſion of the Crown,) I thought then I ſhould always continue in this proſperous State, thou, O God, having made every thing ſo ſecure about me, that no Caſtle upon a Rock could be ſtronger.

7. Thou didſt but a little while withdraw thy Divine Aſſiſtance, and a new Torrent of Troubles broke in upon me.

8. But then I betook myſelf to my former Method, of addreſſing myſelf to God, in devout and humble Prayer.

9. What Profit *is there* in my Blood: when I go down to the Pit?
10. Shall the Duſt give Thanks unto thee: *or* ſhall it declare thy Truth?
11. Hear, O LORD, and have Mercy upon me: LORD, be thou my helper.
12. Thou haſt turned my heavineſs into joy: thou haſt put off my Sack-cloth, and girded me with gladneſs.
13. Therefore ſhall *every good Man* ſing of thy Praiſe without ceaſing: O my God, I will give Thanks unto thee for ever.

## The XXXI. PSALM.

*In te, Domine, ſperavi.*

¶¶ *This Pſalm is compoſed by* David *upon his Flight from* Saul, 1 Sam. 23. 26. *when in the Wilderneſs of* Maon, *he was encompaſſed by* Saul's *Forces*

IN thee, O LORD, have I put my truſt: let me never be put to Confuſion, deliver me in thy Righteouſneſs.
2. Bow down thine Ear to me: make haſte to deliver me.
3. And *be thou* my ſtrong Rock, and houſe of Defence: that thou mayeſt ſave me.
4. For thou *art* my ſtrong Rock and my Caſtle: be thou alſo my guide, and lead me for thy Names ſake.
5. Draw me out of the Net that they have laid privily for me: for thou *art* my ſtrength.
6. Into thy Hands I commend my Spirit: for thou haſt redeemed me, O LORD, thou God of Truth.
7. I have hated them that hold of ſuperſtitious Vanities: and my truſt hath been in the LORD.
8. I will be glad and rejoyce in thy Mercy: for thou haſt conſidered my Trouble, and haſt known my Soul in Adverſities.
9. Thou haſt not ſhut me up into the hand of the Enemy: but haſt ſet my Feet in a large Room.
10. Have

9. O Lord (ſaid I) what will it ſignifie, that thou haſt prolonged my Life to this time, if it be now taken away by *Abſalom* and his Adherents, before I have fully ſetled the true Religion, to which my Life may be very ſerviceable, but my Death prejudicial.
10. When I am in the Grave, I cannot ſet ſo good an Example to Men, by Piety and good Works, as I do here.
11. Therefore, if it be thy heavenly Will, O Lord, I beſeech thee to ſhew thy merciful Kindneſs to me, in a further Prolongation of my Life, and in delivering me from my Troubles.
12. Not long after I had put up this Petition to thee, O Lord, thou waſt pleaſed to work a wonderful Change in my Condition, by turning my doleful State of Exile into a joyful Reſtoration; making me leave off my Sackcloth and my Sorrow, and to enter again upon a Life of Satisfaction and Comfort, which I am now, as it were, arrayed with, as with a Feſtival-Garment.
13. For this reaſon thy Glory ſhall be celebrated *by every good Man*, † who will not be ſilent in thy Praiſe for this great Mercy vouchſafed to me. And as for my part, I do ſincerely promiſe, that I will never leave off praiſing thee, for ſo great a Benefit, as long as I live.

*Paraphraſe on* Pſal. XXXI.

O Lord, I have entirely put my confidence in thee for Deliverance; Oh let me not be aſhamed, at the Fruſtration of my Hopes, but do thou, who art the juſt Protector of an Innocent Cauſe, deliver me from my Enemies.
2. I beſeech thee to bend down thy Ear from thy heavenly Throne, to liſten to my Requeſt which I make to thee; and come with all the ſpeed thou can'ſt, to reſcue me from the Hand of *Saul*.
3. Be thou to me a Fortification upon an inacceſſible Rock, be thou my Citadel to defend me.
4. Nay, thou always haſt been, and doſt continue ſtill, my Garriſon and Caſtle; therefore I beſeech thee, in this great ſtrait, to guide and direct my Counſels, and to conduct me out of this imminent Danger, into a place of Security, that ſuch a miraculous Deliverance may tend to the Honour of thy holy Name.
5. Diſintangle me from this Net which they have drawn about me, *Saul*'s Troops having now ſurrounded the place where I have lodged my ſelf; for all the Strength that I can pretend to, is in thee alone.
6. I become an humble Supplicant to thy Almighty Power, committing my Life into thy Hands, having had Experience of thy readineſs to deliver me from former Troubles; and whereas thou haſt promiſed me the Kingdom, thou being a God of Truth, I doubt not but thou wilt, in thy good time, make good thy Word to me.
7. I have an utter abhorrence of thoſe Men, who in their Afflictions have recourſe to Divination, Aſtrology, and other ſuperſtitious Vanities; and God knows, when I am under ſuch Circumſtances, my Truſt is ſolely in him.
8. All my delight ſhall be in the reflexion upon the former Deliverances, which thou haſt vouchſafed me: for I well remember, that thou waſt wont to take knowledge of my Affliction, and to deliver me from it.
9. Thou haſt not ſuffered mine Enemies, to environ me round in the wilderneſs of *Maon* to my Deſtruction, as they deſign'd to do, 1 *Sam.* 23. but haſt afforded me Prudence and Opportunity, to diſappoint that Stratagem, they had contrived againſt me with ſo much ſubtilty; whereby I enjoy my Liberty, to go about as I pleaſe.

10. I

† There is ſome ambiguity in the Hebrew words *Lemangan jezimene recha Cevoth*, which makes it uncertain whether it is to be tranſlated, *for they ſhall Glory ſing to thee*, or *for this Cauſe ſhall one* (*i. e.* every good Man, as this Tranſlation paraphraſes it) *ſing Glory* or Praiſe. Our late Verſion chooſes the former Senſe, and tranſlates it accoroingly; but are forced to explain it in the Margin by Tongue or Soul. Dr. *Coverdale* in the preſent Tranſlation has taken the more natural and plaineſt Senſe. For though the Aſiaticks commonly called in their Poetry, the *Life* or *Tongue* (but moſt uſually their *Harp* or Inſtrument, they played upon) *Glory*; yet it is a very harſh Metaphor, and could not be proper to be tranſlated ſo, in a Pſalm adapted for ordinary Devotion, when the words will bear another Senſe. The *Chaldee* Paraphraſe will have *Glory* here to ſignifie the *glorious* or honourable *Worlds*, *i. e.* the Angels, But this, though it be an ancient, is a very forc'd Interpretation; and nothing nigh ſo good as that of the Verſion before us.

10. Have Mercy upon me, O LORD, for I am in Trouble: and mine Eye is conſumed for very heavineſs; yea, my Soul, and my * *Body.* * *Heb. Belly.*

11. For my Life is waxen old with heavineſs: and my years with Mourning.

12. My Strength faileth me, becauſe of mine iniquity: and my Bones are conſumed.

13. I became a reproof among all mine Enemies, but eſpecially among my Neighbours: and *they of* mine acquaintance were afraid *of me*, and they that did ſee me without, conveyed themſelves from me.

14. I am *clean* forgotten as a dead Man out of mind: I am *become* like a broken Veſſel.

15. For I have heard the Blaſphemy of the multitude: and fear *is* on every ſide, while they conſpire together againſt me, and take *their* Counſel to take away my Life.

16. But my hope hath been in thee, O LORD: I have ſaid, Thou *art* my God.

17. My time *is* in thy hand, deliver me from the hand of mine Enemies: and from them that perſecute me.

18. Shew thy Servant the Light of thy Countenance: and ſave me for thy Mercies ſake.

19. Let me not be confounded, O LORD, for I have called upon thee: let the ungodly be put to confuſion, *and* be put to ſilence in the Grave.

20. Let the lying Lips be put to Silence: which cruelly, diſdainfully, and deſpitefully ſpeak againſt the Righteous.

21. O how plentiful *is* thy Goodneſs, which thou haſt laid up for them that fear thee: *and that* thou haſt prepared for them that put their Truſt in thee, even before the Sons of Men.

22. Thou ſhalt hide them privily by thine own Preſence, from the provoking of *all* Men: thou ſhalt keep them ſecretly in thy Tabernacle, from the ſtrife of Tongues.

23. Thanks *be* to the LORD: for he hath ſhewed me marvellous *great* Kindneſs, in a ſtrong City.

24. And when I made haſte, I ſaid: I am caſt out of the ſight of thine Eyes.

25. Nevertheleſs, thou heardeſt the Voice of my Prayer: when I cried unto thee.

26. O love the LORD, all ye his Saints: *for* the LORD preſerveth them that are Faithful, and plenteouſly rewardeth the proud Doer.

27. Be

10. I beſeech thee, O Lord, to ſhew thy Mercy upon me in a ſpeedy Deliverance, for my Troubles are very preſſing and ſore upon me: my Eyes are grown dim, thro' continual weeping; the natural Vigor of my Mind, and my *Belly*, (*i. e.* all my Entrails) are decay'd.

11. I am grown an old Man, by a long Series of Sorrow.

12. All my Juvenile Vigour is decay'd, by reaſon of my Sin (*i. e.* the Puniſhment of my Sin, *Gen.* 19. 5. 2 *Kings* 7. 9.) and I have no ſtrength in my Limbs.

13. The Miſery of my Condition makes my Enemies to revile and ſcorn at me; nay my very Friends, whom I might have expected to have been my comfort, ſeeing their conceived hopes of my riſe ſeemingly fruſtrated, joyn in the common obloquy againſt me, and are aſhamed, or afraid, to be ſeen in my Company.

14. I am as much forgotten by my former Acquaintance, as if I was actually dead; no broken piece of earthen Ware is a more deſpicable thing, in their Opinion, than I am.

15. I have heard the reproachful Speeches of the Multitude, concerning me; which way ſoever I look, I have a frightful Proſpect; I can ſee nothing but Cabals, and Conſpiracies againſt my Life.

16. But though I have never ſo many Enemies, I have a ſure Confidence in thee; as long as thou art my God, I need not fear the moſt potent Adverſaries.

17. The time of my Life is at thy diſpoſal, and not to be cut off when theſe Men think fit; therefore do thou, O Lord, who art more powerful than they, deliver me from my Tyrannical Oppreſſors.

18. Look upon me with a Serene Countenance, and preſerve me, not from the proſpect of any Merit, which I can pretend to, but out of thy merciful Goodneſs.

19. And ſince I have applied myſelf to thee for my Deliverance, let me not be ſhamefully diſappointed of my Expectations; let rather my Adverſaries take ſhame to themſelves, by the baffling of their wicked Hopes; and let them go firſt to their Graves, where their expectations ſhall be for ever ſilenced, and ſhall periſh with them.

20. Let the lying Tongues of thoſe vile Sycophants in *Saul*'s Court be *ſilenced* likewiſe, who calumniate me with ſo much Malice and Spite, as to report of me, that I have a Deſign upon the Life of *Saul*.

21. O how manifold are the Kindneſſes, which thou doſt reſerve for thy faithful Servants, in thy good time to be conferred upon them; Kindneſſes which are ſo great and evident, that they are acknowledged by Men of none of the moſt Religious Diſpoſitions, even by *Saul* himſelf, 1 *Sam.* 24. 17.

22. Nor doſt thou only beſtow Bleſſings upon thy Servants, but doſt defend them likewiſe from Miſchiefs deſigned againſt them; thou wilt in the time of Danger defend them, as if were in thy Sanctuary, where thy Preſence is, from all the provoking Calumnies, and ill Language, which are thrown out againſt them.

23. I return hearty Thanks to Almighty God, as for other Benefits, ſo particularly for his wonderful Favour to me, in aſſiſting me, by his Providence, to beat the Philiſtines, and relieve that *ſtrong City* Keilah, which the Philiſtines had Inveſted, 1 *Sam.* 23. 5.

24. Indeed when I made my haſty Flight from *Saul*'s Troops, which had encompaſſed me, 1 *Sam.* 23. 26. I ſaid I was forſaken of thee, and become one whom thou didſt no longer mind, thinking it then impoſſible that I could eſcape.

25. Yet, notwithſtanding this great Defect of my Faith and Confidence in thee, thou waſt graciouſly pleaſed to hear my Prayer, which I afterward put up to thee.

26. O therefore all ye pious Servants of God, do not mur-

27. Be ſtrong, and he ſhall eſtabliſh your Heart: all ye that put your Truſt in the LORD.

## EVENING PRAYER.

### The XXXII. PSALM.

*Beati, quorum.*

¶ ¶ *This Pſalm is entituled in the Hebrew,* The Maſchil of David, *or,* David's Inſtruction. *The Septuagint call it,* David's Syneſis, *or,* His return to a right underſtanding of himſelf. *Both Titles have regard to his deep Repentance expreſſed in this Pſalm, for the great complicated Sin committed by him in the Affair of* Uriah; *being awakened to a freſh Senſe of his Crime, by the Affliction which befel him, in his Son* Abſalom's *Rebellion againſt him. This Pſalm, tho' compoſed by* David *upon this particular occaſion, was adapted to a publick uſe by the Jewiſh Church afterwards, and was ſolemnly repeated upon the Day of Expiation.*

BLeſſed *is he whoſe* Unrighteouſneſs is forgiven: and *whoſe* Sin *is* covered.

2. Bleſſed is the Man unto whom the LORD imputeth no Sin: and in whoſe Spirit *there* is no guile.

3. For while I held my Tongue: my Bones conſumed away through my daily complaining.

4. For thy Hand is heavy upon me Day and Night: and my moiſture is like the drought in Summer.

5. I will acknowledge my Sin unto thee: and mine Unrighteouſneſs have I not hid.

6. I ſaid, I will confeſs my Sins unto the LORD: and ſo thou forgaveſt the wickedneſs of my Sin.

7. For this ſhall every one that is godly, make his Prayer unto thee, in a time when thou mayeſt be found: but in the great Water-Floods they ſhall not come nigh him.

8. Thou *art* a place to hide me in, thou ſhalt preſerve me from Trouble: thou ſhalt compaſs me about with Songs of Deliverance.

9. I will inform thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine Eye.

10. Be ye not like to Horſe and Mule, *which* have no underſtanding: whoſe Mouths muſt be held with Bit and Bridle, leſt they fall upon thee.

11. Great Plagues *remain* for the Ungodly: but whoſo putteth his truſt in the LORD, Mercy embraceth him on every ſide. 12. Be

mur and repine, when God viſits you with Calamities, but all the while truſt in him and love him, for he will in his good time free you from your Sufferings; as on the other ſide, he will heap Puniſhment upon the proud Oppreſſor.

27. And let me give this further Advice to you, that you do not truſt in the Arm of Fleſh, but only in God, for Deliverance; do not be dejected and tired out by long Expectations, but reſolve to go through them with Conſtancy and Cheerfulneſs, and God will give you ſuch Strength to ſupport you under them, that you will be able to bear them without Reluctancy and Repining, till he thinks fit to deliver you from them.

*Paraphraſe on* Pſal. XXXII.

THat is the happy Man, not he who is advanced to the Royal Dignity, or any other great worldly Happineſs, but he whoſe Sins God Almighty pardons, and does, as it were, hide or cover them from his Eyes, and will not look upon them, ſo as to call the doers of them to a further account for them.

2. That is the happy Man, to whom God, after a true Repentance, does not impute his former Tranſgreſſion; his Sorrow for his Sins being real, and not hypocritically pretended.

3. For, O Lord, whilſt I was ſilent and did not pour out my Soul before thee in Prayer, confeſſing my Sin, and earneſtly begging Pardon of thee for it; I was under a terrible Diſorder both of Mind and Body, through exceſſive Grief, for the Miſery of my Condition.

4. The Chaſtiſement of thy Hand was very ſevere upon me, by letting my Conſcience fly in my Face, and torment me with cruel Stings and Laſhes; whereby my vital Moiſture was in a manner dried up, like a Paſture burnt up with the Summer-Sun.

5. But I forthwith reſolved to confeſs my Sin unto thee, O God, and to lay open and bare, my Conſcience before thee, accuſing myſelf for my former folly and indiſcretion.

6. I reſolved with myſelf, that I would no longer palliate my great Offence, and make faint Excuſes for, and Extenuations of it; and thereupon thou waſt graciouſly pleaſed to forgive it me.

7. For this reaſon, every Man, that has a juſt Senſe of God and Religion, ought to flie to God by Repentance, whilſt his Guilt is freſh, and God's Grace is free and open to relieve him: But he muſt have a care of ſtaying till he be deluged by a Flood of Iniquity, which will keep him at a great diſtance from God, and make his Acceptance to him very difficult, or perhaps impoſſible.

8. Now I purſuing this Method thou, O Lord, haſt been graciouſly pleaſed to reſtore me to thy Favour, nay, thou art found to be my place of Refuge, to whom I may reſort to defend me from any Trouble or Calamity; in whom I have ſo much Confidence to expect, that thou wilt bleſs me with Victory, as thou haſt done formerly, and encircle me with Congratulatory Songs and Triumphs of my People.

9. And now, O Sinner, I will addreſs myſelf to thee, and will take upon me to inſtruct thee in a Matter, which thou doſt not ſo well underſtand as myſelf, ſhewing thee how to behave thyſelf towards God, after the Commiſſion of a great Sin; I will overlook thee with my Eye, in thy tranſacting this Affair, as a Maſter does his Scholar: And the ſubſtance of my Advice is this.

10. When you recollect how you have offended God, obey the good Motions of his Grace, which lead you to Repentance, be obedient and tractable under his holy Suggeſtions; and do not be heady, precipitate, and reſolved to follow your own Courſes, like a Horſe or Mule, who if they be not bridled in, will run over People in the way.

11. Remember this likewiſe, that if you are reſolved to maintain your wicked Courſe of Life, God will ſend very ſevere Judgments upon you; the Refractory Horſe or Mule, before-mentioned, ſhall not receive half ſo many ſharp Strokes from their Rider, as you incorrigible Sinners ſhall from God; but

12. Be glad, O ye Righteous, and rejoyce in the LORD: and be joyful all *ye that are* true of Heart.

## The XXXIII. PSALM.

*Exultate, juſti.*

¶ ¶ *There is no Title, in the Original, to this Pſalm, to inform us, on what Occaſion it was compoſed: But the Style, and excellent Spirit of Devotion therein, ſhews it to be* David's. *The Subject of it is, an Acknowledgment of God's Wiſdom in the Creation, and his Goodneſs in all the Diſpenſations of his Providence; ſhewing from thoſe Topicks, that all Men ought to put their Truſt in him.*

REjoyce in the LORD, O ye Righteous: *for* it becometh well the Juſt to be thankful.

2. Praiſe the LORD with Harp: ſing Praiſes unto him with the Lute, *and* Inſtrument of ten Strings.

3. Sing unto the Lord a new Song: ſing Praiſes luſtily [*unto him*] with a good Courage.

4. For the word of the LORD *is* true: and all his Works *are* faithful.

5. He loveth Righteouſneſs and Judgment: the Earth is full of the goodneſs of the LORD.

6. By the word of the LORD were the Heavens made: and all the Hoſts of them by the Breath of his Mouth.

7. He gathereth the Waters of the Sea together, as *it* were *upon* an heap: and layeth up the deep *as* in a Treaſure-houſe.

8. Let all the Earth fear the LORD: ſtand in awe of him, all ye that dwell in the World;

9. For he ſpake, and it was *done*: he commanded, and it ſtood faſt.

10. The LORD bringeth the Counſel of the Heathen to nought: and maketh the devices of the People to be of none effect, [*and caſteth out the Counſels of Princes*]

11. The Counſel of the LORD ſhall endure for ever: and the Thoughts of his Heart from Generation to Generation.

12. Bleſſed *are* the People whoſe God is the LORD *Jehovah*: *and bleſſed are* the Folk that he hath choſen to him, *to be his* Inheritance.

13. The LORD looked down from Heaven, and beheld all the Children of Men: from the habitation *of his dwelling* he conſidereth all them that dwell on the Earth.

14. He faſhioneth *all* the Hearts of them: and underſtandeth all their Works.

15. There

but if you truſt in God, obeying him, and ſubmitting yourſelves to his Direction, you ſhall be ſurrounded with a multitude of his Bleſſings.

12. Therefore, O all ye that are Good and Righteous, being encouraged by theſe Conſiderations, you may conclude yourſelves to be the truly happy Men, and that you have much more reaſon to be joyful in your Condition, whatever it be, having God for your Director, than wicked Men under the moſt proſperous Appearance of Fortune, who are out of God's Favour.

*Paraphraſe on* Pſal. XXXIII.

O Ye godly and religious Perſons, rejoyce in extolling the Perfections of the great and good God; for ſuch a pious Joy doth chiefly become thoſe, to whom God has beſtowed thoſe excellent Talents of Vertue and Goodneſs, to be thankful for them.

2. Praiſe the Lord with the moſt pleaſant ſort of Inſtrumental Muſick, with the Lute, and with the Harp, not only that of the common kind, but with that of ten Strings, which having a greater variety of Notes, may celebrate his Divine Praiſe with a more tuneful Muſick.

3. Praiſe this excellent Being, not with a Pſalm ordinarily uſed in divine Service, but with a new Hymn purpoſely compoſed in his Honour; ſing Jubilees to him, not with coldneſs, or after an ordinary manner, but with a particular Diligence and Application.

4. For all that God has made by his *Creative Word* is good and true, and anſwers to the ſtrict Teſt of his eternal Wiſdom, and ſo are all the Promiſes and Threatnings in his *written Word*.

5. The Lord does inviolably obſerve Right and Equity, as well in puniſhing bad Men, as rewarding Good, but yet ſo that his Mercy is every-where conſpicuous, in the midſt of his Judgments.

6. God by his *Word*, the Second Perſon of the Trinity, made the Heavens; the *Holy Spirit*, the third Perſon of the God-head, joyning in that admirable Work.

7. He then gathered all the Waters, which at firſt overflowed the Earth, into one Body, keeping them within the Sea-Banks, as in one common Repoſitory.

8. Let therefore the whole World retain the moſt awful Reverence for this great and powerful God.

9. For he did but ſpeak, and all the diverſe Ranks and Beings were formed, and the whole Univerſe received that Firmitude and Compactneſs, as to endure for ſo many Generations.

10. Nor does his Wiſdom and Power appear more admirable, in his Creation of the World, than his Providence does in the Government thereof; for he defeats the Counſels of Heathen Princes, when they combine together againſt his Servants; he diſappoints the Plots and Rebellions of the Multitude againſt their Prince, together with all the crafty Contrivances of thoſe that head them.

11. But the Determinations of God, for the Preſervation or Deſtruction of a Government, are incapable of any ſuch Diſappointment, they ſhall for ever remain unſhaken, notwithſtanding the greateſt Oppoſition made againſt them.

12. Wonderfully happy therefore is our Jewiſh Nation, who are under the particular Conduct of Almighty God, and whom he has ſeparated from the reſt of the World, to be, as it were, his Patrimony, to cultivate and to take care of; becauſe no one can hinder what he deſigns for their Advantage.

13. For, though God's Reſidential Preſence be in Heaven, yet his Providence obſerves and takes care of all things in Earth.

14. For ſince God at firſt made the Minds of all Men, he does moſt certainly underſtand all their Actions, and Intentions, with the moſt perfect Knowledge, and over-rule them at his Pleaſure.

15. Princes

15. There is no King that can be saved by the multitude of an Host: neither is any mighty Man delivered by much strength.

15. A Horse *is counted* but a vain thing *to* save a Man: neither shall he deliver *any* Man by his great strength.

17. Behold the Eye of the LORD *is* upon them *that* fear him: *and* upon them that put their trust in his Mercy.

18. To deliver their Soul from Death: and to feed them in the time of dearth.

19. Our Soul hath *patiently* tarried for the LORD: for he *is* our Help and our Shield.

20. For our Heart shall rejoyce in him: because we have hoped in his holy Name.

21. Let thy merciful kindness, O LORD, be upon us: like as we do put our trust in thee.

## The XXXIV. PSALM.

*Benedicam Domino.*

¶¶ *The Title in the Original is,* A Psalm of *David,* when he changed his Behaviour before *Abimelech,* who drove him away, and he departed. *This* Abimelech *was* Achish *King of* Gath, *whose Kings were called* Abimelechs, *as the Emperors of* Rome *were called* Cæsars, *the Kings of* Egypt, Ptolomies, *&c. In this Princes Court* David *some time lived, after his Disgrace with* Saul, *but at last fearing to be found out by him, he feigned himself mad, and by that means escaped,* 1 Sam. 21. 11. *In this Psalm* David *thanks God, for the Success of this Innocent Fraud.*

I Will alway give Thanks unto the LORD: his Praise *shall* ever *be* in my Mouth.

2. My Soul shall make her boast in the LORD: the humble shall hear *thereof,* and be glad.

3. O Praise the LORD with me: and let us magnifie his Name together.

4. I sought the LORD, and he heard me: *yea,* he delivered me out of all my fear.

5. They had an Eye unto him, and were lightned: and their Faces were not ashamed.

6. Lo, the Poor crieth, and the LORD heareth *him*: yea, and saveth him out of all his Troubles.

7. The Angel of the LORD tarrieth round about them that fear him: and delivereth them.

8. O taste, and see, how gracious the LORD *is*: blessed *is* the Man *that* trusteth in him.

9. O fear the LORD, ye *that are* his Saints: for they that fear him, lack nothing.

10. The Lions do lack and suffer Hunger: but they who seek the LORD, shall want no manner of *thing that is* good.

11. Come,

15. Princes are not preserved in their Thrones by great Armies, and by Power superior to their Neighbours, but by the Providence of Almighty God.

16. For such to place their Preservation in their Horse, is to trust to a Lie; for though these be strong Animals, yet are so far from securing their Riders in a Battle, that they cannot secure themselves.

17. But as for those good Men, who serve God and trust in him, they have the watchful Eye and Providence of God, to secure them from any Calamity which may befal them.

18. To preserve them from the Sword in the time of War, from Sickness in the time of Plague, and from Hunger in the time of Famine.

19. As for us the People of *Israel,* who have the Honour to have God for our Governour, we with Patience expect Deliverance from him in all our Troubles; for he is our great Protector and Defender.

20. And we may be sure he will not disappoint our Expectations, but will afford us a joyful Issue out of all our Afflictions, for our faithful trusting in him, who never fails to reward his true Servants.

21. We beseech thee, to bestow the bountiful Effects of thy good Providence upon us thy Servants, who (thou knowest the Sincerity of our Hearts) do not expect Benefit or Relief from any other Person, but only from thee.

*Paraphrase on* Psal. XXXIV.

I Will for ever Praise God, for this extraordinary Deliverance of late vouchsafed to me.

2. I will make my Boast, of this my very successful Escape out of the Hands of *Abimelech*; of which all the good People of *Israel,* when they hear thereof, shall rejoyce, though *Saul's* proud Courtiers shall grieve at it.

3. And I beseech you, all my good Friends, to joyn with me in Thanksgivings to God, for this extraordinary Deliverance.

4. When I perceived the Danger I was in, after I came to be discovered in *Abimelech's* Court, I addressed myself to God by Prayer, to keep me from any ill Designs, which might be advanced against me upon such a Detection; and thou wast pleased to deliver me, by moving him to send me away, without offering any Violence towards me.

5. Such good Men who trust in God, and look up to him for Deliverance, enjoy their wish'd-for Success, God, by his Goodness, enlightning them, and making them of a chearful Countenance, and not suffering them to be ashamed, through the Disappointment of their Hopes.

6. When any good Man, under Affliction, prayeth unto God for his Assistance, God delivereth him, not only out of that, but out of all other Troubles.

7. The Angel of the Lord stands a Centinel, to watch about such pious Servants of God, to defend them from any Violence which may be offered to them.

8. Do yourselves Experience, trust your own Senses, do as it were Taste, and see how good and kind God is to his faithful Servants, and what Blessings he reserves for those, who rely upon him.

9. O you, that have hitherto persevered in your Obedience to God, and your reliance upon him, persist in your Vertue and pious Dependence: For God will provide them of every thing which is necessary, for their subsistence.

10. Indeed the hungry Courtiers of *Saul,* who like Lions and wild Beasts of Prey, worry harmless Men; they are pined by want, which their continual Luxury exposes them to; but they who seek God by Prayer, and expect their Maintenance and Security from him, shall be sufficiently supply'd by his Providence, with all necessaries of Life.

11. Come,

11. Come, ye Children, and hearken unto me: I will teach you the fear of the LORD.
12. What Man *is he that* luſteth to live: *and* would fain ſee good days?
13. Keep thy Tongue from Evil: and thy Lips, that they ſpeak no guile.
14. Eſchew evil, and do good: ſeek Peace, and enſue it.
15. The Eyes of the LORD *are* over the Righteous: and his Ears *are open* unto their Prayers.
16. The countenance of the LORD *is* againſt them that do evil: to root out the remembrance of them from the Earth.
17. *The Righteous* cry, and the LORD heareth *them*: and delivereth them out of all their Troubles.
18. The LORD *is* nigh unto them that are of a contrite Heart: and will ſave ſuch as be of an humble Spirit.
19. Great *are* the Troubles of the Righteous: but the LORD delivereth him out of all.
20. He keepeth all his Bones: *ſo that* not one of them is broken.
21. But misfortune ſhall ſlay the Ungodly: and they that hate the Righteous ſhall be deſolate.
22. The LORD delivereth the Souls of his Servants: and all they that put their truſt in him ſhall not be deſtitute.

# MORNING PRAYER.

## The XXXV. PSALM.

*Judica me, Domine.*

¶¶ *This is a Pſalm of* David, *compoſed during his Perſecution under* Saul. *It is particularly levelled againſt the Informers in* Saul's *Court of whom he much complains, begging God's Aſſiſtance to defeat their wicked Deſigns againſt him.*

PLead thou *my Cauſe*, O LORD, with them that ſtrive with me: and fight *thou* againſt them that fight againſt me.
2. Lay hand upon the Shield and Buckler: and ſtand up to help me.
3. Bring forth the Spear, and ſtop *the way* againſt them that Perſecute me: ſay unto my Soul, I *am* thy Salvation.
4. Let them be confounded and put to ſhame that ſeek after my Soul: let them be turned back, and brought to Confuſion that imagine miſchief for me.
5. Let them be as the Duſt before the Wind: and the Angel of the LORD ſcattering *them*.

7. For

11. Come, ye good People, who are willing to learn a pious Leſſon, you ſhall be my Scholars and I will be your Tutor, to teach you how to fear God, and to continue yourſelves in his Favour.
12. Who is the Man that is willing to live a good, a long, and a happy Life?
13. Why, the way to attain this, is to obſerve theſe Rules. Avoid all the Offences of the Tongue, eſpecially Lying, Slandering and Diſſimulation.
14. Avoid every known Sin: do as much good as thou canſt in thy Capacity; and laſtly, contribute all thou art able to promote the publick Peace, and the quiet of private Converſation.
15. The Eyes of God, like thoſe of a kind Parent over his Children, are always fixt upon good Men, to defend them from Miſchief; and he has the ſame paternal Affection, to grant what they ask of him.
16. But he ſhews a ſtern and an angry Countenance to the wicked, as a Conqueror doth to his faithleſs Enemies; and is ſo far from ſhewing them any kindneſs, that he will, in his Severity, deſtroy them and extirpate their Families.
17. When good Men put up their Prayers to God under their Afflictions, he is pleaſed graciouſly to grant their Petitions, and to deliver them, according as they deſire, from their Calamities.
18. The Lord is ready at hand to take from ſuch their Afflictions in his good time; when they have wrought his deſigned Effect upon them, by humbling them, and bringing them nearer to him.
19. Indeed God is pleaſed to ſend very ſore Afflictions to good Men; but then this is only to chaſtiſe them in order to make them better; and when he has brought this about, he never fails to remove them.
20. But even, whilſt the good Man is under Affliction, God does not ſuffer his Misfortunes to endanger his Life; he permits them to ſink no deeper into him, than the Fleſh or the out-parts of his Body; he keeps his Bones and Vitals ſtill free from any harm.
21. But the misfortunes, which fall upon wicked Men, ſhall downright kill them; and the unjuſt Perſecutors of holy Men ſhall be condemned to a like Deſtruction.
22. God reſcueth his Servants from the wicked Contrivances, which are formed againſt their Lives, and, by reaſon they rely upon his Protection, they ſhall not be diſappointed of their Hopes.

*Paraphraſe on* Pſal. XXXV.

O Lord, I beſeech thee to be my Advocate, to plead my Cauſe againſt my powerful Adverſaries; and to be my Champion to fight for me againſt my Enemies.
2. Prepare thy Arms to be ready to engage in my Cauſe, and go out into the Field to encounter my Enemies for me.
3. Direct the point of thy Spear againſt my Perſecutors, ſtop them in their Paſſage as they are following me: Strengthen my Mind in a firm Confidence, that thou wilt be my Deliverer.
4. Let theſe Hunters after my Life be entirely routed, and brought to the Diſgrace of a ſhameful Defeat: let theſe contrivers of my Ruin be put to flight by thy Aſſiſtance, and fall into all the diſorder of a beaten Army.
5. Let them be driven before thee, as the Duſt is driven before a ſtrong Wind, thy victorious Angel ſo ſcattering them that they may never be able to rally again.

6. Let their way be dark and ſlippery: and let the Angel of the LORD perſecute them.

7. For they have privily laid their net to deſtroy me without a cauſe: *yea, even without a Cauſe* have they made a pit for my ſoul.

8. Let a ſudden Deſtruction come upon him unawares, and his Net that he hath laid privily, catch himſelf: that he may fall into his own Miſchief.

9. And, my Soul, be joyful in the LORD: it ſhall rejoyce in his Salvation.

10. All my Bones ſhall ſay, LORD, who is like unto thee, who deliverest the Poor from him that is too ſtrong for him: yea, the poor, and him that is in miſery, from him that ſpoileth him?

11. Falſe Witneſſes did riſe up: they laid to my Charge *things* that I knew not.

12. They rewarded me evil for good: *to* the great diſcomfort of my Soul.

13. Nevertheleſs, when they were ſick, I put on Sack-cloth, and humbled my Soul with Faſting: and my Prayer ſhall turn into mine own Boſom.

14. I behaved my ſelf as though *it had been* my Friend or my Brother: I went heavily, as one that mourneth *for his* Mother.

15. But in mine Adverſity they rejoyced, and gathered themſelves together: *yea*, the very abjects came together againſt me unawares, making Mows *at me*, and ceaſed not.

16. With the Flatterers were buſie Mockers: who gnaſhed upon me with their Teeth.

17. LORD, how long wilt thou look upon *this*: O deliver my Soul from the calamities *which they bring* on me, and my darling from the Lions.

18. So will I give thee Thanks in the great Congregation: I will praiſe thee among much People.

19. O let not them that are mine Enemies, Triumph over me ungodly: *neither* let them wink with their Eyes, that hate me without a Cauſe.

20. *And why?* their communing is not for Peace: but they imagine deceitful Words againſt *them that are* quiet in the Land.

21. They gaped upon me with their Mouths, *and* ſaid: Fie *on thee*, fie *on thee*, *we* ſaw *it* with our Eyes.

22. *This* thou haſt ſeen, O LORD, hold not thy Tongue then, go not far from me, O LORD.

23. Awake,

6. Let them not have ſo much as the Advantage of a ſafe Flight, but let the darkneſs of the Night, and the ſlipperineſs of the way they take, neceſſitate them to ſtumble, and expoſe them to the Vengeance of thy purſuing Angel.

7. For having received on provocation from me, they have laid a Snare for my Life; as Hunters dig a Pit and ſpread a Net, to take wild Beaſts with.

8. Let the Author of this miſchievous Contrivance ſuffer, by this Stratagem which he has deceitfully form'd againſt me.

9. Then ſhall my Soul conceive the higheſt Joy, and pay the profoundeſt Gratitude to Almighty God, for working my Deliverance.

10. Then ſhall all my inward Parts exult and triumph with an inſupportable Joy, and break out in an acknowledgment of thy unparallel'd Goodneſs, for protecting the helpleſs Innocent from a powerful Oppreſſor.

11. I have been bely'd by malicious Calumniators, who are guilty therein of as much villanous Perjury, as falſe Witneſſes who ſtand up in a Court of Juſtice to give in ſham-Evidence; they objecting againſt me things that I never ſo much as thought of.

12. Nay theſe Men, who have contrived ſo great a Miſchief againſt me, ſtand bound to me by many former Obligations; which was no little aggravation of my Grief, making thereby my Soul as comfortleſs as an Orphan, or a Widow.

13. But, tho' they now perſecute me with this outrageous Cruelty, when they were afflicted with a dangerous Sickneſs, I had ſuch a tender Compaſſion for them, that I put on Sack-cloth in ſtead of my uſual Apparel, and kept a Faſt to implore God's Bleſſing for their recovery; but ſince they have requited me thus, they will receive no benefit by my Prayer, but my requeſt to God, on their Behalf, ſhall ſecure a Benefit for myſelf from him.

14. I paid conſolatory Viſits to them with as much Concern, as if it were to my Brother and deareſt Friend; having as much ſorrow upon me, as if my Mother were newly dead.

15. But when my late Misfortune befel me, in my Diſgrace with *Saul*, they put on an unuſual Joy, and met in Cabals to triumph over my Misfortune; nay, ſome of the very Refuſe of the People publickly affronted me; for a great ſpace together following after me, as I paſs'd along, by way of Deriſion; opening their Mouths ſo wide, as if they would tear them.

16. I have been inſulted by a Tribe of ſcurrilous Buffoons, who, to flatter ſome of my powerful Enemies, made Jeſts upon me, and grinn'd at me when I paſſed by them.

17. O Lord, how long wilt thou connive at this intolerable Uſage of me? O protect my poor Life from theſe Injuries of theirs, and from the Deſtruction, which theſe devouring Lions threaten me with.

18. Which deliverance, if thou art pleaſed to favour me with, whenever I am ſo happy again to be preſent in thy Tabernacle, I will there, in the publick Congregation, make acknowledgment of thy Goodneſs, in an extraordinary Congregation, upon ſome ſolemn Feaſt-Day.

19. O let not my Enemies ſo injuriouſly inſult me; nor thoſe, who have conceived this cauſeleſs Hatred againſt me, wink their Eyes upon me in Deriſion of my Misfortune.

20. Why! do they, in their Converſation, diſcover any thing that has the look of Peace and Friendſhip? Do not they, by Deceitful Counſels, and, by Accuſations formed out of their own Imaginations, irritate the Prince againſt innocent Men, that would live peaceably and quietly in the State, if they did not force them upon other Methods for their own Security?

21. They run upon me with open Mouths, bawling out, Fie upon thee, thou Traitor! thou haſt long uſed ſpecious Arts to diſguiſe thy Treaſon againſt *Saul*, but now it is too apparent to be denied.

22. This, O Lord, thou haſt taken a view of by thy All-ſeeing Eye; do not therefore ſit an unconcerned Spectator at my Misfortunes, and ſay nothing in my Behalf; Do not thou go away from me, and deſert me, as my other Friends do.

23. Thou

23. Awake, and ſtand up to judge my Quarrel: *avenge thou* my cauſe, my God, and my LORD.

24. Judge me, O LORD my God; according to thy Righteouſneſs: and let them not Triumph over me.

25. Let them not ſay in their Hearts, There, there, ſo would we have it: neither let them ſay, We have devoured him.

26. Let them be put to Confuſion and Shame together, that rejoyce at my Trouble: let them be clothed with Rebuke and Diſhonour, that boaſt *themſelves* againſt me.

27. Let them be glad and rejoyce, that favour my righteous dealing, yea, let them ſay alway, Bleſſed be the LORD, who hath Pleaſure in the Proſperity of his Servant.

28. And as for my Tongue, it ſhall be talking of thy Righteouſneſs: *and* of thy Praiſe all the Day long.

## The XXXVI. PSALM.

### *Dixit injuſtus.*

¶ ¶ *This is a Pſalm of* David, *compoſed, as the Arabick and Syriack Verſions inform us, during ſome time of his Perſecution under* Saul. *It was probably written in the beginning thereof, when* Saul *carried it tolerably fair towards him, though he ſecretly contriv'd his Ruin. This wicked Diſſimulation the Pſalmiſt touches upon in this Pſalm, and diſires God to deliver him from any ill Effects of it.*

MY Heart ſheweth me the Wickedneſs of the Ungodly: *that there is* no fear of God before his Eyes.

2. For he flattereth himſelf in his own Sight: until his abominable Sin be found out.

3. The Words of his Mouth *are* Unrighteous and full of Deceit: he hath left off to behave himſelf wiſely, *and* to do good.

4. He imagineth miſchief upon his Bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is Evil.

5. Thy Mercy, O LORD, *reacheth* unto the Heavens: *and* thy Faithfulneſs unto the Clouds.

6. Thy Righteouſneſs *ſtandeth* like the ſtrong Mountains: thy Judgments *are* like the great Deep.

7. Thou, LORD, ſhalt ſave both Man and Beaſt. How excellent is thy Mercy, O God: and the Children of Men ſhall put their Truſt under the Shadow of thy Wings.

8. They ſhall be ſatisfied with the plenteouſneſs of thy Houſe: and thou ſhalt give them drink of thy Pleaſures, as out of the River.

9. For

23. Thou haſt ſeemed, for a conſiderable time, to be as regardleſs of my Defence, as a Centinel that is aſleep; but let thy Juſtice now awake, appearing vigorouſly in defence of my righteous cauſe, who art my God and my Lord, and from that Relation doſt ſtand obliged to defend thy Servant.

24. I do not beg of thee to do any thing for my ſake out of particular Favour, I only deſire thee to judge between me and my Enemies, upon the pure Merits of my Cauſe, as thy unerring Wiſdom and Juſtice ſhall direct; and let them not have any longer a Pretence, to inſult me upon theſe unjuſt Accuſations.

25. Let them not ſay to themſelves. This is well! This is well! all things go according to our Deſire; and *David* is manifeſtly guilty of Treaſon, and will ſhortly receive his deſerved Puniſhment for his Crime: Let them no longer make their Brags, that they by driving him to theſe Extremities, have wrought his Ruin.

26. Let thoſe that combine together, in their jolly Meetings, to Scoff at me, ſhare their deſerved Shame, by having their hopes, concerning me, fruſtrated: Let Diſgraces ſtick as cloſe to them, as a Garment, that ſpeak ſuch proud and diſdainful Words againſt me.

27. But let Joy and Proſperity attend thoſe Perſons, who are favourable Wiſhers to my Cauſe, as being conſcious of the great Juſtice of it: And let them have the Opportunity of bleſſing God, for protecting an injured good Man.

28. And as for my part, I promiſe, that being obliged by this Mercy, I ſhall continually praiſe thy Divine Goodneſs for it.

### *Paraphraſe on* Pſal. XXXVI.

THere is a certain Atheiſtical Irreligious Man in the World, that dares not ſpeak out what he thinks of Religion, as others dare not declare freely their Thoughts of him; but yet I am fully perſwaded in my Mind, that he has no conſcientious Regard at all of God or Religion.

2. For he flattereth himſelf, that his Sins will paſs overunregarded by any ſuperior Being, who will call him to an account for his Actions; until God finds him out, by ſending a remarkable Puniſhment upon him, to take Vengeance upon his abominable and hateful Courſe of Life.

3. His Words are void of Truth and Sincerity, being at the bottom nothing but unrighteous Craft and Fraud; he has a long time forbore to purſue any of the wiſe Methods which Religion preſcribes, and to do any vertuous Action.

4. In the Night-time, when others, even bad Men, having compoſed themſelves to ſleep, allow a Ceſſation to their Crimes, he ſtudies Wickedneſs upon his Bed; he does not ſo much as propoſe to himſelf, the doing any thing that is Vertuous; and there is nothing ſo deteſtably bad, but he has overcome the natural Averſion of committing it.

5. But, though the Wickedneſs of ſuch Perſons be never ſo great, thy Goodneſs, O Lord, is of greater extent to defend me from it; for their Tyrannick Power is limited within a ſmall part of the Earth, but thy Mercy reacheth beyond the Heavens.

6. Beſides this Juſtice, whereby thou doſt puniſh ſuch outrageous Crimes, tho' it happens ſometimes to be ſlow, is as firm and immutable, as the ſtrongeſt Mountains, and as unfathomable as the Deep.

7. Nay, thy Goodneſs is of that diffuſive Nature, that it extends itſelf to take care even of inanimate Creatures; therefore Men may with a greater Degree of Aſſurance, expect Preſervation from thee; whom thou doſt preſerve with as much Tenderneſs, as a Hen doth her Chickens under her Wing.

8. Thou doſt entertain them with the choiceſt Dainties, which thy worldly Houſe here doth afford; thou doſt make them drink large Draughts of Corporeal Pleaſure, being ſupplied by the Streams of a perpetual River, as is were, flowing in upon them.

9. For

9. For with thee is the Well of Life: and in thy Light ſhall we ſee Light.

10. O continue forth thy loving Kindneſs unto them that know thee: and thy Righteouſneſs unto them that are true of Heart.

11. *O* let not the foot of Pride come againſt me: and let not the Hand of the Ungodly caſt me down.

12. There *are they* faln, *all* that work Wickedneſs: *they* are caſt down, and ſhall not be able to ſtand.

## EVENING PRAYER.

### The XXXVII. PSALM.

*Noli æmulari.*

¶ ¶ *It is not eaſie to determine when this Pſalm of* David *was compoſed, but moſt probably it was written in the time of his Afflictions after* Saul's *Reign. The Deſign hereof is, to perſwade Men to a Submiſſion to God's Diſpenſations of what kind ſoever, and not to think hard of his Providence, for letting good Men lie under Preſſures or Hardſhips, whilſt bad ones enjoy an uninterrupted Proſperity.*

FRet not thy ſelf becauſe of the Ungodly: neither be thou envious againſt the evil Doers.

2. For they ſhall ſoon be cut down like the Graſs: and be withered even as the green Herb.

3. Put thou thy truſt in the LORD, and be doing good: dwell in the Land, and verily thou ſhalt be fed.

4. Delight thou in the LORD: and he ſhall give thee thy Hearts deſire.

5. Commit thy way unto the LORD, and put thy truſt in him: and he ſhall bring *it* to paſs.

6. He ſhall make thy Righteouſneſs as clear as the Light: and thy juſt Dealing as the Noon-day.

7. Hold thee ſtill in the LORD, and abide patiently upon him: but grieve not thy ſelf at him whoſe way doth Proſper, againſt the Man that doeth after evil Counſels.

8. Leave off from Wrath, and let go Diſpleaſure: fret not thy ſelf, elſe ſhalt thou be moved to do evil.

9. Wicked doers ſhall be rooted out: and they that patiently abide the LORD, thoſe ſhall inherit the Land.

10. Yet a little while, and the Ungodly *ſhall be* clean gone: thou ſhalt look after his place, and he ſhall be away.

11. But the meek-Spirited ſhall poſſeſs the Earth: and ſhall be refreſhed in the multitude of Peace.

12. The

9. For with thee there is an inexhauſtible Fountain of Pleaſure; and every Spark of Satisfaction which we enjoy, is derived from thy original Light.

10. Now ſince thou art ſo good to the Univerſality of Mankind, I beſeech thee to continue thy Goodneſs to thoſe who faithfully believe in thee, and conſcientiouſly obey thee.

11. O let me not be trampled upon by the Feet of theſe wicked Men, nor let their Hands be able to work any Miſchief againſt me.

12. Nay, now I reſt in a full Confidence of thy Deliverance; I now ſee the Ruin of my malicious Enemies: I plainly now diſcover them tumbling down from their height, unto which they ſhall never be able to riſe again.

*Paraphraſe on* Pſal. XXXVII.

BE not thou diſcontented and envious at the proſperous Condition of wicked Men.

2. For their Happineſs does not promiſe to be very laſting; it is like the Greenneſs of the Graſs, which whilſt it grows upon the Ground, makes a goodly ſhew, but in a few Hours time, if cut down by the Mower, is faded and withered.

3. But do thou place thy Confidence in Almighty God, and do thy Duty in all reſpects, and he will make thee far more happy than theſe Men ſeem to be; he ſhall give thee a long Life in thy Native Country, and ſhall give thee all Neceſſaries to make it comfortable.

4. Do thou make God thy Love, and thy Delight, cauſing all thy Affections to centre in him; and he will requite thee, by ſhewing his Kindneſs to thee, and granting whatever thou doſt deſire of him, if he foreſees it will be fitting and convenient for thee.

5. Intruſt thy ſelf, and all that belongs to thee, with God; and he will grant a happy Succeſs to all thy Undertakings.

6. And if thou doſt ſo, whatever Slanders and Calumnies Men unjuſtly throw upon thee, he will vindicate thy Reputation to the World, and make it as clear as the Light, that thou art a good and vertuous Man, and not chargeable with thoſe foul Crimes which thy Enemies impute to thee.

7. Be ſtill and ſilent when thou haſt got ſo good a Portion as God is, do not be froward and complaining under his Care, but patiently wait his good time, and he will do the beſt for thee; and do not repine and vex thyſelf, to ſee many wicked Men flouriſh through a long Courſe of their Life, and to obſerve them to get great Eſtates by crafty Counſels, and indirect Means.

8. Leave off, therefore, this peeviſh Temper, of vexing at ſuch Inſtances; for if thou doſt perſiſt therein, thou thyſelf wilt be as guilty of Wickedneſs as they are whom thou taxeſt.

9. Have but Patience a little while to wait, and thou ſhalt ſee the Families of theſe ſeeming proſperous Men to be extirpated, and the pious Servants of God inheriting their Eſtates.

10. It is but a little while before theſe wicked Men, that make ſuch a Blaze in the World now, ſhall be themſelves deſtroyed, their Families loſt, and there ſhall not be the leaſt Trace of them remaining.

11. Thou ſhalt likewiſe ſee the good and humble Man, to be bleſſed with the Enjoyment of the good things of this World, and with an abundance of Proſperity.

12. The

12. The Ungodly ſeeketh Counſel againſt the Juſt: and gnaſheth upon him with his Teeth.

13. The LORD ſhall laugh him to Scorn: for he hath ſeen that his day is coming.

14. The Ungodly have drawn out the Sword, and have bent their Bow: to caſt down the Poor and Needy, *and* to ſlay ſuch as are of a right Converſation.

15. Their Sword ſhall go through their own Heart: and their Bow ſhall be broken.

16. A ſmall thing that the Righteous hath: is better than great Riches of the Ungodly.

17. For the Arms of the Ungodly ſhall be broken: and the LORD upholdeth the Righteous.

18. The LORD knoweth the Days of the Godly: and their Inheritance ſhall endure for ever.

19. They ſhall not be confounded in the perillous Time: and in the Days of Dearth they ſhall have enough.

20. As for the Ungodly they ſhall periſh, and the Enemies of the LORD ſhall *conſume* as the Fat of Lambs: *yea, even* as the Smoke ſhall they conſume away.

21. The Ungodly borroweth, and payeth not again: but the Righteous is merciful and liberal.

22. *Such as are* bleſſed of God, ſhall poſſeſs the Land: and *they that are* curſed of him ſhall be rooted out.

23. The LORD ordereth a *good* Man's going: and maketh his way acceptable to himſelf.

24. Though he fall, he ſhall not be caſt away: for the LORD upholdeth *him* with his Hand.

25. I have been young, *and* now am old: and yet ſaw I never the Righteous forſaken, nor his Seed begging *their* Bread.

26. *The Righteous* is ever merciful, and lendeth: and his Seed *is* bleſſed.

27. Flee from evil, and do *the thing that is* good: and dwell for evermore. 28. For

12. The wicked Man, indeed, is endeavouring, by all the crafty Methods he can, to miſchief the good Man, and ſhews forth the Malice he bears him, by his malicious ſcornful Behaviour.

13. But as his Scorn of the good Man can do him no harm, ſo God laughs at him to better purpoſe, when he reſolves to pull him down from his height, and does foreſee the day of his Calamity approaching near.

14. When ſuch wicked Perſons are juſt upon the Point of accompliſhing their miſchievous Deſigns, which they have projected, to the Deſtruction of their Neighbour, and have, as it were, drawn out their Sword, and bent their Bow, to do execution upon him,

15. All of a ſudden God appears, to reſcue them from their impendent Deſtruction, and turns it upon the cruel Contrivers thereof, he makes the Sword paſs through their own Heart, by the force which their own Hand had given it; he ſnaps their Bow aſunder, and makes them diſcharge their Arrows in their own Faces.

16. Beſides, thou haſt little reaſon to grudge at the great Riches which ſome wicked Men enjoy, if thou doſt conſider, that that little which the good Man has, being accompanied with Content, and God's Bleſſing, brings far more Satisfaction to him, than the wicked Man enjoys with all his Abundance, where theſe Graces are wanting.

17. Nor are their Enjoyments, whatſoever they be, like to continue long with them, for tho' they hug their Riches never ſo faſt to them, God ſhall break their Arms, and force them to let them go; but God ſhall be a great ſupport to the good Man, he ſhall hold him up, and keep him from miſcarrying in his worldly Circumſtances, and by his Bleſſing make his Affairs proſper.

18. God knows (that is, by a particular Providence, takes care, *Exod.* 2. 25. *Pſal.* 1. 6. *Matt.* 6. 32.) of the good Man's Life, to proſper and prolong it; and makes his Family after him, to flouriſh for many Generations.

19. When the Land groans under the Miſeries of War, they ſhall not ſuffer by the Ravages committed thereby; or when a Famine makes the generality of People pine for want of Food, no Conveniencies of Life ſhall be wanting to them.

20. But on the other ſide, as for the wicked Oppoſers of God and Religion, they ſhall fall Victims to God's Vengeance, they ſhall melt away as the Fat of Lambs does, which is laid upon the Coals of the Altar; they ſhall all go off in Smoke, and be ſeen no more.

21. Wicked Men are for the moſt part, by the Luxury of their Living, under preſſing Circumſtances to borrow Money to ſupply their Vices, which they never pay again; but the good Man has wherewithal, not only comfortably to live upon himſelf, but, by his Charity, to relieve the Neceſſities of others.

22. Add to this, that the good Man has God's Bleſſing accompanying him, which will certainly in God's own time, bring down the good things, even of this World, upon him, or his Poſterity, whilſt there is a Curſe entailed upon the Family of the Wicked.

23. Beſides, it is matter of great Conſolation to the good Man, that he is under the immediate Conduct and Guidance of Almighty God; that all his Actions are governed by his Wiſdom and Care; and that God is pleaſed with what he does.

24. And tho' he may happen ſometimes to fall into a Misfortune, yet he ſhall not be utterly undone by it; for God, who does, as it were, hold him up by his Hand, ſhall afford him Comfort ſo long as his Calamity continues; and when it has wrought that due Effect which he deſigns, ſhall remove it from him.

25. I am now arrived to a mature Age, in which I am able to make ſome wiſe Obſervations, upon the Matters of Fact which have occurred in my time, and yet I do not remember an Inſtance, of any good charitable Man's being entirely forſaken by God; or if God's Bounty was not beſtowed upon him in his Life-time, that God did not proſper the Affairs of his Children after him, and make them flouriſh in the World.

26. For that, which does chiefly incline God to be kind to his Family, is his Charity to the Poor; it is this, which entails a Bleſſing upon his Poſterity.

27. And therefore if a Man were to caſt about, to find out a certain Method to build up a laſting Family, and to have his Poſterity flouriſh for many Generations; the moſt proper Courſe which he could take, would be ſtrictly to abſtain from every known Sin, and to do all the Good which his Circumſtances will enable him to do.

28. For the LORD loveth the thing that is right: he forſaketh not his that be Godly, *but* they are preſerved for ever.

29. [*The Unrighteous ſhall be puniſhed*] *as for* the Seed of the Ungodly, *it* ſhall be rooted out.

30. The Righteous ſhall inherit the Land: and dwell therein for ever.

31. The Mouth of the Righteous is exerciſed in Wiſdom: and his Tongue *will be* talking of Judgment.

32. The Law of his God *is* in his Heart: and his goings ſhall not ſlide.

33. The Ungodly ſeeth the Righteous: and ſeeketh occaſion to ſlay him.

34. The LORD will not leave him in his Hand: nor condemn him when he is judged.

35. Hope thou in the LORD, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the Land: when the Ungodly ſhall Periſh thou ſhalt ſee *it*.

36. I *my ſelf* have ſeen the Ungodly in great Power: and flouriſhing like a green Bay-tree.

37. I went by, and lo, he was gone: I ſought him, but [*his place*] could no where be found.

38. Keep Innocency, and take heed unto *the thing that is* right: for that *ſhall bring a* Man Peace at the laſt.

39. *As for* the Tranſgreſſors, *they* ſhall Periſh together: and the end of the Ungodly is, They ſhall be rooted out at the laſt.

40. But the Salvation of the Righteous *cometh* of the LORD: *who is alſo* their Strength in the time of Trouble.

41. And the LORD ſhall ſtand by them, and ſave them: he ſhall deliver them from the Ungodly, and ſhall ſave them, becauſe they put their truſt in him.

# MORNING PRAYER.

## The XXXVIII. PSALM.

*Domine, ne in furore.*

¶ ¶ *This Pſalm is commonly ſuppoſed to be penned by* David, *whilſt he laboured under ſome very painful and noiſom Diſeaſe. Others think, with more probability, that he deſcribes his Grief for his Sin in the matter of* Uriah, *under the Metapherical Repreſentation of a violent Diſtemper. The Hebrew Title is,* A Pſalm to bring to Remembrance; *that is, One wherein* David *calls to mind his grievous Sin.*

PUT me not to rebuke, O LORD, in thine Anger: neither chaſten me in thy heavy Diſpleaſure. 2. For

28. For the Lord has ſuch a regard for Vertue and Charity, that he will not diſappoint ſuch Perſons of his Aſſiſtance when they have need of it; he ſuccours them under the Calamities of this World, and preſerves them to eternal Life in the next, making their Families likewiſe to flouriſh after their Death.

29. But as for wicked Men, they ſhall be puniſhed in another World, and their Families, however flouriſhing they be at preſent, ſhall in a little time be totally extirpated.

30. The good and charitable Man, ſhall partake of the choiceſt Bleſſings of this World, as long as he lives; and his Poſterity after him, ſhall inherit his Happineſs, if they follow the Example of their Religious Parent.

31. The Diſcourſe of this good Man, is not taken up with prophane and worldly Matters, but he entertains his own and other Mens Thoughts with whom he converſes, with wiſe Reflections concerning God and Religion.

32. Nor does his Religion go no farther than his Lips, he not only talks piouſly, but has the Law of God deeply rooted in his Heart, which, by God's Grace, obtains ſuch an aſcendent over his Actions, that he is not ſo eaſily ſurprized into a Breach of his Duty, as other Men.

33. The wicked Man looketh out after the good and pious Man, and obſerving him to be void of all worldly Strength, watcheth all Opportunities to do him miſchief, and, if it lies in his power, to take away his Life.

34. But then on the other ſide, God interpoſeth his Power for his Relief, he reſcues him out of his enraged Adverſaries Hands; and tho' he uncharitably condemns him, by pretended Faults laid to his Charge, God not only abſolves him from his imputed Crimes, but delivers him from the Harms which were deſigned againſt him.

35. Therefore be thou ſure to continue thy Confidence and Reliance upon God, and diligently obſerve his Commandments, being reſolutely bent with Patience to bear all the Sufferings which he ſhall permit the Wicked to bring upon thee; for in ſo doing, thou wilt engage the Juſtice of God to interpoſe at laſt in thy behalf, to raiſe thee to a more fortunate Condition, even in this World, if God ſhall think it beſt for thee: And thou ſhalt live to ſee the Wicked falling from his preſent State of Proſperity, into ſuch a deplorable Condition, that thou ſhalt be ſo far from envying at, that thou ſhalt in a manner pity him.

36. I myſelf, within my Experience, have made obſervation of a certain wicked Perſon (viz. *Saul*) flouriſhing in a mighty Extent of Felicity and Power, not unlike a curious Bay-Tree, ſhooting out its beautiful Leaves and Branches around, and ſhining with a delicate verdure.

37. And yet of a ſudden, I perceived him to be vaniſhed away, and I could not diſcover any Tracks of him remaining, both he and his Family being entirely deſtroyed.

38. Keep thy Soul innocent and undefiled from any groſs Sin, conſcientiouſly obſerving, to the utmoſt of thy Power, all the Laws of God; and then thou ſhalt be ſure to find Peace and Happineſs at thy latter end.

39. But on the other ſide, wicked Men ſhall be deſtroyed together, every one of them without exception, altho' God be ſometimes long in deferring their Puniſhment; but at laſt his Vengeance will fall heavy upon them, and both they and their Family ſhall be extirpated.

40. But good Men have a ſure Protector under their Affliction, even the Almighty God, who as he has Power, ſo he is always ready to aſſiſt them.

41. God ſhall be always ready to exert his Omnipotence, for their Deliverance from the Outrages of the Wicked; and becauſe they ſincerely rely upon him, ſhall take them into his Protection, as if they were his Wards or Orphans.

*Paraphraſe on* Pſal. XXXVIII.

O Lord, do not continue to chaſtiſe me with ſo much Severity, as thou haſt done; and be not like an angry Maſter, correcting his Servant in the height of his Fury. 2. Thou

2. For thine Arrows ſtick faſt in me: and thy Hand preſſeth me ſore.
3. *There is* no health in my Fleſh, becauſe of thy Diſpleaſure: neither *is there any* reſt in my Bones, by reaſon of my Sin.
4. For my wickedneſſes are gone over my Head: *and are* like a ſore Burden, too heavy for me *to bear*.
5. My Wounds ſtink *and* are corrupt: through my fooliſhneſs.
6. I am brought into *ſo* great Trouble and Miſery: *that* I go mourning all the Day long.
7. For my Loins are filled with a ſore *Diſeaſe:* and *there is* no whole part in my Body.
8. I am feeble and ſore ſmitten: I have roared for the very diſquietneſs of my Heart.
9. LORD, thou knoweſt all my deſire: and my groaning is not hid from thee.
10. My Heart panteth, my Strength hath failed me: and the ſight of mine Eyes is gone from me.
11. My Lovers and my Neighbours did ſtand looking upon my Trouble: and my Kinſmen ſtood afar off.
12. They alſo that ſought after my Life, laid Snares *for me*: and they that went about to do me Evil, talked of Wickedneſs, and imagined Deceit all the Day long.
13. *As for me*, I was like a deaf *Man* and heard not: *and* as one that is dumb, *who* doth not open his Mouth.
14. I became even as a Man that heareth not: and in whoſe Mouth *are* no reproofs.
15. For in thee, O LORD, have I put my truſt: thou ſhalt anſwer for me, O LORD my God.
16. I have required that they, [*even mine Enemies,*] ſhould not triumph over me: for when my Foot ſlipt, they rejoyced greatly againſt me.
17. *And* I truly am ſet in the Plague: and my heavineſs *is* ever in my ſight.
18. For I will confeſs my Wickedneſs: and be ſorry for my Sin.
19. But mine Enemies live, and *are* mighty: and they that hate me wrongfully, are many in number.
20. They alſo that reward Evil for Good, are againſt me: becauſe I follow *the thing that* good *is*.

21. For

2. Thou by inflicting this intolerable Grief upon me, haſt ſhot me through with thy Arrows, and I feel the weight of thy heavy Hand, by the terrible Strokes which thou haſt given me.

3. The Thoughts of thy Diſpleaſure, which thou haſt conceived againſt me for my great Sin, has created a Pain in me all over my Body, which is ſo very ſharp, that it penetrates to my very Bones and Intrails.

4. I now perceive, that my Iniquities, like a Torrent, have overwhelmed and drowned me; and, like an inſupportable Burden, bear me down under their weight.

5. I am full of putrified and corrupted Sores, which my fooliſh diſobeying of God's Commands has brought upon me.

6. Such an inexpreſſible degree of Grief has overcharged my Soul, that I continually walk by my ſelf moping and diſconſolate, like a deep Mourner in his Weeds.

7. My inward and vital Parts, nay my very *Soul* itſelf, is filled with Ulcers; and every part of my Body does partake of my grievous Diſeaſe.

8. I have, as it were, loſt the uſe of my Limbs (like one that is ſore beaten) by thy ſevere Chaſtiſement of me; and the Sorrow of my Heart, conceived from the Senſe of my Sin, has made me cry out with that vehemency, as if I was upon the Rack.

9. O Lord, thou canſt not but perceive, with what an earneſt deſire I long to return to thy Favour; and thou ſeeſt the violent Pangs and Convulſions of my repenting Soul.

10. I am like one that lies expiring and panting for his laſt Breath; I have no Strength left me; but my very Eye-balls are broken, as in the point of Death.

11. My Friends, Neighbours and Relations, ſtood round me to ſtare at me, as they uſe to do about a ſick Man's Bed, keeping a-loof off from me, as if they were afraid of being infected by me; but none of them affording me any comfort.

12. At the ſame time, when my Friends would do me no good, my Enemies were hatching miſchief againſt me, and were continually contriving deceitful Methods to deſtroy me.

13. I could not but take notice, how ſome ſlighted me, and others reviled me; but I returned them no anſwer, but was as ſilent as a dying Man, who had loſt his Hearing and his Speech.

14. I ſaid no more to them, than a deaf Man is wont to repartee upon thoſe, who make Reflections upon him, with a low Voice which he cannot hear.

15. But the reaſon of my ſilence was, becauſe my hope is, that thou, my God, ſhouldſt anſwer them to better purpoſe than myſelf, by inflicting upon them a deſerved Puniſhment, for their Inſolence and Treachery.

16. For I begged of thee in my Prayers, that theſe inſolent Adverſaries ſhould not inſult me, after this outragious manner; for whenever they obſerve my Foot ſlipping in any part of my Duty, they not only triumph over me, but upon Godlineſs and Religion likewiſe for my ſake.

17. I am ſet down and fix'd in Torment and Vexation for my Guilt; and my Heavineſs never removes from my Eyes.

18. I will not deny or palliate the Wickedneſs which I have committed, but will confeſs it before God, with all the aggravating Circumſtances which attended it, and will be heartily ſorry for my offending him thereby.

19. But notwithſtanding my ſincere Repentance for my having offended thee, I perceive thy Anger, O God, is not yet turned from me; when I conſider what a number of unprovoked Enemies I have, who live in a flouriſhing Condition, whilſt I am under ſo much Anguiſh and Diſconſolation.

20. For many, whom I have obliged by former Favours, are now become my enraged Adverſaries, for no other reaſon, but becauſe I ſteadily purſue the publick Intereſt of my Country.

21. But

21. Forſake me not, O LORD my God: be not thou far from me.
22. Haſte *thee* to help me: O LORD [*God*] of my Salvation.

## The XXXIX. PSALM.

### *Dixi cuſtodiam.*

¶¶ *This Pſalm was compoſed when* David *was under a ſevere Fit of Sickneſs, as ſome think, or a great Degree of Trouble, as others. The Subject of it is not very different from that of the* 37*th and* 73*d*, viz. *The Scandal which good Men take, whilſt they are under Affliction, at the Proſperity of the Wicked; to which is annexed a Reflection upon the Vanity of worldly things, as a proper Argument to cure ſuch an Impatience.*

I Said, I will take heed to my ways: that I offend not in my Tongue.
2. I will keep my Mouth as it *were* with a Bridle: while the Ungodly is in my ſight.
3. I held my Tongue, and ſpake nothing: I kept ſilence, yea, *even* from good *Words*; but it was Pain and Grief to me.
4. My Heart was hot within me, and while I was thus muſing the Fire kindled: *and at laſt* I ſpake with my Tongue.
5. LORD, let me know my end, and the number of my Days: *that* I may be certified how long I have *to live.*
6. Behold, thou haſt made my Days *as* it were a ſpan long: and mine Age *is even* as nothing in reſpect of thee, and verily every Man living is altogether Vanity.
7. For Man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up Riches, and cannot tell who ſhall gather them.
8. And now, LORD, what is my hope: truly my hope is even in thee.
9. Deliver me from all mine Offences: and make me not a rebuke unto the Fooliſh.
10. I became dumb, and opened not my Mouth: for it was thy doing.
11. Take thy Plague away from me: I am even conſumed by the * *means* of thy heavy Hand.
12. When thou with rebukes doſt chaſten Man for Sin, thou makeſt his Beauty to conſume away, like *as it were* a Moth *fretting a Garment*: every Man therefore is but Vanity.
13. Hear my Prayer, O LORD, and with thine Ears conſider my Calling: hold not thy Peace at my Tears.
14. For I *am* a Stranger with thee, *and* a ſojourner: as all my Fathers *were.*

* Heb. *Blow.*

15. O

21. But tho' my Friends, O Lord, forſake me, yet I am ſure thou wilt not; with thee therefore, I intruſt myſelf; O do not thou go far from me, but be ready upon all occaſions to aſſiſt me.
22. O do thou make haſte to my Succour; thou who haſt throughout the whole Courſe of my Life, been my perſerving God.

*Paraphraſe on* Pſal. XXXIX.

I Made a Reſolution to uſe all the Circumſpection I poſſibly could, in my Life and Converſation; eſpecially to take care that I might not by any imprudent Word, which might drop from me in haſte, give my Adverſaries an Advantage againſt me.
2. Nay I was reſolved to be as ſparing of every Word I ſaid, whilſt my wicked Enemy was by, as if I had put a Bridle upon my Tongue.
3. And for a conſiderable time I did not utter one Syllable; I was ſo obſtinately reſolved to be ſilent, that I refrained, not only from making Reflections upon my Enemies, but even from my uſual Religious Diſcourſe, and the Vindication of my own righteous Cauſe; but this keeping my Sorrow to my ſelf, was ſo far from eaſing it, that it did greatly increaſe it.
4. For my Grief being thus pent up within me, and no vent allowed it, and being moreover chafed by my own Reflections, it blazed out into ſuch a Flame within my Breaſt, as forced me to break my deſigned Silence in theſe Words.
5. Lord, I beſeech thee to give me Grace, to make ſober Reflections upon the Shortneſs of Human Life, and that applying this to wiſe purpoſe, I may fit and prepare myſelf, for a better and more durable State.
6. Nay, I am already taught by my own Experience, that my Life is of ſo ſhort Duration, that it need not be meaſured by Reeds or Cubits, for a Span or Palm, the ſhorteſt of meaſures, will over-mete it: But if we compare it with the Eternity of thy Duration, O God, it is but a meer nothing; ſuch a poor, frail and empty thing is Man.
7. Nay, ſo great a Degree of Vanity and Emptineſs, is there in Human Nature, that our Life ſeems to be nothing elſe but a Mock-ſhew, without any thing of Reality, or the leaſt Solidity in it; and it is to no purpoſe, that Men fatigue and torment themſelves in the Purſuit of ſuch airy Bubbles, and drudge and turmoil all their Life to get an Eſtate, to be enjoy'd by they know not whom.
8. Since therefore the Vanity of Human Life is ſo great, our time ſo ſhort, our Enjoyments ſo empty, and the attaining of them ſo laborious: there is no hopes to find Happineſs here, or to expect Deliverance from things ſo uncertain; the only firm Foundation of Hope, which I can find, is in thee, O God.
9. O Lord, I beſeech thee to pardon thoſe many Violations of thy holy Laws, that I have been guilty of, which have expoſed me to the Puniſhment thou haſt been pleaſed to lay upon me; and let not my irreligious Enemies take occaſion, from my Sufferings, to make wrong Reflections upon thy Judgments.
10. I have not repined, nor made any indecent Reflections upon my Sufferings; for I knew that they were ſent me by thy Directions; all whoſe providential Diſpenſations are moſt wiſe and good.
11. O Lord, I beſeech thee do not lay ſuch ſevere Strokes upon me, as thou haſt done by this Affliction; for thy Hand is ſo heavy, that I am almoſt killed by the Blows given by it.
12. For when thou, by ſending a violent Diſtemper, doſt chaſtiſe a Man for his Sins, thou makeſt the comelineſs of his Perſonage, though never ſo graceful, to decay, and to look as unſightly as a moth-eaten Garment. This is another Argument, to ſhew the Vanity of Human Nature.
13. Now ſince, O Lord, I patiently ſubmit to thy moſt juſt Corrections, I with Tears beſeech thee, at length to ſpare me, and to remove them from me.
14. For tho' I may ſeem a great Prince, yet I poſſeſs nothing but what I hold of thee; for as our holy Prophet *Moſes* ſays, *The Land is thine, and we are but Strangers and Sojourners with thee*, Lev. 25. 23. as was the caſe of *Abraham*, *Iſaac* and *Jacob*, my Progenitors.

15. O

15. O ſpare me a *little*, that I may recover my Strength, before I go hence, and be no more *ſeen*.

## The XL. PSALM.

*Expectans expectavi.*

¶¶ *This is a Pſalm compoſed by* David, *and delivered to the Maſter of the Muſick for the uſe of the Tabernacle. It contains a Rehearſal and Acknowledgment of God's former Favours manifeſted to him, with a Prayer for future Bleſſings. Here is likewiſe a Prophetical Repreſentation of the Meſſias, and the Goſpel-Diſpenſation.*

I Waited patiently for the LORD: and he inclined unto me and heard my calling.

2. He brought me alſo out of the horrible Pit, out of the Mire and Clay: and ſet my Feet upon the Rock, *and* ordered my goings.

3. And he hath put a new Song in my Mouth: *even* a Thankſgiving unto our God.

4. Many ſhall ſee *it* and fear: and ſhall put their Truſt in the LORD.

5. Bleſſed *is* the Man, that hath ſet his Hope in the LORD: and turned not unto the Proud, and to ſuch as go about with Lies.

6. O LORD my God, great *are* the wondrous Works, *which* thou haſt done, like as be alſo thy Thoughts, *which are* to us-ward: and yet there is no Man, that ordereth them unto thee.

7. If I ſhould declare them, and ſpeak *of them*: they ſhould be mo than I am able to expreſs.

8. Sacrifice and Meat-Offering thou wouldeſt not: but mine Ears haſt thou opened.

9. Burnt-Offerings, and Sacrifice for Sin haſt thou not required: then ſaid I, Lo I come.

10. In the Volume of the Book *it is* written of me, that I ſhould fulfil thy Will, O my God: I am content to do it, yea, thy Law is within my Heart.

11. I have declared thy Righteouſneſs in the great Congregation: lo, I will not refrain my Lips, O LORD, and that thou knoweſt.

12. I have not hid thy Righteouſneſs within my Heart: my talk hath been of thy Truth and of thy Salvation.

13. I have not kept back thy loving Mercy and Truth: from the great Congregation.

14. Withdraw not thou thy Mercy from me, O LORD: let thy loving-Kindneſs, and thy Truth alway preſerve me.

15. For

15. O therefore, I pray thee, grant ſome ſhort Relaxation of my Puniſhment, that during that Reſpite, I may have an opportunity of recovering my Strength, which is now almoſt entirely decay'd and ſpent, for if thou continueſt upon me thy uninterrupted Puniſhment, thou wilt kill me, and ſend me out of the World.

*Paraphraſe on* Pſal. XL.

GReat is the Effect of a patient Waiting and reſolute Perſeverance in our dependence upon God, notwithſtanding his Aſſiſtance may ſeem long in coming; for I doing ſo, and waiting his due time, God has at laſt heard my Prayer, and granted me my Hearts deſire.

1. When I was overwhelmed with Afflictions, and, like a Traveller, plunged in a dirty hole of Mire and Clay, wherein I ſtuck ſo faſt I could not move; thou didſt pluck me out thereof, and direct me to proſecute my Journey in a hard champion way, where the travelling was both ſafe and pleaſant.

3. God by his late Favours vouchſafed to me, has afforded me a Subject for a new Hymn in his Praiſe, a Pſalm to the Honour of the God of *Iſrael*.

4. Many Perſons, who are of none of the moſt religious Diſpoſitions, when they ſee this extraordinary Inſtance of his Favour to me, ſhall learn from my Example to fear him, and to truſt in him.

5. Happy is that Man, who though under the Preſſure of many Troubles, repoſes his Truſt in God; who does not expect Deliverance from Pride and an arrogant Self-confidence, or from any lying and diſſembling Arts.

6. So many and ſo great are the wonderful Kindneſſes which thou haſt beſtowed upon thy Faithful Servants, and ſo many more are the Favours which thou *thinkeſt* to beſtow upon them, that no one can place them in Arithmetical *Order*, ſo as exactly to ſum them up.

7. If I could ſet them down in Figures, and ſhould afterwards endeavour to repeat the mighty Number in Words, I ſhould want a new Set of numeral Terms to expreſs them by.

8. Eſpecially that wonderful Benefit which thou doſt deſign to the whole World, by the Coming of the Meſſias; under whoſe Diſpenſations the Moſaical Sacrifices ſhall ceaſe, and Men ſhall ſerve him by ſuch a free and voluntary Service, as was paid by thoſe Servants, *who loved their Maſters, and would not go free*, and were in token thereof bored through the Ear, *Exod.* 21. 6. *Deut.* 15. 17.

9. Thou didſt declare, that thou wouldſt no longer be worſhipped by theſe legal Sacrifices; then did the Meſſias ſtipulate with his Almighty Father, that he ſhould come into the World to be the one great Sacrifice for the Sins thereof.

10. As I am ready (ſays he) to undertake this Office, O God the Father, according as we have long heretofore agreed, and has been foretold to Men by thoſe rolled-up Books of the Moſaical Law, which are read in the Synagogues; ſo in due time I do deſign to come into the World, compleatly to fulfil the Will of God, by my unſinning Obedience, and compliance with every Law of God, and thereby totally abrogate and diſanull the Moſaical Ordinances.

11. And thou, Lord, art my Witneſs, that I have not been ſparing of celebrating thy Praiſes, and declaring publickly in the religious Aſſembly of the Tabernacle, what Obligations I have received from thee; nor will I yet leave off to do the ſame.

12. Nor has it ſufficed me to meditate in my Mind upon thy great Benefits, but I have made them the Subject of my ordinary Diſcourſe.

13. And the Hymns which I have compoſed for the uſe of the Congregation, have been Acknowledgments of thy *Mercy*, in preſerving me from ſo many Dangers, and thy *Truth* in making good thy Promiſes to me.

14. Therefore let me as well in this preſent, as in the former,

15. For innumerable Troubles are come about me, my Sins have taken ſuch hold upon me, that I am not able to look up: *yea*, they are mo in number than the Hairs of my Head, and my Heart hath failed me.

16. O LORD, let it be thy Pleaſure to deliver me: make haſte, O LORD, to help me.

17. Let them be aſhamed and confounded together that ſeek after my Soul to deſtroy it: let them be driven backward, and put to rebuke that wiſh me Evil.

18. Let them be deſolate, and rewarded with Shame: that ſay unto me, Fie upon thee, Fie upon thee.

19. Let all thoſe that ſeek thee, be joyful and glad in thee: and let ſuch as love thy Salvation ſay alway, The LORD be Praiſed.

20. As for me, I *am* poor and needy: *but* the LORD careth for me.

21. Thou *art* my helper, and redeemer: make no long tarrying, O my God.

# EVENING PRAYER.

## The XLI. PSALM.

*Beatus qui intelligit.*

¶ ¶ *This is a Pſalm which was compoſed by* David, *upon his Troubles which he underwent in* Abſalom's *Rebellion; at which time, it is not improbable, he might have a ſevere Fit of Sickneſs, which he here ſeems to allude to* v. 3. *unleſs we will have thoſe Expreſſions to be Metaphorical.*

BLeſſed *is* he that conſidereth the poor [*and needy:*] the LORD ſhall deliver him in the time of Trouble.

2. The LORD preſerve him, and keep him alive, *that he may* be bleſſed upon Earth: and deliver not thou him into the Will of his Enemies.

3. The LORD comfort him, when he lieth ſick upon his Bed: make thou all his Bed in his Sickneſs.

4. I ſaid, LORD, be merciful unto me: heal my Soul, for I have ſinned againſt thee.

5. Mine Enemies ſpeak evil of me: When ſhall he die, and his Name periſh?

6. And if he come to ſee *me*, he ſpeaketh Vanity: and his Heart conceiveth falſhood within himſelf, and *when* he cometh forth he telleth it.

7. *All* mine Enemies whiſper together againſt me: *even* againſt me do they imagine this Evil.

8. Let

times, experience the ſolitary Effects of thoſe glorious Attributes of thine, thy *Mercy*, thy *Goodneſs*, and thy *Truth*.

15. For indeed, at preſent, I ſtand in great need of them, for I have a new Scene of Troubles ariſing upon me; the Puniſhments, which thou art pleaſed to inflict upon me, for my Sins do vie for number with the Hairs of my Head; and my Heart is almoſt broken, that I can ſee no end of my Misfortunes.

16. Therefore I apply myſelf to thy Fatherly Love and good-Will, to deliver me from theſe Adverſities when thou ſhalt think fit; but if thou, in thy Wiſdom, doſt judge it expedient, I beg that thou wouldſt haſten thy Aſſiſtance.

17. Let thoſe who are plotting to deſtroy my Life, and all others who are contriving Miſchief againſt me, be put to a ſhameful Flight, and precipately run away like a routed Army, all their malicious Deſigns being defeated.

18. Let thoſe my Enemies, who have the Inſolence publickly to inſult me by opprobrious Language, ſuffer Confuſion and Overthrow, and receive no other Pay, for their rebellious Service againſt their Prince, but only their own Shame.

19. But let theſe good People, who fear thee, and live quietly under my Government, praiſe and glorifie thee for thy Favour vouchſafed to me; and let all thoſe that put their Truſt in thee, and not in rebellious Arms, ſay, *The Lord be Praiſed, for this late Deliverance of his anoint'd.*

20. God knows, that notwithſtanding my great Dignity, I am reduced to very low Degrees of Neceſſity; but this is my Comfort, that tho' I am never ſo much deſtitute of all human Aid, I am in God's Thoughts, who takes care to do every thing that is beſt for me.

21. Thou art my Aſſiſter, thou art my Deliverer; O let it not be long before thou comeſt to my Defence.

*Paraphraſe on* Pſal. XLI.

THat Man ſhall have God's Bleſſings ſhowred down upon him, that has a tender and compaſſionate Regard to poor and ſick People, or thoſe who labour under any grievous Affliction; for God ſhall ſtand his Friend, when any Misfortune ſhall befal him.

2. The Lord ſhall preſerve him in Health to a good old Age; he will afford him the choiceſt ſatisfaction of Life; and whatever deſigns his Enemies may have againſt him, they ſhall by God's good Providence be diſappointed.

3. May the good God be his Comfort, when he falls ſick; do thou, O God, like a kind Mother, with thy own Hands, as it were, turn his Bed, and make it ſoft and eaſie to him, for the aſſwaging his Pain.

4. I put up my Prayer to God in theſe Words, 'Lord, ſhew 'thy Mercy to me in pardoning my Sins; heal my Soul, '2 *Chron.* 30. 20. *Pſal.* 147. 3. as well as my Body, of that 'Sickneſs which my Sins have brought upon me.

'5. To this affliction of Body and Mind, thou haſt been 'pleaſed to lay upon me a third, which ariſes from the evil 'Deſigns of my Enemies; who are continually ſpeaking evil 'of me, and wiſhing evil to me; their uſual way of ſpeaking 'of me is this: O that we could accompliſh his Death! O 'that we could extirpate his Memory.

'6. If any of theſe wicked Adverſaries of mine, out of 'formality ſake come to pay me a Viſit, under a pretence of 'comforting me in my illneſs, they uſe inſidious Arts in their 'Diſcourſe, to draw ſomething out of me to make advantage 'of, and when they are gone out from me, they ſpread it 'abroad among all their Faction.

'7. I can obſerve them in every corner whiſpering in Ca'bals, and plotting Miſchief againſt me, and wiſhing hurt unto 'me.

'8. That

8. Let the ſentence of Guiltineſs proceed againſt him: and *now* that he lieth, let him riſe up no more.

9. Yea, even mine own familiar Friend whom I truſted: who did alſo eat of my Bread, hath laid great wait for me.

10. But be thou merciful unto me, O LORD: raiſe thou me up *again*, and I ſhall reward them.

11. By this I know thou favoureſt me: that mine Enemy doth not triumph againſt me.

12. And when I am in my Health, thou upholdeſt me: and ſhalt ſet me before thy Face for ever.

13. Bleſſed be the LORD God of Iſrael: world without end. Amen.

## The XLII. PSALM.

*Quemadmodum.*

¶¶ *The* Hebrew *Title to this Pſalm is,* To the chief Muſician, *Maſchil,* for the Sons of *Corah. The* Chaldee-*Paraphraſe and the Septuagint Interpret,* Maſchil, A Pſalm for Underſtanding. *From this Inſcription may be learnt, that the Maſter of the Muſick was to order the Tune which he was to ſet to this Pſalm, that it might be accommodated to the Voices of the* Corites, *according to the particular way of Singing uſed by them. For the Children of* Corah *were not deſtroyed tho' his Adherents were,* Numb. 25. 11. *and their Poſterity were afterwards made Singers in the Temple,* 1 Chron. 26. 7. 2 Chron. 20. 19. *Tho' this Pſalm does not bear the Name of* David, *it was probably compoſ'd by him; for the* LXX *do expreſly attribute it to him. The occaſion of the Writing it was his being abſent from the Publick Service of the Temple, which he was debarred of, during his Exile in the Rebellion of* Abſalom.

*Like* as the Hart deſireth the Water-brooks: ſo longeth my Soul after thee, O God.

2. My Soul is athirſt for God, yea, even for the living God: when ſhall I come to appear before the preſence of God?

3. My Tears have been my Meat Day and Night: while they daily ſay unto me, Where *is* now thy God?

4. Now when I think thereupon, I pour out my Heart by my ſelf: for I went with the multitude, and brought them forth into the Houſe of God;

5. In the Voice of Praiſe and Thankſgiving: among ſuch as keep Holy-day.

6. Why art thou ſo full of heavineſs, O my Soul: and *why* art thou ſo diſquieted within me?

7. Put thy truſt in God: for I will yet give him Thanks for the help of his Countenance.

8. My

'That God may revenge the miſcarriages of my Life againſt 'me by my Sufferings; and whereas I now lie Sick, that I 'may be never able to riſe up again.

'9. Yea, one (*viz. Achitophel*) whom I had the greateſt fa'miliarity with, one to whom I imparted all my Secrets, and 'whoſe Counſels I entirely rely'd upon, one who was main'tained by my Bounty; even this ungrateful Man has endea'voured to Supplant me, and Dethrone me.

'10. But I beſeech thee, O God, deliver me from this un'comfortable Condition which thou haſt brought me under: 'raiſe me again to my former Health and Authority, and I will 'chaſtiſe them for their Infidelity to me.

'11. And I have the better hopes of obtaining my Petition, 'becauſe I am certain, that I am under thy peculiar Care and 'watchful Providence, by thy diſappointing the Deſigns of my 'Enemies againſt me, when they have had ſo much Power and 'favourable Opportunity of deſtroying me.

'12. And when I am in my Health and Strength, thou doſt 'ſuſtain me, and keep me always in thy ſight, as a kind Parent 'does his beloved Child, that I may receive no harm.

'13. All Honour be aſcribed to the mighty JEHOVAH, 'the God of *Iſrael*, to all Eternity. *Amen.*

*Here endeth the firſt Book of Pſalms, according to the* Hebrew *Copies.*

*Paraphraſe on* Pſal. XLII.

AS a Stag, heated by the Chaſe, has a vehement longing to allay his drought at a cool Stream of Water; in like manner does my Soul long, to be preſent at the Publick Service of God, in his Tabernacle, from which I have been ſo long detained.

2. O! what a Thirſt have I upon me, to have my former converſation with God, and to appear before his holy-Ark in his Preſence, 2 *Sam.* 6. 7.

3. The want of this comfort has been a more cutting Grief to me, than the reſt of my Afflictions; this has made my Tears as conſtant to me, as my Meals; eſpecially when my Enemies inſulted me upon it; ſcornfully asking me, Where is my God that I us'd to pay ſuch conſtant Adoration to, and why does he not reſcue me from their Power?

4 I cannot but pour out my Soul, when I am retired to my Devotion, in Rivers of Grief; to recollect what a pleaſant Service I was formerly engaged in, to go at the head of my People to the Publick Worſhip of my God.

5. Singing Hymns to his Honour, the ſacred Muſick playing before us, upon every great Feſtival Day.

6. But, O Soul, let me reaſon with thee: What occaſion haſt thou, to be under ſo great a degree of Diſconſolation and Trouble?

7. This Affliction indeed is very grievous, but there is one thing will put a period to it, and that is, thy ſteady reliance upon God; from the aſſiſtance which his favour ſhall afford me, I expect a better poſture of Affairs than mine are at preſent in, and therefore the reflection upon the Sufferings which I am now under, ſhall not give any interruption to my Thankſgiving, and in this miſerable ſtate of Exile I will not ceaſe to praiſe my God.

8. 'Tis

8. My God, my Soul is vexed within me: therefore will I remember thee concerning the Land of Jordan, and the little hill of * Hermonim.

9. One deep calleth another, becauſe of the noiſe of the Water-Pipes: all thy Waves and Storms are gone over me.

10. The LORD hath granted his loving-Kindneſs on the Day-time: and in the Night-ſeaſon did I ſing of him, and made my Prayer unto the God of my Life.

11. I will ſay unto the God *of* my Strength, Why haſt thou forgotten me: why go I thus heavily, while the Enemy oppreſſeth me?

12. My Bones are *ſmitten aſunder* as with a Sword: while mine Enemies [*that trouble me*] caſt me in the Teeth.

13. Namely, while they ſay daily unto me: Where is now thy God?

14. Why art thou ſo vexed, O my Soul: and why art thou ſo diſquieted within me?

15. O put thy truſt in God: for I will yet thank him, *which is* the help of my Countenance, and my God.

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* *Thus* Coverdale *tranſlates it, agreeably to the Original, and thus it ſtill ſtands in* Henry *the Eighth's, or the* Great Bibie. *For the* Hermonim, *or* Hermoneſe, *were a People in the Transjordanian Country, where* David *was then baniſhed.*

## The XLIII. PSALM.

### *Judica me, Deus.*

¶¶ *There is no Title to this Pſalm in the Hebrew, but the* LXX *entitle it to* David. *It was very probably written upon the ſame occaſion with the former, ſeeming to be but an Appendix of That; and I fancy, that formerly they were both one Pſalm.*

GIve ſentence with me, O God, and defend my Cauſe againſt the Ungodly People: O deliver me from the deceitful and wicked Man.

2. For thou *art* the God of my Strength, why haſt thou put me from thee: and why go I ſo heavily, while the Enemy oppreſſeth me?

3. O ſend out thy Light and thy Truth, that they may lead me: and bring me unto thy holy Hill, and to thy Dwelling.

4. *And* that I may go unto the Altar of God, even unto the God of my joy and gladneſs: and upon the Harp will I give Thanks unto thee, O God, my God.

5. Why art thou ſo heavy, O my Soul: and why art thou ſo diſquieted within me?

6. *O*

8. 'Tis true, O my God, that at preſent my Soul is much diſquieted by my Trouble, but I doubt not but thy good Providence will work my Deliverance from them, and then I ſhall thankfully remember what thou haſt done for me, in this place of my Exile the Transjordanian Regions, and the little tops of the Hills of the *Hermoneſe*, which I am now forced to ſecure my ſelf upon.

9. My Afflictions coming ſo thick upon me, do make me reſemble a Man drowned in a Storm; over whoſe Head firſt one great Wave rouls and then another, and, as if the Sea was not enough to diſpatch him, the Cataracts of Heaven in great ſpouts of Rain pour down upon him; ſo do thoſe Waves and Storms (as I may call them) of the Afflictions, which thou haſt ſent me, overwhelm and drown me.

10. But for all theſe Calamities, I will not forget the former favours of my God, vouchſafed to me when I had the liberty of attending upon my God, the preſerver of my Life, in his Morning and Evening Service.

11. Tho' ſtill ſometimes I cannot chuſe but expoſtulate with God, in ſuch-like Words: I took thee always for my Rock of Defence, and my ſtrong Caſtle, to defend me from all the attempts of my Enemies; why then doſt thou ſeem now at preſent to have forgotten me? why doſt thou ſuffer me thus ſadly to bemoan the want of an opportunity of Worſhipping thee in Publick, and when beſides I am forced to undergo all the Misfortunes, which the Malice of my Enemies is pleaſed to lay upon me?

12, 13. But of all, This is the moſt killing Affliction, to be forced to hear their ſcornful Reflections upon me for my Affections towards thee; it pierces like a Sword to my very Heart, when they ask me, Where is my God that I uſed to pay ſuch a conſtant Adoration to, why does not he reſcue me from their Power?

14. But, O my Soul, what occaſion haſt thou to be under ſo great a degree of Diſconſolation and Trouble?

15. This Affliction, indeed, is very grievous, but there is one thing will put a period to it, and that is, thy ſteady Reliance upon God; from the aſſiſtance which his Favour ſhall afford me, I expect a better Poſture of Affairs than mine are at preſent in, and therefore the Reflection upon the Sufferings which I am now under, ſhall not give any Interruption to my Thankſgiving, and in this miſerable State of Exile, I will not ceaſe to Praiſe my God.

*Paraphraſe on* Pſal. XLIII.

I Beſeech thee, O Lord, to take the part of a Judge upon thee, to hear the Cauſe between me and my Rebellious Subjects, and to pronounce Sentence, as I am ſure thy Juſtice will incline thee ſo to do, on my ſide.

2. O thou who waſt formerly my Protector, who waſt always wont to afford me Succour when I wanted it; How comes it to paſs now that thou haſt forſaken me, and that thou ſuffereſt me to remain in this diſconſolate State of Exile, bemoaning my want of an Opportunity of joyning in the publick Worſhip?

3. O pity my continuance in this dark State of Affliction, let thy Favour and Goodneſs ſhine upon me once more to direct my Steps, I now not knowing which way to move; but O! if it be thy heavenly Pleaſure, the firſt place that I ſhould deſire thee to bring me to, is thy holy Tabernacle upon Mount *Sion*.

4. And then immediately I will run to thy Altar, to offer a Sacrifice to thee for thy Favours thou haſt ſhewn me; I will likewiſe ſing a Hymn to thy Praiſe, and play on my Harp to thy Honour.

5. But, O my Soul, what occaſion haſt thou to be under ſo great a degree of Diſconſolation and Trouble?

6. This

6. *O* put thy truſt in God: for I will yet give him Thanks, *which is* the help of my Countenance, and my God.

# MORNING PRAYER.

## The XLIV. PSALM.

*Deus, auribus.*

¶¶ *The Hebrew Title is,* A *Maſchil,* or Song of Inſtruction directed to the Maſter of the Muſick, and to be ſung by the *Corites. It is not eaſie to learn, by whom, or upon what occaſion this Pſalm was wrote: Some attribute it to* David, *others to ſome holy Perſon during the Captivity; but Biſhop* Patrick's *Conjecture ſeems the moſt probable, that it was written by ſome inſpired Man, during the Reign of* Hezekiah, *when the Jews were infeſted with* Sennacherib's *Army,* 2 *Kings* 18. 13.

WE have heard with our Ears, O God, our Fathers have told us: *what* thou haſt done in their time of Old.

2. *How* thou haſt driven out the Heathen with thy Hand, and planted them in: *how* thou haſt deſtroyed the Nations, and caſt them out.

3. For they gat not the Land in poſſeſſion through their own Sword: neither was it their own Arm that helped them.

4. But thy right Hand, and thine Arm, and the Light of thy Countenance: becauſe thou hadſt a favour unto them.

5. Thou art my King, O God: ſend help unto Jacob.

6. Through thee will we overthrow our Enemies: and in thy Name will we tread them under that riſe up againſt us.

7. For I will not truſt in my Bow: it is not my Sword that ſhall help me.

8. But it is thou that ſaveſt us from our Enemies: and putteſt them to confuſion that hate us.

9. We make our boaſt of God all Day long: and will praiſe thy Name for ever.

10. But now thou art far off, and putteſt us to Confuſion: and goeſt not forth with our Armies.

11. Thou makeſt us to turn our Backs upon our Enemies: *ſo that* they which hate us ſpoil our Goods.

12. Thou letteſt us be eaten up like Sheep: and haſt ſcattered us among the Heathen.

13. Thou ſelleſt thy People for nought: and takeſt no Money for them.

14. Thou makeſt us to be rebuked of our Neighbours: *to be laughed to* Scorn, and *had in* deriſion of them that are round about us.

15. Thou makeſt us to be a by-word among the Heathen: *and that* the People ſhake their Heads at us.

16. My

6. This Affliction, indeed, is very grievous, but there is one thing will put a period to it, and that is, my ſteady Reliance upon God; from the aſſiſtance which his Favour ſhall afford me, I expect a better Poſture of Affairs than mine are at preſent in, and therefore the Reflection upon the Sufferings which I am now under, ſhall not give any Interruption to my Thankſgiving, and in this miſerable State of Exile, I will not ceaſe to praiſe my God.

*Paraphraſe on* Pſal. XLIV.

WE have it delivered down by Tradition from Father to Son, what extraordinary things thou haſt done for our ſakes.

2. How thou didſt drive the *Canaanites* out of their Country of *Canaan*, and didſt ſettle a new Plantation of us *Jews* in their room.

3. But it muſt be owned, that our Fore-fathers did not win this Country by their own Proweſs, and Eminency in Military Atchievements.

4. They were ſucceſsful in this Enterprize, only from the aſſiſtance, which thou waſt pleaſed to lend them from thy omnipotent Power; thou having a Kindneſs for them, for the ſake of *Abraham*, *Iſaac*, *&c.* to whom thou didſt promiſe this Country, for their Poſterity.

5. Now I truſt, O God, that thou art a King to me, as well as thou waſt wont to be to our renowned Anceſtors, in proteſting and delivering them from their Oppreſſion: I beſeech thee, therefore, to interpoſe thy Regal Aſſiſtance, to deliver the People of *Iſrael* from the Terror and Danger of the preſent Invaſion.

6. Being aſſiſted by thy Power, we ſhall be enabled, like horned Beaſts, to puſh our Enemies down before us, and to trample them under our Feet.

7. We will not truſt in our Bows and Swords, and other warlike Preparations, for our Deliverance, entirely expecting it from thy good Providence.

8. It is thy gracious Care over us, that hath procured us ſo many Succeſſes, and hath ſo frequently defeated the much ſuperior Force of our Enemies.

9. We are continually priding ourſelves, and making our Boaſt in the very Face of our Enemies, of thy conſtant Protection of us, never ceaſing to praiſe thee for this thy Goodneſs.

10. But now, alas, we have, by our repeated Sins, ſo irritated thy Goodneſs, and long Forbearance of us, that thou ſuffereſt us to be defeated as often as our Armies engage, not heading them thyſelf, and fighting for us as thou waſt formerly wont to do.

11. But now, on the contrary, thou makeſt us to run before our Enemies with ſuch a haſty and ſhameful Flight, as to leave all our Baggage and Ammunition in their Poſſeſſion.

12. Thou ſuffereſt us not to ſell our Lives like valiant Soldiers, but tamely to have our Throats cut like Sheep under the Hands of Butchers; and thoſe of us, who are not killed by our Heathen Enemies, they take Priſoners, and ſell as Slaves in different parts of the Infidel World.

13. Nay, the Number of theſe poor Priſoners and Slaves is ſo great, that they are ſold for a very inconſiderable matter; many of theſe ſad Wretches being given away, or thrown, as things worth nothing, to make up a Bargain.

14, 15. We are become the Jeſt of our neighbouring Countries, who have an ill-natur'd Proverb upon us, This is cheap-

16. My Confusion *is* daily before me: and the Shame of my Face hath covered me;

17. For the Voice of the Slanderer and Blasphemer: for the Enemy and Avenger.

18. *And though* all this *be* come upon us, yet do we not forget thee: nor behave our selves frowardly in thy Covenant.

19. Our Heart is not turned back: neither our Steps gone out thy way;

20. *No, not* when thou hast smitten us into the place of Dragons: and covered us with the shadow of Death.

21. If we have forgotten the Name of our God, and holden up our Hands to any strange God: shall not God search it out? for he knoweth the very Secrets of the Heart.

22. For thy sake also are we killed all the Day long: and are counted as Sheep *appointed* to be slain.

23. Up, LORD, why sleepest thou: awake, and be not absent from *us* for ever?

24. Wherefore hidest thou thy Face: *and* forgettest our Misery and Trouble?

25. For our Soul is brought low, even unto the Dust: our Belly cleaveth unto the ground.

26. Arise, and help us: and deliver us for thy Mercies sake.

## The XLV. PSALM.

*Eructavit cor meum.*

¶¶ *The Hebrew Title is,* To the chief Musician upon *Shoshannim* (*i. e.*) *the Flowers, some noted Tune among the Jews,* for the Sons of *Korah*; *Maschil, a Poem of Instruction,* A Song of Loves. *Some of the latter Jews, and from them* Grotius, *Dr.* Hammond, *and some others, will have this Psalm to be an* Epithalamium *upon the Marriage of* Solomon *with* Pharaoh's *Daughter. But as there is no Authority, that this Psalm was composed upon this occasion, so the* Caldee-*Paraphrase on the contrary says expressly, that it was written prophetically of the Messias, and that* Moses *was the Author thereof. And not only the* Targum, *but* Abenezra *and* Solomon Jarchi, *affirm, that it was a Prophesie of the Messias. So that this Psalm is of the same nature with the Book of* Canticles, *describing the Union of Christ, under the Figure of a Nuptial Solemnity.*

MY Heart is inditing of a good matter: I speak of the things which I have made unto the King.

2. My Tongue is the Pen: of a ready Writer.

3. Thou art fairer than the Children of Men: full of Grace are thy Lips, because God hath blessed thee for ever.

4. Gird thee with thy Sword upon *thy* Thigh, O thou most mighty: according to thy Worship and Renown.

5. Good

er than a Jew is sold for; the rude People in the Street make Sport with us, by shaking their Head at us, by way of Derision, as we pass along.

16. The Consideration of this abject Condition, which we are brought into, puts me all in Blushes, whenever I reflect, that God's Sacred Nation should ever become the Scorn of these profane Infidels.

17. What with their scornful Reflections on one side, and their mischievous Attempts upon me on the other, I cannot tell which way to turn me.

18. But tho' all these great Misfortunes have befaln us, yet we are not thereby tempted to fall off from the true Religion, or to worship the Gods of our more fortunate Adversaries; nor do we, for all this publick Calamity, dispense with ourselves in any thing, which the Mosaical Law has enjoyn'd us.

19. We have not had so much as a thought in our Hearts to depart from thy Worship, nor have we wilfully violated any Injunction which thy sacred Religion has laid upon us.

20. No, we have abhorred any such Disloyalty to our God as this is; even when thy Judgments were most severe upon us; when thou didst suffer our Enemies to slay our Youth in our Armies, throwing their dead Bodies into Pits, there to lie among Worms and Serpents; and when the black Shades of Death seemed to hover over our whole Nation.

21. We appeal to thy all-searching Knowledge, which seeth the Secrets of Mens Hearts, that whatever Faults we are guilty of, we are not now guilty of Idolatry, by lifting up our Hands to beg Deliverance of any foreign and false God, which our Neighbours worship.

22. Nay, rather, it is for the sake of the true Religion, that we suffer all these Misfortunes, and are killed like Sheep for the Shambles.

23. But we beseech thee, O Lord, do not thou, any longer, sit an unconcerned Spectator of these our Sufferings, seeming to neglect us, as if thou wert asleep, or hadst gone away from us; Oh rather rise up in our defence, and afford us thy speedy help.

24. O! why shouldst thou seem thus entirely to neglect our Cause, and to have no regard to the Misery of our Condition, under the Ravages of these powerful Invaders.

25. We are now sunk down to the lowest degree of Misfortune, we are like disabled Men, that being beat down to the Ground, lie groveling there, unable to get up.

26. Now is a proper Season for thee to employ thy Omnipotence in our assistance, we being in no wise able to help ourselves; O, therefore, we beseech thee, exert thy Divine Power to deliver us from this formidable Enemy, in conformity to thy accustomed Goodness to us, which we have experienced in so many former Deliverances.

*Paraphrase on* Psal. XLV.

MY Heart is in Conception of an extraordinary Hymn, which I am composing to the Honour of the King of Kings.

2. My Tongue does not move slowly into the Metrical Numbers, as in my ordinary Compositions; but I feel my Thoughts flow with an unusual Velocity, keeping pace with the Pen of a Short-hand Writer.

3. O thou King Messias, whose appearance in after-Ages shall bless the World, thou art of a God-like Form, far superior to any of Human Race; from thy Mouth proceed all the gracious Dispensations and Promises of thy Spiritual Government, thou being blessed from all and to all Eternity with thy Father.

4. O thou mighty Prince! do thou come invested with all the Power, which belongs to thy Spiritual Kingdom; as a great General ought to appear with a rich Sword and Belt, becoming his Honour and Quality.

5. All

5. Good luck have thou with thine Honour: ride on, becauſe of the Word of Truth, of Meekneſs *and* Righteouſneſs, and thy right Hand ſhall teach thee terrible Things.
6. Thy Arrows *are* very ſharp, *and* the People ſhall be ſubdued unto thee: even in the midſt among the King's Enemies.
7. Thy ſeat, O God, endureth for ever: The Sceptre of thy Kingdom *is* a right Sceptre.
8. Thou haſt loved Righteouſneſs, and hated Iniquity: wherefore God, *even* thy God, hath anointed thee with the Oyl of gladneſs, above thy Fellows.
9. All thy Garments *ſmell* of Myrrhe, Aloes, *and Caſſia*: out of the Ivory Palaces, whereby they have made thee glad.
10. Kings Daughters *were* among thy honourable Women: upon thy right Hand did ſtand the Queen in a Veſture of Gold, [*wrought about with divers Colours.*]
11. Hearken, O Daughter, and conſider; encline thine Ear: forget alſo thine own People, and thy Father's Houſe.
12. So ſhall the King have pleaſure in thy Beauty: for he *is* thy LORD [*God,*] and worſhip thou him.
13. And the Daughter of Tyre *ſhall be there* with a Gift: *like as* the Rich alſo among the People ſhall make their Supplication before thee.
14. The King's Daughter is all glorious within: her Clothing *is* of wrought Gold.
15. She ſhall be brought unto the King in Raiment of Needlework: the Virgins that be her Fellows, ſhall bear her Company, *and* ſhall be brought unto thee.
16. With Joy and Gladneſs *ſhall* they *be* brought: and ſhall enter into the Kings Palace.
17. In ſtead of thy Fathers thou ſhalt have Children: whom thou mayeſt make Princes in all Lands.
18. I will remember thy Name from one Generation to another: therefore ſhall the People give Thanks unto thee, World without end.

## The XLVI. PSALM.

### *Deus noſter refugium.*

¶¶ *This Pſalm was to be ſung by the* Corites, *to ſome noted Tune, called* Alamoth, *or,* The Virgins Tune. *It is not improbably thought to be written upon* David's *Conqueſt over the* Philiſtines *and* Moabites, 2 *Sam.* 8. 1. *and the Inhabitants of* Jeruſalem *are herein perſonated, as triumphing for that great Victory.*

GOD *is* our hope and ſtrength: a very preſent help in Trouble.

2. There-

5. All Proſperity attend thy entring upon this honourable Meſſage; make thou a glorious Proceſſion throughout the World, teaching Men ſuch exalted Degrees of Veracity, Humility and Juſt-dealing, as they were unacquainted with before; diſcovering ſuch a miraculous Power in all thy Operations, as ſhall cauſe Fear and Aſtoniſhment in thoſe that behold them.

6. The Doctrines which thou ſhalt reveal, ſhall come with that Force and Efficacy, that like a Flight of keen Arrows, they ſhall make their way by throwing down all that oppoſe thee, and deſtroying all Idolatrous Worſhips, to make way for thy Kingdom.

7. The Royal Seat of thy Spiritual Kingdom ſhall for ever continue; thine ſhall be a Kingdom where Impartial Juſtice ſhall be adminiſtred, and every Man ſhall be rewarded according to his Works.

8. Thou, by living a Life of unſpotted Purity, and by delivering to the World the Rules of the moſt excellent Righteouſneſs and Holineſs, ſhall recommend thyſelf to God the Father, to be advanced to the higheſt Dignity in Heaven, and to be raiſed above all Angels and celeſtial Powers, *Heb.* 1.

9. Methinks, O great Prince, I ſmell thy Robes fragrant with Eaſtern Perfumes, coming out of the Ivory Palaces of Heaven; from whence thou ſhalt make thy Deſcent, and where thou haſt been refreſhed and exhilarated by the ſweeteſt Vertues and Graces, to be preſented as a Bridegroom to thy Spouſe the Church.

10. The Royal and Noble Perſons, who ſhall be converted to the Religion which thou ſhalt teach, ſhall be like ſo many Bride-Maids to attend at thy Nuptials; the Church, thy Spouſe, as it were, ſtanding at thy right Hand, clothed in rich Attire, denoting the flouriſhing Condition thou ſhalt advance her to.

11. And now, O thou Spiritual Bride, I beſeech thee to hear what I have to offer to thee; when thou ſhalt be joyned to Chriſt thy Spouſe, thou muſt forget the Country-Religion which thou haſt been educated in, whether it be Jewiſh or Heatheniſh.

12. So ſhall thou render thyſelf acceptable to King Meſſias; and thou haſt all the reaſon that can be to deſire this, he being not only thy Spouſe, but thy God likewiſe, whom thou art obliged to pay all Honour and Worſhip to.

13. *Tyre*, and other Heathen-Countries, by ſubmitting themſelves to the Doctrine of the Meſſias, ſhall, as it were, bring their Preſents to grace theſe Nuptials; and the ſeveral great Families, throughout the World, ſhall pay their Homage to this Divine Bridegroom.

14. O how glorious is this Royal Bride of the Meſſias! not ſo much with external Ornaments, as with inward Graces; a thick imbroidery of innumerable golden Vertues recommends her Beauty.

15. With theſe, and ſuch-like Ornaments, ſhall ſhe be preſented unto Chriſt her Spouſe; many foreign Countries joyning with the Jewiſh Nation, as Companions to the Bride.

16. And that ſhall be a time of great Gladneſs and Rejoycing, when the Bride, and ſo many of her Companions, ſhall be received by the Spiritual Bridegroom, within the Pale of his Church.

17. And thou, O ſacred Bride, be not diſturbed, as tho' thou ſhouldeſt loſe the Privileges thou haſt by thy great Progenitors, *Abraham*, *Iſaac*, &c. for in ſtead of theſe, thou ſhalt have a Race of noble Children born of thee, that ſhall bear rule in all parts of the World, all Chriſtian Princes and Governors owning thee for their Mother.

18. I will by this Pſalm cauſe thy Name to be remembred, O great Prince Meſſias, to ſucceeding Generations, it being to become a part of the publick Service of the Church, whereby the People ſhall continually pay thee their Thanks for the great Benefits reached out unto them by the Efficacy of thy Merits.

*Paraphraſe on* Pſal. XLVI.

OUr God JEHOVAH is the only Strong-hold we can truſt, and he is an abſolute Security to us when-ever Danger ſurrounds us.

2. Whilſt

2. Therefore will we not fear though the Earth be moved: and *though* the Hills be carried into the midſt of the Sea.

3. *Though* the Waters thereof rage *and* ſwell: and *though* the Mountains ſhake at the Tempeſt of the ſame.

4. The Rivers of the Flood thereof ſhall make glad the City of God: the Holy *Place* of the Tabernacle of the moſt High*eſt*.

5. God *is* in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, *and that* right early.

6. The Heathen make much ado, and the Kingdoms are moved: but God hath ſhewed his Voice, *and* the Earth ſhall melt away.

7. The LORD of Hoſts *is* with us: the God of Jacob *is* our refuge.

8. *O* come *hither*, *and* behold the Works of the LORD: what deſtruction he hath brought upon the Earth.

9. He maketh Wars to ceaſe in all the World: he breaketh the Bow, and knappeth the Spear in ſunder, and burneth the Chariots in the Fire.

10. Be ſtill then, and know that I *am* God: I will be exalted among the Heathen, and I will be exalted in the Earth.

11. The LORD of Hoſts *is* with us: the God of Jacob *is* our refuge.

# EVENING PRAYER.

## The XLVII. PSALM.

*Omnes gentes, plaudite.*

¶ ¶ *This Pſalm does not bear the Name of* David, *and therefore was probably compoſed after his time in the Reign of* Solomon, *at the publick Solemnity, when the Ark was brought into the Temple, after its building,* 1 Kings 8. *and thereupon the inſpir'd Author takes occaſion therefrom, to praiſe God for the Call of the* Gentiles, *which was then by the Holy Spirit of God revealed to him.*

O Clap your Hands together, all ye People: *O* ſing unto God with the Voice of Melody.

2. For the LORD *is* high, and to be feared: *he is* the great King upon all the Earth.

3. He ſhall ſubdue the People under us: and the Nations under our Feet.

4. He ſhall chooſe out an Heritage for us: even the Worſhip of Jacob, whom he loved.

5. God is gone up with a merry Noiſe: and the LORD with the ſound of the Trump.

6. *O* ſing Praiſes, ſing Praiſes unto [*our*] God: *O* ſing Praiſes, ſing Praiſes, unto our King.

7. For God *is* the King of all the Earth: ſing ye Praiſes with Underſtanding. 8.

2. Whilſt he is on our ſide, we need not fear, tho' the whole Frame of Nature ſhould be diſordered, and the Earth ſhook with ſuch a violent Concuſſion, that the Mountains ſhould travel from their fixed Seats, and be carried into the midſt of the Ocean.

3. Tho' the Sea ſhould be all of a Foam, the Billows thereof riſing to the greateſt height, and breaking with ſuch a force againſt the neighbouring Mountains, that they make them ſhake with the violent force thereof.

4. The Inhabitants of *Jeruſalem* ſhall dwell in Security, and free from theſe boiſterous Storms, having the pleaſant Streams of *Kidron* flowing by their Walls, and almoſt ſurrounding Mount *Sion*, the Seat of the Tabernacle of the moſt High God.

5. The providential Care of God does provide for her Security, more than a Garriſon within her Walls, ſo that no Enemy ſhall ſurprize her; when-ever ſhe is in diſtreſs, God ſhall come with ſpeed to her Aſſiſtance.

6. The Heathen Nations, the *Moabites* and *Philiſtines* are up in Arms, and making Levies againſt us; but God ſhall ſpeak in his Voice of Thunder from Heaven, and all our Enemies ſhall melt away with fear, as Metals before the Lightning.

7. For the great God, who diſpoſes the Succeſs of the Armies, is on our ſide; that only true God which the *Iſraelites* worſhip, fights for us.

8. Come into the Field of Battle, and take a view of what vaſt Numbers are ſlain by our Forces, by the powerful aſſiſtance of our God, who has gained this Victory for us.

9. It is he that puts a Period to long and bloody Wars, by ſpreading a joyful Peace over the World; it is he that puts our Enemies out of Power to annoy us, by deſtroying their Arms, and burning their Chariots of War.

10. Therefore (ſays God) O ye conquered Enemies, ſit quietly under the Government which I have placed over you, without Commotion; and know that I am the God diſpoſes of the Succeſſes of Nations; and that my Honour ſtands engaged, to defend my choſen People from their Infidel Enemies.

11. The great God, who diſpoſes of the Succeſs of Armies, is on our ſide: the only true God, which the *Iſraelites* worſhip, fights for us.

*Paraphraſe on* Pſal. XLVII.

O All ye Nations of the World, exalt and triumph with an univerſal Thankſgiving, ſing Pſalms to God your common Creator, ſet to the moſt melodious Airs.

2. He is the great God, the ſupreme Governour of the World, to whom all Men owe Obedience, every Nation of the World being ſubject to him.

3. He ſhall bring in all the Nations of the World, to partake of our Religion, and to be ſubject to the Rules which ſhall be delivered by Perſons of our Country, the Meſſias and his Diſciples.

4. He does not ſuffer us to take up a Country to live in by chance, but by his eſpecial Forecaſt has made choice of the Land of *Canaan*, for us, even that honourable Country of *Judea*, which he has the greateſt Affection for.

5. God, whoſe eſpecial Reſidence is in his ſacred Ark, is carried into the Temple, 1 *Kings* 8. attended with the Melody of the Sacred Muſick, the Trumpets likewiſe ſounding before him.

6. O let all the World joyn in Praiſes to the only true God, the God of *Iſrael*, let them ſing Praiſes to the great God, who is pleaſed to be our peculiar Governor.

7. Nay all Men of every Country have particular Obligations to praiſe this God, for he is the Governor of the whole World; ſing Praiſes to him with ſuch an inſtructing Song, that you may underſtand the great Benefits which you receive from him.

8. Now

8. God reigneth over the Heathen: God ſitteth upon his Holy Seat.
9. The Princes of the People are joyned unto the People of the God of Abraham: for God, which is very high exalted, *doth defend* the Earth, *as it were* with a Shield.

## The XLVIII. PSALM.

### *Magnus Dominus.*

¶¶ *This Pſalm ſeems to be a Thankſgiving for that wonderful Deliverance which God vouchſafed to the Jews, in the Deſtruction of* Senacherib's *Army, which had beſieged* Jeruſalem, 2 Kings 19. *more than an hundred thouſand being deſtroyed of them by a Plague miraculouſly ſent by God. This great Deliverance is very lively deſcribed by the Author of this Pſalm. This, as the Septuagint-Tranſlation informs us, was adopted for the Monday-Service in the Jewiſh Church.*

GReat *is* the LORD and highly to be praiſed: in the City of our God, *even upon* his holy Hill.
2. The Hill of Sion *is* a fair place, and the Joy of the whole Earth: upon the North ſide lieth the City of the great King; God is well known in her Palaces as a ſure Refuge.
3. For lo, the Kings of the Earth: are gathered, and gone by together.
4. They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.
5. Fear came there upon them, *and* Sorrow: as upon a Woman in her Travail.
6. Thou ſhalt break the Ships of the Sea: through the Eaſt-Wind.
7. Like as we have heard, ſo have we ſeen in the City of the LORD of Hoſts; in the City of our God: God upholdeth the ſame for ever.
8. We wait for thy loving Kindneſs, O God: in the midſt of thy Temple.
9. O God, according to thy Name, ſo is thy Praiſe unto the Worlds end: thy right Hand is full of Righteouſneſs.
10. Let the Mount Sion rejoyce, and the Daughter of Judah be glad: becauſe of thy Judgments.
11. Walk about Sion, and go round about her: and tell the Towers thereof.
12. Mark well her Bulwarks, * ſet *up* her Houſes: that ye may tell them that come after.

* Heb. *Set your Heart to.*

13. For this God *is* our God for ever and ever: he ſhall be our guide unto death.

The

8. Now God is placed upon his Sacred Throne in his Temple, he will begin to exerciſe his Juriſdiction over the Heathen.

9. The Chiefs of the Heathen Nations ſhall be ſo joyned with us Jews, that they ſhall partake of the Privileges and Bleſſings granted by God to *Abraham*; and the moſt high God, the common Governor, ſhall extend his Preſervation and Kindneſs both to Jews and Gentiles, defending them as carefully, as if he covered them with a Shield.

*Paraphraſe on* Pſal. XLVIII.

THe great JEHOVAH which is worſhipped by the Jews, is a God of unſpeakable Honour, he being ſolemnly adored by that whole Nation at the City of *Jeruſalem*, who once a Year go up thither to make their Offerings unto him.

2. The Hill of *Sion*, where the Ark is placed, is a place of very delightful Situation, there being no part of the Jewiſh Territories comparable to it for a pleaſant proſpect. On the North-ſide thereof there is a very curious Proſpect of the holy City *Jeruſalem*, which the great King of Heaven and Earth has taken to himſelf the Protection and Government of; and his holy Ark being placed here, he makes this a greater Security to his People than the ſtrongeſt Citadel.

3. And of this we have had a very late Experience, when *Senacherib*, and the auxiliary Princes which attended him in his Expedition, *Iſa.* 8. 10. united themſelves together in a Confederacy, and laid Siege to *Jeruſalem*.

4. They were amazed to behold the Beauty of this noble City, and to ſee how ſtrenuouſly it was defended by Almighty God, who by his miraculous Power, brought ſuch an unheard-of Deſtruction upon their whole Army, 2 *Kings* 19. 35.

5. Fear and Anguiſh ſurrounded them on a ſudden, when they did not expect them, and they may not improperly be compared to the Throws of a Woman in Labour.

6. Or (if I may otherwiſe liken it) not unlike a violent Storm of the Eaſt-Wind lighting among a Fleet of Merchant-Ships.

7. As we have heard from the Prediction of God's holy Prophet *Iſaiah*, 2 *Kings* 19. 20. ſo we have happily by Experience found, that God being the Guardian of our City, does particularly exert his Providence in its Preſervation.

8. For whenever we are in extreme Danger, we do not ſo much truſt in our warlike Preparations as in thy Protection; we religiouſly preſent ourſelves before thy Temple, and there earneſtly beg of thee a Deliverance, when thou in thy good time ſhalt be pleaſed to ſend it, and we never yet found our Expectation therein diſappointed.

9. As thou art infinitely ſuperior in Power and Dignity to all other Gods, who are but Idols or deified Creatures, ſo is thy Fame more widely extended than the Gods of other Nations, thou having in all times, and particularly now of late, worked ſuch wonderful Deliverances for thy People, having interpoſed thy miraculous Power in aſſerting the Juſtice of their Cauſe.

10. Let the Inhabitants of Mount *Sion* and *Jeruſalem* celebrate this wonderful Deliverance in Songs of Thankſgiving, praiſing thy infinite Juſtice in defending thy innocent Servants from the Oppreſſion of their Enemies.

11. Walk round about the Ramparts of Mount *Sion*, take a view of her Towers, and make your Obſervation what little Damage is done to them, by all the force of ſuch a formidable Army.

12. Take notice that all the Works round about her, and all the Houſes within her, are as entire as they were before the Siege; and this will give you an opportunity of conveying down to Poſterity, the Relation of one of the moſt miraculous Occurrences, that has been known in any Age.

13. Nor does this our God work now and then a caſual Deliverance for us, his good Providence is continually exerciſed in our defence, and all the Days of our Life he watches over us, with the ſame care as a Shepherd does over his Flock.

## The XLIX. PSALM.

*Audite hæc, omnes.*

¶ ¶ *This Pſalm in the Hebrew Title is not aſſigned to* David *or any other Perſon, there being no Author thereof mentioned, or occaſion of its compoſure. It contains excellent Remarks concerning the differens States of good and evil Men, and an Exhortation to perſevere in Piety.*

O Hear ye this, all *ye* People: ponder it with your Ears, all *ye* that dwell in the World.

2. High, and Low, Rich, and Poor: one with another.

3. My Mouth ſhall ſpeak of Wiſdom: and my Heart *ſhall* muſe of Underſtanding.

4. I will incline mine Ear to the Parable: and ſhew my dark Speech upon the Harp.

5. Wherefore ſhould I fear in the Days of Wickedneſs: and *when* the wickedneſs of my Heels compaſſeth me round about?

6. There be ſome that put their truſt in their Goods: and boaſt themſelves in the multitude of their Riches.

7. But no Man may deliver *his* Brother: nor make agreement unto God for him;

8. For it coſt more to redeem their Souls: ſo that he muſt let that alone for ever.

9. Yea, though he live long: *and* ſee not the Grave.

10. For he ſeeth *that* wiſe Men alſo die, and periſh together: as well as the Ignorant and Fooliſh, and leave their Riches for other.

11. And yet they think that their Houſes *ſhall continue* for ever: and that their Dwelling-places ſhall endure from one Generation to another, and call the Lands after their own Names.

12. Nevertheleſs, Man will not abide in Honour: *ſeeing* he may be compared unto the Beaſts that periſh; this *is* the way of them:

13. *This is* their fooliſhneſs: and their Poſterity praiſe their ſaying.

14. They lie in the Hell like Sheep, death gnaweth upon them, and the Righteous ſhall have domination over them in the Morning: their Beauty ſhall conſume in the Sepulchre, out of their dwelling.

15. But God hath delivered my Soul from the place of Hell: for he ſhall receive me.

16. Be not thou afraid though one be made Rich: or if the glory of his Houſe be increaſed;

17. For

*Paraphraſe on* Pſal. XLIX.

O All ye Nations, not Jews only, but all other Inhabitants of the Univerſe, attend to the Leſſon which I ſhall read to you in this Hymn, you being all particularly concerned therein.

2. O all you that are dignified with honourable Titles, and you that are of mean Rank in the Common-wealth; you that have large Eſtates, and you whoſe Circumſtances are narrow; I addreſs myſelf to you all without Exception.

3. My preſent Compoſition ſhall be, upon a very wiſe and inſtructive Subject.

4. I will make it my Buſineſs, in enditing this Hymn, not to compoſe it after the manner of ordinary Songs, but to make a Wiſe and Philoſophical Lecture, like the parabolical and enigmatical Aphoriſms of wiſe and learned Men.

5. Why ſhould I be diſturbed, becauſe wicked Men flouriſh and carry the Day from the Good; becauſe my unjuſt Enemies ſo ſtraitly encompaſs me round, that they ſeem in a manner to tread upon my Heels.

6. There are ſome ſilly Men, that repoſe all their Confidence in great Eſtates, and make their Brags, that by this they are enabled to do miſchief to others of leſſer Fortunes, and procure themſelves what Happineſs they pleaſe.

7. But to convince them how much they are deceived, let them try but this ordinary Experiment; let them ſee if a Man by his Riches, can reſcue his dying Friend from the Grave, or make a Bargain with God, ſo much as to add one Day to his Life, when he determines to take it away.

8. That is a Purchaſe which all the Gold and Silver in the World is not ſufficient to make, it being in vain to attempt ſuch an unreaſonable Enterpriſe.

9. For tho' God Almighty permits him to live never ſo long, yet he muſt die at laſt.

10. For we find by common Experience, that wiſe and learned Men muſt ſubmit to this common Law of Mortality, as well as the Simple and Illiterate; and though Men have all their Lives long being progging for Riches, yet then they muſt leave all their Poſſeſſions to be enjoy'd by other Perſons, who, it may be, are entire Strangers to them.

11. And yet, notwithſtanding this, they fooliſhly preſume that they ſhall be able to build up a Family of everlaſting continuance, and that their Poſterity ſhall always inhabit the ſtately Seats which they have erected; and laſtly, that the Eſtates which they bequeath to them, ſhall for ever bear their Names.

12. But this is a very fooliſh Preſumption; for Honour is a thing which is not entail'd upon any Man or Family, eſpecially upon a wicked Perſon: For when he dies, all his Gallantry goes with him; Men then value him no more than a dead Beaſt, which no one takes the leaſt Notice of, or vouchſafes him a remembrance.

13. But as fooliſh as the truſt in Riches is, this is a Maxim which wicked Men govern themſelves by, and their Children who ſucceed them, ſubſcribe to their Opinion, by following their Examples.

14. But theſe wicked Men, for all their fond hopes in their Riches, ſhall lie in their Grave, as the Carcaſes of Sheep do in the Shambles; Death ſhall feed upon them, and devour their Bodies, and in the Morning of the Reſurrection, the righteous and good Perſons ſhall be preferr'd before them, when their different Sentences ſhall be awarded: nay, in the intermediate ſtate before that time, their Bodies, however beautiful, ſhall be eaten by Worms, being lodged in a dark Grave, and not in thoſe delightful Manſions whirh they erected for themſelves.

15. But for my part, I have a well-grounded Confidence, that God will not ſuffer the Grave to have Power over me, but that at the Reſurrection he will raiſe up my Body from the dead. and that as ſoon as I die, he will receive my Soul into his Hands.

16. Therefore I would adviſe you not to entertain any diſtruſtful Thoughts concerning God's Providence, if you ſee a wicked Man improve his Eſtate, or riſe in Honour.

17. For

17. For he ſhall carry nothing away *with him* when he dieth: neither ſhall his Pomp follow him.

18. For while he lived, he counted himſelf *an* happy *Man*: and ſo long as thou doeſt well unto thy ſelf, *Men* will ſpeak good of thee.

19. He ſhall follow the generation of his Fathers: and ſhall never ſee Light.

20. Man being in Honour, { *hath* / and hath } * no Underſtanding: is compared unto the Beaſts that periſh.

* *First Edit. of Coverdale.*

# MORNING PRAYER.

## The L. PSALM.

### *Deus deorum.*

¶¶ *The Hebrew Title is,* A Pſalm le Aſaph, *of* or *by* Aſaph. *The* Caldee-*Paraphraſe interprets it,* A Pſalm by the Hand of *Aſaph*; *which leaves it uncertain, whether it was compoſed by* Aſaph, *or whether it was, being directed to him, handed by him into the Temple. I ſhould rather think it to be, a Pſalm compoſed by* David, *and ordered to be delivered to* Aſaph, *one of the Prefects of* David's *Muſick, mentioned* 1 Chron. 15. 16. *It contains an excellent Reproof of thoſe who valued themſelves upon the exactneſs of their legal Performances under the neglect of their moral Duties.*

THE LORD, *even* the moſt mighty God hath ſpoken: and called the World, from the riſing up of the Sun, unto the going down thereof.

2. Out of Sion hath God appeared: in perfect Beauty.

3. Our God ſhall come and ſhall not keep ſilence: there ſhall go before him a conſuming Fire, and a mighty Tempeſt ſhall be ſtirred up round about him.

4. He ſhall call the Heaven from above: and the Earth, that he may judge his People.

5. Gather my Saints together unto me: thoſe that have made a Covenant with me with Sacrifice.

6. And the Heavens ſhall declare his Righteouſneſs: for God *is* Judge himſelf.

7. Hear, O my People, and I will ſpeak: I my ſelf will teſtifie againſt thee, O Iſrael; for I *am* God, *even* thy God.

8. I will not reprove thee becauſe of thy Sacrifices, or for thy Burnt-Offerings: *becauſe they were not* always before me.

9. I will take no Bullock out of thine Houſe: *nor* he-Goat out of thy Folds.

10. For all the Beaſts of the Forreſt *are* mine: *and ſo are* the Cattel upon a thouſand Hills.

11. I know all the Fowls upon the Mountains: and the wild Beaſts of the Field *are* in my ſight.

12. If

17. For, for all his Portion in this World, he ſhall go as poor as the meaneſt Beggar out of it, and all his Worldly Splendor ſhall die with him.

18. Indeed while he lived, he reckoned his Worldly Proſperity might make him happy, but if it did, his happineſs was terminated at the Grave; and ſuch Men who were wont to applaud his happineſs, will aſcribe the ſame Felicity to thee, if thou couldſt ſubmit to indulge thyſelf in the ſame ſenſual Pleaſures, which He was wont to gratifie his Appetites with.

19. But this Man ſhall die, as all his Predeceſſors did before him; but then he ſhall never enjoy the Light of God, which the Bleſſed in another World partake of.

20. Upon the whole, we may make this very juſt Concluſion; That any rich or honourable Perſon, who is without Vertue or Religion; who does not make a good uſe of the Talents God has committed to him; who does not reflect upon the uncertainty of theſe worldly Enjoyments, nor takes care to uſe them to any good Purpoſes; This Man lives like a Brute without thinking, and at laſt dies like one without being regarded.

*Paraphraſe on* Pſal. L.

THe Almighty God, the Lord of Heaven and Earth, has given out a Decree, that he will come in a ſolemn manner to judge all the Nations of the World, and has ſummoned in all the Inhabitants thereof, from the Eaſt to the Weſt, to give their Attendance.

2. He has fixed his Tribunal in Mount *Sion*, being ſurrounded with the moſt glorious Enſigns of Majeſty.

3. He ſhall make his Entrance with triumphal Acclamations, and a devouring Fire ſhall burn before him, as when he gave the Law in *Sinai*, *Exod.* 24. 17. and a violent Storm of Wind ſhall bluſter round about him.

4. He ſhall call Heaven and Earth in, to be Witneſſes at this Great Aſſizes, *Deut.* 4. 26. when he comes to judge the Subjects of his Empire.

5. 'And not only the Gentile World (ſays God) muſt appear at my Judgment-Seat, but you my choſen People the 'Jews, for all your being entitled to my worſhip: Let all 'theſe from every Quarter, be ſummoned to appear be-'fore me.

6. All the Angels of Heaven ſhall be Witneſſes of the Equity of his Proceedings, for the Sentence ſhall not proceed from any ordinary Judge who may be liable to Corruption, but God Amighty, who cannot determine Wrong, is Judge himſelf, and beſpeaks us after this manner:

7. 'Come, my People, hear what a Charge I have to bring 'againſt you, I myſelf will be a Witneſs againſt you, as well 'as a Judge; I your God, who have obliged you by ſo many 'Favours, and to whom you have made ſuch ungracious Re-'turns, I will give in Evidence againſt you of your Wic-'kedneſs.

8. 'I do not call you to account for any Neglects or Omiſ-'ſions in your Sacrifices, that they were not offered up every 'Morning and Evening as the Law of *Moſes* requires, *Numb.* '28. 31. but for your Moral Obliquities and Offences, which 'are much more grievous in my ſight, than thoſe other Tranſ-'greſſions.

9. 'I do not ſtand in any need of having an Oxe, or a Goat offered to me out of thy Herds.

10. 'If I took any pleaſure in Sacrifices, I could command 'Hecatombs of the choiceſt Cattle, off of the Forreſts and 'Mountains, to be offered at my Altar.

11. 'I know diſtinctly the Neſt of every Fowl, if I had a 'mind to take them to be my Victims; the Lodge of every 'Wild Beaſt is in my Eye, if I was diſpoſed to have them, to 'be ſacrificed to me

12. 'If

12. If I be hungry, I will not tell thee: for the whole World *is* mine, and all that is therein.

13. *Thinkeſt thou* that I will eat Bulls Fleſh: and drink the Blood of Goats.

14. Offer unto God Thankſgiving: and pay thy Vows unto the moſt Higheſt.

15. And call upon me in the time of Trouble: *ſo* will I hear thee, and thou ſhalt praiſe me.

16. But unto the Ungodly, ſaid God: Why doſt thou Preach my Laws, and takeſt my Covenant in thy Mouth;

17. Whereas thou hateſt to be reformed: and haſt caſt my Words behind thee.

18. When thou ſaweſt a Thief, thou conſentedſt unto him: and haſt been partaker with the Adulterers.

19. Thou haſt let thy Mouth ſpeak Wickedneſs: and with thy Tongue thou haſt ſet forth Deceit.

20. Thou ſateſt *and* ſpakeſt againſt thy Brother: yea, and haſt ſlandered thine own Mother's Son.

21. Theſe *things* haſt thou done, and I held my Tongue, and thou thoughteſt [*wickedly,*] that I am even *ſuch a one* as thy ſelf: *but* I will reprove thee, and ſet before thee *the things* that thou haſt done.

22. *O* conſider this, ye that forget God: leſt I pluck *you* away, and *there be* none to deliver you.

23. Whoſo offereth me Thanks and Praiſe, *he* honoureth me: and to him that ordereth *his* Converſation *right*, will I ſhew the Salvation of God.

## The LI. PSALM.

### *Miſerere mei, Deus.*

*The* Hebrew *Title ſhews the occaſion of writing this Pſalm,* viz. A Pſalm of *David,* when *Nathan* the Prophet came unto him, after he had gone in to *Bathſheba.*

HAve mercy upon me, O God, after thy [*great*] goodneſs: according to the multitude of thy Mercies do away mine Offences.

2. Waſh me throughly from my Wickedneſs: and cleanſe me from my Sin.

3. For I acknowledge my Faults, and my Sin *is* ever before me.

4. Againſt

12. 'If I was hungry, and were to be fed by the Fumes of 'Sacrifices, as ſome may ſillily preſume, I would not acquaint 'thee with it; for why ſhould I be filled out of thy Penury, 'when the Abundance of the whole World is at my Com-'mand?

13. ''Tis but a fond Imagination of ſilly People to think, 'that I delight to feed upon Bulls Fleſh offer'd at the Altar, or 'to drink the Blood of Goats that are ſlain in Sacrifice.

14. 'If thou wouldſt offer to me the moſt acceptable Sacrifice, 'give devout Thanks unto me out of a pious Heart, and diſ-'charge the Obligations which thou oweſt unto me, in leading 'a vertuous and religious Life.

15. 'Whenever thou art diſtreſſed by Calamities, put up thy 'earneſt Petitions to me in devout Prayer, as well as by Of-'ferings, and then I will anſwer thy Requeſt; then I ſhall 'think myſelf much more honoured by thee, than by the moſt 'pompous Sacrifices.

16. But to thoſe wicked Men, who make a great ſtir about 'their legal Performances, and make no Conſcience of viola-'ting the Moral Duties, God, in his Diſpleaſure, asks them 'this Queſtion, Why doſt thou trouble thyſelf to talk up for 'my Ceremonial Worſhip, and buſie thy ſelf about the out-'ward Injunctions of the Covenant, I delivered to *Moſes*?

17. 'Whereas thou neglecteſt the moſt ſubſtantial part there-'of; the Reformation of thy Life, and all my Moral Commands 'thou haſt thrown behind thee, as contemptible things, and 'unworthy of thy Cognizance and Regard.

18. 'When thou didſt obſerve a Man to thrive by Fraud 'and Oppreſſion, thou didſt copy after his Example, and endea-'vour to gain Riches by the ſame unlawful means; and, to 'gratifie thy Luſt, didſt follow after the Pattern of the lewd 'Adulterers.

19. 'Thou haſt given thy Mouth a liberty to ſpeak obſcene 'and wicked Words, and haſt defrauded thy Neighbour by 'Flattery and Diſſimulation.

20. 'Thou neglecting the diligent, following thy own buſi-'neſs, didſt ſit idly and talk againſt thy Acquaintance, no 'Friend and Acquaintance being ſo dear to thee, but thou didſt 'reproach him by thy Calumnies.

21. 'All theſe Crimes and many more haſt thou committed, 'whilſt I out of my Mercy have forborn to take Vengeance up-'on thee for them, tho' thou ungraciouſly haſt taken occaſion 'therefrom to reproach me for my Lenity, and haſt thought 'me to be like thyſelf, taking a pleaſure in Wickedneſs: but 'now thou ſhalt find to thy great diſappointment, that I ſhall 'ſeverely chaſtiſe thee for it, and whether thou will or no, I 'will make thee ſenſible how grievouſly thou haſt offended me.

22. 'O lay this ſeriouſly to Heart, all you who are guilty of 'the foreſaid Crimes, leſt I, notwithſtanding my former for-'bearance, ſhower down my Vengeance upon you, and drag 'you away to the moſt grievous Puniſhment, which none ſhall 'be able to deliver you from.

23. 'In a word, you may take this for a ſtanding Rule, 'That I am more honoured by devout Prayer and Thankſgiv-'ing, than by the moſt coſtly Sacrifice, and that a good Life 'will more effectually draw down my Bleſſings upon thee, than 'the offering up Hecatombs at my Altar.

*Paraphraſe on* Pſal. LI.

OGracious God, I beſeech thee to afford the utmoſt extent of Mercy to me, in pardoning thoſe two great Sins I have committed of Adultery and Murder.

2. O let my pardon be ſealed for theſe great Crimes, and let me appear clear again in thy ſight, when my Sins are forgiven by thee.

3. For I do not now, as I did before, extenuate my Faults or hide them, but I openly acknowledge them before thee, and freely confeſs what a wretched Sinner I have been.

4. In-

4. Againſt thee only have I ſinned, and done *this* Evil in thy ſight: that thou mighteſt be juſtified in thy Saying, *and* clear when thou art judged.

5. Behold, I was ſhapen in wickedneſs: and in Sin hath my Mother conceived me.

6. But *lo*, thou requireſt Truth in the inward Parts: and ſhalt make me to underſtand Wiſdom ſecretly.

7. Thou ſhalt purge me with Hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than Snow.

8. Thou ſhalt make me hear of joy and gladneſs: *that* the Bones *which* thou haſt broken may rejoyce.

9. Turn thy Face from my Sins: and put out all my miſdeeds.

10. Make me a clean Heart, O God: and renew a right Spirit within me.

11. Caſt me not away from thy Preſence: and take not thy Holy Spirit from me.

12. O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

13. *Then* ſhall I teach thy ways unto the Wicked: and Sinners ſhall be converted unto thee.

14. Deliver me from Blood-guiltineſs, O God, thou that art the God of my Health: *and* my Tongue ſhall ſing of thy Righteouſneſs.

15. Thou ſhalt open my Lips, O LORD: and my Mouth ſhall ſhew thy Praiſe.

16. For thou deſireſt no Sacrifice, elſe would I give *it thee*: but thou delighteſt not in Burnt-Offerings.

17. The Sacrifice of God *is* a troubled Spirit: a broken and contrite Heart, O God, ſhalt thou not deſpiſe.

18. O be favourable and gracious unto Sion: build thou the Walls of Jeruſalem.

19. Then ſhalt thou be pleaſed with the Sacrifice of Righteouſneſs, with the Burnt-Offerings, and Oblations: then ſhall they offer young Bullocks upon thine Altar.

## The LII. PSALM.

*Quid gloriaris?*

¶¶ *The occaſion of writing this Pſalm is declared in the Title, which ſays it was written* when *Doeg* the *Edomite* came and told *Saul*, and ſaid unto him, *David* is come to the Houſe of *Ahimelech*. *The Hiſtory whereof is ſet down at large* 1 Sam. 22. *where it is recorded, that, upon the Information of* Doeg, *that* Ahimelech *the Prieſt had entertained* David, *he ordered him to ſlay* Ahimelech *and* 83 *more Prieſts; which wicked Command was accordingly executed, by that execrable Wretch.*

WHY boaſteth thou thy ſelf, thou Tyrant: that thou canſt do miſchief;

2. *Whereas*

4. Indeed my high Station has made me to be anſwerable for my Sin to no one but thee, but againſt thee have I ſinned, and thou art armed with Eternal Vengeance to puniſh me for it; and tho' by my Unrighteous Cunning, I have kept the Knowledge of a great part of my Sin from the Eyes of the World, they not knowing but that *Uriah* fell by chance in the Battle; but thy Eye, which ſearcheth the Heart, ſaw with what a wicked Contrivance I placed him in that dangerous Poſt: Wherefore, whatever Puniſhment thou ſhalt by thy righteous Decree lay upon me, thy Juſtice will be perfectly acquitted.

5. Alas! I muſt not only acknowledge the Guilt of my late great Sins, but that the whole courſe of my Life has been defiled by many voluntary Crimes; nay, my whole Nature is corrupted by my Traduction from ſinful Parents, there being a Stain in my very Conception.

6. But notwithſtanding theſe great Defaults I have made in my Duty, and the corrupt Affections of my Nature, thou requireſt a Conformity to thy Laws, not only in outward Acts, but in Will and Affections, and that all our ſecret Thoughts ſhou'd be govern'd by a Submiſſion to the Wiſdom of thy Commands.

7. Do thou grant me thy Pardon upon this my ſincere Repentance, and then I ſhall be more clear than a Perſon, who, under a legal Defilement is ſprinkled by the Prieſt with a Bunch of Hyſop dip'd in conſecrated Water; do thou, as it were, waſh me, by forgiving my Sins, and then my Soul ſhall be purer than the Flakes of the new-fallen Snow.

8. This will turn the diſmal Sorrow of my penitent Soul, into a new Scene of Joy and Satisfaction; this will be as great a Refreſhment to me, as a Pardon is to a Criminal, whoſe Bones are under the Torture of the Rack.

9. I beſeech thee to turn away thy Face from my Sins, as being unwilling any more to take notice of them, or to puniſh them: Let my Offences be blotted out of thy Regiſter, where Mens Sins are recorded.

10. I beſeech thee, O Lord, by thy Grace, to expel out of my Heart, my former corrupt Affections, and give it a bent and tendency to Goodneſs; recruit and quicken the Motions of thy Holy Spirit, which I by my Wickedneſs have ſuffered to languiſh, and grow cold within me.

11. Do not thou caſt me out of thy Preſence, as an abominable thing, refuſing to have any Spiritual Communication with me; O do not thou ſuffer thy Holy Spirit to depart from me, as it did from my Predeceſſor *Saul*.

12. O afford me the Satisfaction again, which I formerly had in thy Spiritual Aſſiſtances, and give me again thoſe large Meaſures of thy Grace, which heretofore thou waſt pleaſed ſo readily to deal out to me.

13. Then will I by publick Hymns, compoſed in thy Honour, ſet forth the great Extent of thy Mercy, perſwading other Sinners to turn unto thee and experience it.

14. But, tho' I have the greateſt Senſe of thy Mercy, yet I cannot but have continually penſive Thoughts, when I reflect upon my great Sin of Murder in the caſe of *Uriah*; O deliver me from the Guilt of that crying Sin, and I will make triumphing Songs in Praiſe of thy Goodneſs.

15. The Conſideration of this thy great Mercy and Forgiveneſs, ſhall ſet my Mouth and Lips a-ſinging in thy Praiſe.

16. For 'tis not the moſt coſtly Sacrifices which will reconcile me to thee, after the commiſſion of ſuch heinous Offences; for I would not ſpare the offering up an Hecatomb, if I thought that would waſh away my Stains; but under this load of Guilt I muſt not approach thy Altar.

17. The Sacrifice, which thou haſt the chiefeſt regard to, is an hearty Sorrow for Sin, and a Renovation of mind; and when Sinners bring theſe devout Affections to thy Altar, thou giveſt them an hearty Welcome.

18. O continue thou thy Favour to thy beloved City *Jeruſalem*, and let not the Faults of their Prince provoke thy Judgments to fall upon the Inhabitants thereof; be thou their Gariſon to defend their Walls, againſt their Enemies.

19. And tho' at preſent thou haſt an Abhorrence of my Sacrifices, by reaſon of the foul Crimes, which I have committed; yet when I have made my Peace with thee, and have confirmed my ſelf a-new in a ſettled Habit of Piety, then will I and my People offer joyful Sacrifices unto thee, and load thy Altars with Sacrifices and Offerings.

*Paraphraſe on* Pſal. LII.

O Thou wicked executor of *Saul*'s Tyrannical Commands, what a valiant Action haſt thou done to boaſt thy ſelf upon; that thou wert able to cut the Throats of fourſcore unarmed Prieſts?

2. *Whereas* the goodneſs of God: endureth *yet* daily?

3. Thy Tongue imagineth Wickedneſs: and with lies thou cutteſt like a ſharp Raſour.

4. Thou haſt loved Unrighteouſneſs more than Goodneſs: and to talk of Lies more than Righteouſneſs.

5. Thou haſt loved to ſpeak all Words that may do hurt: O *thou* falſe Tongue.

6. Therefore ſhall God deſtroy thee for ever: he ſhall take thee and pluck thee out of thy dwelling, and root thee out of the Land of the living.

7. The Righteous alſo ſhall ſee *this* and fear: and ſhall laugh him to Scorn.

8. Lo, *this is* the Man that took not God for his Strength: but truſted unto the multitude of his Riches, and ſtrengthned himſelf in his Wickedneſs.

9. *As for me*, I *am* like a green Olive-tree in the Houſe of God: my truſt is in the tender Mercy of God for ever and ever.

10. I will always give Thanks unto thee for *that* thou haſt done: and I will hope in thy Name, for thy Saints like it well.

# EVENING PRAYER.

## The LIII. PSALM.

*Dixit inſipiens.*

¶ ¶ *The Hebrew Title of this Pſalm is,* To the chief Muſician upon *Mahalath, Maſchil,* A Pſalm of *David. This is but the* XIVth *Pſalm lightly varied, that it might go to the Tune* Maſchil. *It was to be ſung whilſt a Flute was playing, for* Mahalath *ſignifies ſome ſuch Inſtrument, it being derived from the Hebrew Verb* Chalath, *which ſignifies,* To bore through.

THE fooliſh Body hath ſaid in his Heart: *There is* no God.

2. Corrupt are they, and become abominable in their Wickedneſs: *there is* none that doeth good.

3. God looked down from Heaven upon the Children of Men: to ſee if there were *any* that woud underſtand, and ſeek *after* God.

4. But they are all gone out of the way, they are altogether become abominable: *there is alſo* none that doeth Good, no not one.

5. Are not they without Underſtanding that work Wickedneſs: eating up my People *as if* they *would* eat Bread? they have not called upon *God.*

6. They were afraid *where* no fear was: for God hath broken the Bones of him that beſieged thee; thou haſt put *them* to confuſion, becauſe God hath deſpiſed them.

7. Oh

2. But, tho' my Thoughts are only bent upon Miſchief, the Goodneſs of God is as vigilant to preſerve good Men, as thou art to deſtroy them, and thou canſt have no Power over them, unleſs God for wiſe Reaſons, permit thee.

3. Thou doſt accuſtom thy Tongue to ſpeak falſe things with a premeditated Malice, and a reſolv'd Deſign to do thy Neighbour miſchief, and thy Lies cut every one they touch, like a keen Raſor.

4. When it lay in thy Power to do an Act of Juſtice, in vindicating the harmleſs Prieſts from the Power of *Saul*, thou madeſt it thy Choice to be inhumanely wicked, not only falſly to accuſe them, but barbarouſly to murder them by thy own Hand.

5. The miſchievous Trade of an Informer, which is ſcandalous to all the World beſides thee, is the object of thy Love; O thou perjur'd Tongue!

6. For this unparallel'd Wickedneſs of thine, God ſhall ſhower down his Vengeance upon thee, he ſhall deſtroy thy Habitation, and root out thy Family.

7. And when this remarkable Act of the Divine Juſtice ſhall be manifeſt, all good Men ſhall magnifie the Righteouſneſs of God in puniſhing notorious Offenders; and the Name of wicked *Doeg* ſhall be a Name of Reproach, and Infamy, to all Generations.

8. As ſoon as his Name ſhall be mentioned, Men ſhall thus remark of him, This is that *Doeg* who laid aſide all application to God for Aſſiſtance, and reſolved, by Money, Fraud, or any other Wickedneſs, to perpetuate his Greatneſs; but God has perfectly defeated his Deſigns, by ruining that Family which he, at the Expence of ſo much Wickedneſs, was building up.

9. But whilſt his Leaves wither, and his Family rots, I, having an opportunity again to frequent the publick Worſhip of God in his Houſe, ſhall flouriſh like a hopeful Olive-Tree, whoſe Leaf is always green; and God's Mercy and Goodneſs ſhall preſerve and ſuccour me, as long as I live.

10. For theſe, and other very remarkable Acts of God's gracious Providence, interpoſed on my behalf, I will own his Goodneſs to my Lives end; and whenever I am under Misfortune, I will place my Truſt only in God for Deliverance; for tho' ſuch a Reliance be looked upon as vain and fruitleſs by ſuch profane Wretches as *Doeg*, yet the Judgments of all good Men, which are much more to be valued, do highly approve it.

*Paraphraſe on* Pſal. LIII.

THE fooliſh irreligious Man, has thought within himſelf, tho' he be not ſo profane to utter it, that there is no Deity.

2. We live in a Generation, that are very Corrupt in their Morals, and by their wicked Lives are become very hateful to God; and 'tis very hard to find a pious Man, eſpecially among the Abettors of *Saul's* Tyranny.

3. The Lord looked down from his heavenly Throne, to take a view of Mankind, to ſee if there were any that had the true Knowledge of God, and had a hearty Senſe of Religion.

4. But no ſuch were to be ſeen; there was not ſo much as one Man of Piety and Integrity to be found.

5. Strange! that among ſuch a number of Men, no one ſhould be endowed with a juſt Senſe of Religion! That all ſhould be ſuch Contrivers of Miſchief! That they ſhould ſet themſelves to devour good Men, with a like Greedineſs as a hungry Man eats a piece of Bread! That they ſhould live under ſuch an univerſal Contempt, and neglect of God, and his Worſhip!

6. God Almighty put them under a panick Fear, making them to fly away with great Precipitation, when there was no apparent Cauſe of Danger; thus God deſtroyed the Adverſaries of *David*, by obtaining an eaſie Conqueſt over them, they being diſpirited and forſaken by God.

7. But

7. Oh that the Salvation *were given* unto Iſrael out of Sion: Oh that the Lord would deliver his People out of Captivity!

8. *Then* ſhould Jacob rejoyce: and Iſrael ſhould be right glad.

## The LIV. PSALM.

*Deus, in Nomine.*

¶¶ *The Hebrew Title of this Pſalm is,* To the chief Muſician upon *Neginoth, Maſchil,* a Pſalm of *David,* when the *Ziphims* came and ſaid to *Saul,* Doth not *David* hide himſelf with us? *The Hiſtory of the Matter we have* 1 Sam. 23. *For when* David *hid himſelf in the Wilderneſs of* Ziph, v. 15. *and* Maon, v. 24. *the treacherous Inhabitants of the place made a Diſcovery to* Saul, *of his hiding himſelf in their Quarters; upon which, he gathering conſiderable Forces together, went in purſuit of him, and had hemmed him in with his Troops; but of a ſudden,* Saul *being called home by an Invaſion of the* Philiſtines, *he was diverted from purſuing further his Attempt upon* David.

SAve me, O God, for thy Names *ſake*: and avenge me in thy Strength.

2. Hear my Prayer, O God: and hearken unto the Words of my Mouth.

3. For ſtrangers are riſen up againſt me: and Tyrants, which have not God before their Eyes, ſeek after my Soul.

4. Behold, God *is* my helper: the LORD is with them that uphold my Soul.

5. He ſhall reward Evil unto mine Enemies: deſtroy thou them in thy Truth.

6. An offering of *a* free *Heart* will I give thee, and praiſe thy Name, O Lord: becauſe *it is ſo* comfortable.

7. For he hath delivered me out of all my Trouble: and mine Eye hath ſeen *his deſire* upon mine Enemies.

## The LV. PSALM.

*Exaudi, Deus.*

¶¶ *This Pſalm was compoſed by* David *in the the time of* Abſalom's *Rebellion, when* Achitophel *his chief Counſellor had taken a part with the Adverſaries, of whoſe Inſincerity he makes great complaint in this Pſalm.*

HEar my Prayer, O God: and hide not thy ſelf from my Petition.

2. Take heed unto me, and hear me: how I mourn in my Prayer, and am vexed.

3. The Enemy crieth ſo, and the Ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, *ſo* maliciouſly are they ſet againſt me.

4. My Heart is diſquieted within me: and the fear of Death is fallen upon me.

5. Fearfulneſs and trembling are come upon me: and *an* horrible *dread* hath overwhelmed me.

6. And I ſaid, Oh that I had Wings like a Dove: *for then* would I flee away and be at reſt.

7. Lo, *then* would I get me away far off: *and* remain in the Wilderneſs. 8. I

7. But under this great degree of Hardſhip and Oppreſſion, O that God, who dwells in Mount *Sion,* would afford us a Deliverance.

8. We may in ſome meaſure expect this when God ſhall deliver his People from the Slavery of *Saul*'s Tyrannick Oppreſſion; but chiefly when they ſhall be delivered by the Meſſias, from the Power of Satan, a greater Tyrant over the Souls of Men. That will be a time of great Joy, indeed, for the People of *Iſrael.*

*Paraphraſe on* Pſal. LIV.

O Lord God, for the ſake of thy good and gracious Being, afford me thy help in this time of extreme Danger; employ thy Omnipotent Power, in making my poor handful of Men, to gain the better of theſe numerous Troops.

2. I beſeech thee to hearken unto my earneſt Prayer, in delivering me from this formidable Danger.

3. The *Ziphites,* which were perfect Strangers to me, and who could not pretend to have received any Diſobligations from me, theſe have baſely betrayed me to *Saul*; and that Tyrannical Prince himſelf is come out, in an hoſtile manner, to fall upon and deſtroy me.

4. But the Almighty God is my Aſſiſtant, and, as he is an Adverſary to my Enemies, ſo will he be a Frjend and an Auxiliary to thoſe, who eſpouſe my Cauſe.

5. And ſince God is my Helper, he ſhall make my Enemies dearly repent of their injurious Treatment of me; he ſhall deſtroy them, and defeat their unrighteous Deſigns, to make good his Promiſe, which he made to me of the Kingdom.

6. And, when thou haſt paved the way to my Advancement by their Deſtruction, I will offer up liberal Sacrifices at thy Altar, and ſing Praiſes unto thy holy Name, which is the moſt grateful and pleaſant Exerciſe, which I can employ myſelf in.

7. For thou, O God, haſt delivered me, out of the greateſt Danger and Strait that ever I was in, and I have ſeen the moſt deſirable ſight I could wiſh for, to behold my Enemies, whom I was in ſo great dread of, to march away from me in ſo great haſte.

*Paraphraſe on* Pſal. LV.

I Beſeech thee, O God, to afford a favourable Ear to my Supplication, and do not thou, in thine Anger, refuſe to receive my Petition.

2. I beg of thee, to liſten with Attention to what I have to offer to thee, and to have regard to my Prayer, which I put up to thee with the greateſt Anxiety of Mind.

3. Becauſe of the clamorous Threats of my Enemies, and becauſe my wicked Oppoſers follow ſo cloſe upon me, having very miſchievous Deſigns againſt me, being madly bent to do me all the harm they can.

4. My Heart aketh, through the Extremity of the Danger I am in; I am reduced to the very Agonies of Death, which unleſs thy goodneſs prevents it, will certainly befal me.

5. The Unnaturalneſs of this Rebellon, has put me into the greateſt Conſternation; I am ſo over-charged with Fear and Amazement, that my Soul is not able to perform its ordinary Functions.

6. When firſt I was ſurprized with this ſtrange Relation, I ſaid to myſelf, O that Nature had endowed me with the ſwift Wings of a Dove, for then would I fly away to ſome place, where I might reſt in Security, and free from theſe Mens malicious Attempts.

7. I would get away far off from the Society of theſe Factious Men, and remain among the wild Beaſts in the Wilderneſs, whom I could better truſt than theſe my wicked Subjects, tho' by their Allegiance they are obliged to defend me.

8. Then

8. I would make haſte to eſcape: *becauſe of* the ſtormy Wind and Tempeſt.

9. Deſtroy their Tongues, O LORD, *and* divide them: for I have ſpied Unrighteouſneſs, and Strife in the City.

10. Day and Night they go about within the Walls thereof: Miſchief alſo, and Sorrow *are* in the midſt of it.

11. Wickedneſs is therein: Deceit and Guile go not out of their Streets.

12. For *it is* not an open Enemy that hath done me this Diſhonour: for then I could have born *it*.

13. Neither *was it* mine Adverſary that did magnifie *himſelf* againſt me: for then [*peradventure*] I would have hid my ſelf from him.

14. But *it was even* thou, my Companion: my Guide, and mine own familiar Friend.

15. We took ſweet Counſel together: and walked in the Houſe of God as Friends.

16. Let Death come haſtily upon them, *and* let them go down quick into Hell: for Wickedneſs is in their Dwellings, *and* among them.

17. As for me, I will call upon God: and the LORD ſhall ſave me.

18. In the Evening, and Morning, and at Noon-day will I Pray, and that inſtantly: and he ſhall hear my Voice.

19. It is he that hath delivered my Soul in Peace, from the Battle *that was* againſt me: for there were many with me.

20. *Yea, even* God *that* endureth for ever, ſhall hear *me*, and bring them down: for they *will* not turn, nor fear God.

21. He laid his Hands upon ſuch as be at Peace with him: and he brake his Covenant.

22. *The Words* of his Mouth were ſofter than Butter, having War in *his* Heart: his Words were ſmoother than Oyl, and yet *be* they very Swords.

23. O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the Righteous to fall for ever.

24. And as for them: thou, O God, ſhalt bring them into the Pit of Deſtruction.

25. The

8. Then, like that ſagacious Bird, I would fly away from the growing Tempeſt, and avoid the Hazards of this unhatural War.

9. O Lord, ſend Diviſion among their Counſels, that they may not be able, with ſucceſs, to form any Deſign againſt me; that they themſelves may feel the ill Effects of Faction, after they have filled all *Jeruſalem* with Sedition and Tumult.

10. They run about in every part of that populous City, filling Peoples Ears with Factious and Seditious Diſcourſe, till they have made the Citizens of that place, to embark in the ſame miſchievous Deſign againſt me with themſelves.

11. And indeed, there are very wicked Deſigns hatching againſt me in that City, there being hardly any Street thereof, but there are treaſonable Meetings held againſt me.

12. But that which doth moſt ſenſibly affect me, is the Defection of *Achitophel* from me, and his joyning with the Rebels Forces; for if this had been done by one, who had formerly ſhewed any diſlike to my Government, or had ever diſcovered a ſeditious or mutinous Spirit, I could more eaſily have digeſted the Misfortune.

13. Neither was it any of thoſe furious Men, who, for a conſiderable time before, have made very Saucy and Inſolent Demands upon me, and threatned me with an Inſurrection.

14. But it was a Friend, whom I kept in my Boſom, and to whom I unfolded all my Secrets, deſiring his Counſel and Advice upon all extraordinary Emergencies.

15. I took particular Delight in his Converſation, and loved to take his ſingle Advice upon any important Difficulty; nay, I had the greater Affection for him, becauſe he would accompany me to the publick Worſhip, which ſo few a part of my Courtiers would do.

16. But let God, by ſending ſudden Death among them, and taking away the Lives of their Ring-leaders, defeat all their treaſonable Projects; for they are always big with ſome miſchievous Deſign or other; in every Quarter they take up with, ſome new wicked Stratagem againſt me diſcovers itſelf.

17. But as for myſelf I promiſe, that I will never make uſe of ſuch unwarrantable means for the ſupport of my Cauſe; I ſhall only purſue juſt and prudent Methods, begging God's Bleſſing upon my Endeavours; and I doubt not but he will work my Deliverance.

18. If I do any thing extraordinary in this Affair, It ſhall be in the Conſtancy, the Frequency, and the Earneſtneſs of my Devotions; for I will put up my Requeſt to thee at Evening, when I go to Bed, at Morning when I riſe, and at Noon before I Dine; and this with ſuch Ardency and Importunity, as ſhall in a manner enforce thee to grant my Petition.

19. And when I ſhall fight the Army of my Rebels, I doubt not, but by God's Aſſiſtance I ſhall vanquiſh it, and thereby make my way to a quiet Settlement in my Throne again; for thy Aſſiſtance on my ſide, is equivalent to a Multitude of Auxiliary Troops.

20. But the Eternal God, who has eſpouſed my Cauſe, ſhall in anſwer to my Petition, chaſtiſe and humble them for their Inſolence and Wickedneſs; eſpecially ſince they are ſo hardned in it, that, after ſo many Intreaties and Exhortations, they will not return to their Duty which they owe both to God and me.

21. Eſpecially that perfidious Counſellor *Achitophel*, who has betrayed his beſt Friend and Benefactor, and violated his Oath of Truſt, which he had taken to be faithful to me.

22. The wretched Diſſembler ſpoke fairly to me, all the time he was hatching Miſchief againſt me, giving me ſmooth oily Words, at the ſame time, when by his ſecrets Plots he was ſtabbing me to the Heart.

23, 24. Therefore I would adviſe every good Man, to ſuffer himſelf to be taught by my Example, whenever he is under any Calamity, to fly to God for Succour, and he, in his good time, ſhall eaſe him of that burden of his Afflictions, which lies ſo hard upon him; for he may lay down this for an undoubted Maxim, That, tho' God for wiſe ends beſt known to himſelf, may ſuffer his pious Servants to lie for ſome time under moſt grievous Affliction, yet he will at laſt afford them a kind Deliverance.

25. And

25. The Blood-thirſty, and deceitful Men ſhall not live out half their Days: nevertheleſs my Truſt ſhall be in thee, [*O Lord*].

# MORNING PRAYER.

## The LVI. PSALM.

*Miſerere mei, Deus.*

¶¶ *The Hebrew Title of this Pſalm is,* To the chief Muſician upon *Jonath-elemrechokim* (*i. e.*) To the Tune of the ſilent Dove. A *Michtam of David,* when the Philiſtines took him in *Gath. The Hiſtory of which we have* 1 Sam. 21. *For after divers Wanderings about* Naioth, 1 *Sam.* 19. 18. *and* Nob, 1 *Sam.* 21. 1. *he came to* Gath, *where he was diſcovered and brought to* Achiſh *King of the place; to get out of whoſe hands he was forced to counterfeit Madneſs.*

BE merciful unto me, O God, for Man goeth about to devour me: he is daily fighting and troubling me.

2. Mine Enemies are daily in hand to ſwallow *me* up: for *they* be many that fight againſt me, O thou moſt Higheſt.

3. *Nevertheleſs,* though I am ſometime afraid: yet put I my truſt in thee.

4. I will praiſe God, becauſe of his Word: I have put my truſt in God, and will not fear what Fleſh can do unto me.

5. They daily miſtake my Words: all that they imagine *is* to do me evil.

6. They hold all together, *and* keep themſelves cloſe: *and* mark my Steps, when they lay wait for my Soul.

7. Shall they eſcape for their Wickedneſs: thou, O God, in *thy* Diſpleaſure ſhall caſt them down.

8. Thou telleſt my flittings, put my Tears into thy Bottle: *are not theſe things* noted in thy Book.

9. Whenſoever I call *upon thee,* then ſhall mine Enemies be put to flight: this I know; for God *is* on my ſide.

10. In God's Word will I rejoyce: in the LORD's Word will I comfort me.

11. *Yea,* in God have I put my truſt: I will not be afraid what Man can do unto me.

12. Unto thee, O God, *will I pay* my Vows: unto thee will I give Thanks.

13. For thou haſt delivered my Soul from Death, and my Feet from falling: that I may walk before God in the light of the living.

The

25. And for theſe bloody and treacherous Rebels, that are now up in Arms againſt me, they ſhall be cut off in the Flower of their Age, by my faithful and victorious Troops: But however, tho' my Deliverance ſhould not be ſo great as I expect, this ſhall not hinder me, from ſtill continuing my reliance upon thee, O my gracious God.

*Paraphraſe on* Pſal. LVI.

O Gracious God, I beſeech thee to interpoſe thy Almighty Power, in working my deliverance from theſe Dangers which on every ſide encompaſs me; for *Saul,* tho' but a Man, has taken up a Reſolution to devour me, whom thou, the great God, haſt promiſed to protect: He is continually endeavouring to take away my Life, and follows after me ſo cloſe, wherever I go, till he is out of Breath.

2. His wicked Agents are ſpread abroad every-where to work my Ruin; I cannot go to any place ſo remote, but I find Multitudes of them combining againſt me.

3. But tho' the Craft and Power of ſo many Enemies, make me ſometimes a little fearful of my Condition; yet when I reflect upon thy Almighty Protection, I have no Diſtruſt of my Deliverance.

4. I will continue to praiſe God for his wonderful Kindneſs, which he has all along vouchſafed me, particularly for his Promiſe, of bringing me in ſafety to the Crown of *Iſrael* 1 *Sam.* 16. 13. therefore ſince I have the Almighty Power of God to defend me, I will not be terrified with the weak Attempts of Man againſt me.

5. All my Expreſſions, which I occaſionally drop at any time, they pervert by malicious Interpretations to a bad meaning; and they lay out all their Thoughts to bring me into an ill Opinion with my People.

6. They meet together in ſecret Cabals to form miſchievous Deſigns againſt me; they diligently obſerve all my Actions, that they may take ſome Advantage againſt me to ruin me.

7. Wilt thou, O God, ſuffer them to go unpuniſhed, after the commiſſion of ſo much wicked Treachery? No certainly, thou wilt throw down into the Grave the Actors of ſuch Villanies.

8. Thou, O God, doſt keep an exact Reckoning of the Troubles which I have undergone; how I have been forced to wander from place to place for Security; thou doſt preſerve every Tear I have ſhed in remembrance, as carefully as if thou didſt keep them in a Viol; and thou doſt enter all my Sufferings as it were into a Regiſter.

9. Tho' my Enemies at preſent prevail againſt me, yet at laſt I ſhall find a happy Succeſs of my Prayers, when thou ſhalt bleſs me with a glorious Victory over them; for I have no doubt thereof, ſince the great God has been pleaſed to eſpouſe my Cauſe.

10, 11. I will reſt ſatisfied with the kind Promiſe which God has made me, 1 *Sam.* 16. 13. nothing diſtruſting, but that it will be out of the Power of Man to do any thing to invalidate it.

12. I will therefore, in acknowledgment of thy Goodneſs, offer thoſe Sacrifices and Oblations, which I have vowed to thee for my Deliverance; and will for ever bear in my mind a thankful Acknowledgment, for ſo great a Mercy.

13. For thou haſt been pleaſed to deliver me from the very Jaws of Death, and from the Brinks of ſuch a dangerous Precipice, by ſuffering this Stratagem to paſs upon the Philiſtines, that I may have a longer opportunity of living to thy Honour in this World, and doing more good in my Generation.

## The LVII. PSALM.

*Miserere mei, Deus.*

¶ ¶ *This Psalm is entituled,* Al-taschith, *a* Michtam *of* David, *when he fled from Saul in the Cave.* Al-taschith *signifies* destroy not, *and denotes the beginning of some known Song in those times.* Michtam *signifies a curious Composition. This Psalm refers to the History of* David, 1 Sam. 24. *when in the Cave of* En-gedi *he cut off* Saul's *Skirt, and had a fair opportunity of taking away his Life; which his Followers advised him to, but he piously refused it,* Sam. 24. 6.

BE merciful unto me, O God, be merciful unto me, for my Soul trusteth in thee: and under the shadow of thy Wings shall be my refuge, until *this* Tyranny be over-past.

2. I will call unto the most high God: *even* unto the God that shall perform *the Cause which I have in hand.*

3. He shall send from Heaven: and save me *from* reproof of him that would eat me up.

4. God shall send forth his Mercy and Truth: my Soul is among Lions.

5. And I lie *even among* the Children of Men, that are set on Fire: whose Teeth *are* Spears and Arrows, and their Tongue a sharp Sword.

6. Set up thy self, O God, above the Heavens: *and* thy Glory above all the Earth.

7. They have laid a Net for my Feet, *and* pressed down my Soul: they have digged a Pit before me, *and* are fallen into the midst of it *themselves.*

8. My Heart is fixed, O God, my Heart is fixed: I will sing and give Praise.

9. Awake up, my Glory, awake Lute and Harp: I *my self* will awake *right* early.

10. I will give Thanks unto thee, O LORD, among the People: and I will sing unto thee among the Nations.

11. For the greatness of thy Mercy *reacheth* unto the Heavens: and thy Truth unto the Clouds.

12. Set up thy self, O God, above the Heavens: *and* thy Glory above all the Earth.

## The LVIII. PSALM.

*Si vere utique.*

¶ ¶ *This Psalm is likewise entituled,* Al-taschith, *a* Michtam *of* David. *It was written under the Saulian Persecution, and is chiefly levelled against some of* Saul's *chief Courtiers and Counsellors, who had given him Advice to destroy* David.

ARE your Minds set upon Righteousness, O ye Congregation: and do ye judge *the thing that is* right, O ye Sons of Men? 2. Yea,

*Paraphrase on* Psal. LVII.

O My gracious God, shew thy pity upon me, in rescuing me from my Dangers; I put my trust entirely in thee, not reposing any confidence in the Strong-holds I am now possessed of; thou art the only Citadel that in my Extremity I can retire to, to defend me, till the Tyrannick Power of *Saul* be either restrained by thee, or taken from him.

2. He is the most high God, who has the sovereign Power over all things, and I cannot address myself to any superior Authority; I will therefore, in devout Prayer, apply myself to him, that he may give a quick and happy Issue to my Affairs.

3. He will send me Relief, by employing his omnipotent Power for my Preservation, which will be a better defence to me, than any Auxiliary Troops, to defend me from the number of *Saul*'s Forces, which have now surrounded me, and do so far exceed my Guards in number, that they are enough to eat them up.

4. And I have the greatest Assurances which can be, that God will afford me this Defence, he being inclined thereunto by his Mercy and Goodness of Nature, being likewise obliged to assist me by his Veracity; he having not only promised me deliverance from this Trouble, but to give me the Kingdom likewise. But notwithstanding this, at present he is pleased to let my Life remain in as much danger, as if I was in the midst of a Den of Lions and wild Beasts.

5. I am encompassed round by *Saul*'s Troops, in a place from whence I dare not stir; no Fire burns fiercer than their Rage against me; their Reproaches upon me are pointed with so much Malice against me, as if their Teeth were Spears, and their Tongues were Swords.

6. O Lord, shew thyself to be the Supreme God, the Governour of Heaven and Earth, in delivering me from this wonderful Danger, which nothing but thy omnipotent Arm can rescue me from; and the Glory which will accrue from such an unexpected Preservation of thy Servant, will sound thy Praise all over the World.

7. No Hunter ever more craftily drew his Net over his Prey, than my Persecutors have designed my Destruction; they were just upon the Point of taking away my Life, when, to my great Astonishment, I found that the Pit which they had dug to catch me in (as they would do a wild Beast) served only to entrap my Enemies.

8. And now, O Lord, I have as firm and fixed an Assurance of my Deliverance, as if thou hadst actually wrought it for me; and therefore I will sing a triumphant Hymn to thy Honour.

9. I will now rouse up my Musical Faculty, which, during my Danger, has been long sleeping; do you, my Instruments, that have so long hung useless by, awake; I myself will raise up all my Powers, to sing the Divine Praise.

10. I will not only sing thy Praise among the Tribes of *Israel*, but likewise will display it among Foreign Nations, where my Psalms shall be sung.

11. For thy Mercy and Truth are infinite in Extension, and unmeasurable, as a Line drawn from Earth, through the immense space of the Heavens.

12. O Lord, shew thyself to be the Supreme God, the Governour of Heaven and Earth, in delivering me from this wonderful Danger, which nothing but thy omnipotent Arm can rescue me from; and the Glory, which will accrue from such an unexpected Preservation of thy Servant, will sound thy Praise all over the World.

*Paraphrase on* Psal. LVIII.

IS this the Righteousness which you, who are the Privy-Counsellors of a King, pretend to? You that ought to have hindred the Prince from doing any Act of Violence to an innocent Person; Do you advise him to these Acts of Cruelty, O ye Sons of Men, and not Sons of God, as all good Magistrates are?

2. In

2. Yea, ye imagine Miſchief in your Heart upon the Earth: and your Hands deal with Wickedneſs.

3. The Ungodly are froward, *even* from their Mothers Womb: as ſoon as they are Born, they go aſtray, and ſpeak Lies.

4. They are as venomous as the Poiſon of a Serpent: *even* like the deaf Adder, that ſtoppeth her Ears.

5. Which refuſeth to hear the Voice of the Charmer: charm he never ſo wiſely.

6. Break their Teeth, O God, in their Mouths, ſmite the jaw-Bones of the Lions, O LORD: let them fall away like Water *that* runneth apace, *and when* they ſhoot their Arrows, let them be rooted out.

7. Let *them* conſume away like a Snail, *and be like* the untimely Fruit of a Woman: *and let* them not ſee the Sun.

8. Or ever your Pots be made hot with Thorns: ſo let Indignation vex him, *even as* a thing that is raw.

9. The Righteous ſhall rejoyce when he ſeeth the Vengeance: he ſhall waſh his Footſteps in the Blood of the Ungodly.

10. So that a Man ſhall ſay, Verily *there is* a reward for the Righteous: doubtleſs *there* is a God that judgeth the Earth.

# EVENING PRAYER.

## The LIX. PSALM.

*Eripe me de inimicis.*

¶¶ *This Pſalm is likewiſe entituled,* Al-taſchith, *a* Michtam *of* David, when *Saul* ſent, and watched the Houſe to kill him. *The Hiſtory is in* 1 Sam. 19. *when he was delivered by the pious Fraud of* Michal *his Wife, who let him down through a Window, and placed an Image in the Bed where he uſed to lie.*

DEliver me from mine Enemies, O God: defend me from them that riſe up againſt me.

2. O deliver me from the wicked Doers: and ſave me from the Blood-thirſty Men.

3. For lo, they lie waiting for my Soul: the mighty Men are gathered againſt me without *any* offence or fault of me, O LORD.

4. They run and prepare themſelves without *my* fault: ariſe thou therefore to help me, and behold.

5. Stand up, O LORD God of Hoſts, thou God of Iſrael, to viſit all the Heathen: and be not merciful unto them that offend of malicious Wickedneſs.

6. They

1. In ſtead of ſeriouſly ſtudying the Rules of Juſtice, you only contrive Miſchief in your Hearts; and in ſtead of weighing Matters which come before you, with impartiality between Prince and Subject, you contrive only to gratifie the Tyrannick Will of your Maſter, and do not deal out, as you ought to do, Juſtice, but Oppreſſion.

3. But 'tis no wonder, that theſe wicked Counſellors are not more impartial, in their Determinations concerning me, for they are a wicked Generation of People, whom *Saul* has pick'd up to ſerve his Turn, whoſe whole Lives have been remarkably flagitious from their very Childhood, they being uſed to tell Lies, before they could ſpeak plain.

4. Their Tongue contains as much Venom as that of a Snake, nay, as the Tongve of an old cunning Adder, that ſtops his Ear, and will not be inticed out of his Hole by Muſick.

5 Such an old crafty Adder that runs his head in the Ground, that he may avoid the hearing of the Airs of a tuneful Inſtrument, that is brought to charm him; tho' the Muſician plays thereon, with never ſo much Skill and Pleaſantneſs.

6. But thou, O God, whoſe Power is not to be reſiſted, do thou break out the Teeth of theſe biting Serpents, diſable the Jaw-bones of theſe devouring Lions, that tear good Men in pieces; let them run away in waſte like Water, no one valuing them; and whilſt they ſhoot out their Arrows to wound others, let them be deſtroyed themſelves.

7. Let them become like a Snail, which the further it goes, the more it waſteth of its Subſtance; Let them be deſtroyed, and their Bodies thrown into ſome dark hole, like abortive Births, and let them never more be beheld by the Eyes of Men, or ſee the Face of the Sun.

8. Without any delay, (as a Pot is ſet a-boiling by the ſtrong heat of a Fire of Thorns,) let the Divine Vengeance fret and torment them, as an Inflammation rankles a Wound.

9. This righteous Judgment of God, upon theſe wicked Counſellors, ſhall give juſt Cauſe of rejoycing to all good Men, cauſing them to triumph in the ſame manner as a Victor, whoſe Feet are dyed with Blood, as he walks over the Carcaſes of the Slain.

10. This will afford a juſt occaſion of Reflection for Men to pronounce; that God is not an idle Spectator of Human Affairs, but a juſt and righteous Judge of the World, rewarding good Men, and puniſhing the Bad, even in this Life.

*Paraphraſe on* Pſal. LIX.

DEliver me, O God, from my malicious Enemies, and ſet me in a place of Safety, where I may be free from the wicked Deſigns of thoſe, who have combined together to take away my Life.

2. Defend me from the Contrivances of thoſe wicked Men, who make a Practice and Trade of Miſchief, and hunt after Innocent Perſons Blood, as if they were purſuing their Game.

3. They lie in Ambuſh to ſet upon me, that they may take away my Life; all the great Men in *Saul*'s Court, are in a Conſpiracy againſt me, though I am not conſcious of any Fault I have committed againſt that Prince.

4. They run together with all haſte, every one taking their Poſt to circumvent and betray me, who am a faithful Subject, without any ſtain of Diſloyalty upon me; I beſeech thee therefore to riſe up to my Aſſiſtance, and to conſider with what danger I am ſurrounded.

5. Stand up therefore, O my God, as one awaking out of Sleep in my defence, and ſeverely chaſtiſe theſe Heatheniſh Adverſaries of mine.

6 They

6. They go to and fro in the Evening: they grin like a Dog, and run about through the City.

7. Behold, they speak with their Mouth, and Swords *are* in their Lips: for who doth hear?

8. But thou, O LORD, shalt have them in derision: and thou shalt laugh all the Heathen to Scorn.

9. My Strength will I ascribe unto thee: *for thou* art the God of my refuge.

10. God sheweth me his goodness plenteously: and God shall let me see *my desire* upon mine Enemies.

11. Slay them not, lest my People forget it: but scatter them abroad among the People, and put them down, O LORD, our Defence.

12. For the Sin of their Mouth, and for the Words of their Lips they shall be taken in their Pride: *and why?* their Preaching is of Cursing and Lies.

13. Consume *them* in thy Wrath, consume *them*, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the World.

14. And in the Evening they will return: grin like a Dog, and will go about the City.

15. They will run here and there for Meat: and grudge if they be not satisfied.

16. As for me, I will sing of thy Power, and will praise thy Mercy betimes in the Morning: for thou hast been my Defence and Refuge, in the Day of my Trouble.

17. Unto thee, O my Strength, will I sing: for thou, O God, art my Refuge *and* my merciful God.

## The LX. PSALM.

### *Deus, repulisti nos.*

¶¶ *The Hebr w Title to this Psalm is,* To the chief Musician upon *Shushan Eduth,* a Michtam of *David* to teach, when he strove with *Aram Naharim,* and with *Aram Zobah,* when *Joab* returned, and smote of *Edom* in the Valley of Salt 12000. *The particulars of these Victories are recorded in the Books of* Samuel *and* Chronicles, *where are related his Successes in* Mesopotomia, *and particularly in* Zobah, 2 Sam. 8. 3, 5. *as also in* Idumea, 1 Chron. 18. 5, 6, 7. *how that* Abishai *slew* 18000. *in the Valley of Salt,* 1 Chron. 18. 12. *and upon their Insurrection afterwards,* Joab *slew* 12000 *more in the same Valley, and reduced almost all* Edom *to* David's *Government,* 1 Chron. 18. 13. *It is called* A Michtam, or Jewel-Psalm of *David,* to be sung upon the Hexacord or Instrument of six Strings in the Sanctuary. *This Psalm was not Penned after the Victories, but whilst* David *was preparing for this Expedition, or* whilst he strove, *as the Title expresses it.*

O God, thou hast cast us out, and scatter'd us abroad: thou hast also been displeased, O turn thee unto us again.

2. Thou hast moved the Land, and divided it: heal the Sores thereof, for it shaketh.

3. Thou

6. They go backwards and forwards in the dusk of the Evening, to prosecute their Villanous Contrivances, they run growling and barking at me throughout the City, as a Hound does after a Beast of Game.

7. They throw out of their Mouths Curses and Threats against me; the Words which proceed out of their Lips cut like Swords, and they think with themselves, that God does not make any observation upon their Injustice, and Violence.

8. But they shall know, that thou, O Lord, shall disappoint all their wicked Practices against me, making them asham'd of their successless Attempts; for thou, who by thy watchful Providence dost defeat such wicked Designs, all over the World, shall particularly interpose thy Providence, in behalf of me thy faithful Servant.

9. All the opportunities, and ways of escaping my Dangers, I do not ascribe to my own sagacity, but to thy Goodness, which hast put them into my Hands; for thou art my refuge in all my distresses.

10. God so plentifully showers down his Mercies upon me, that they prevent my asking; and I do not doubt, but God in a little time, will give me the Satisfaction, of seeing my Enemies, in a more forlorn Condition than I am now in.

11. I do not desire, that thou shouldst slay them by an universal Destruction, lest the People should forget in a little time the severity of thy Justice, but now and then pick out one of the most remarkable Offenders, and make him a Monument of thy Vengeance: Do thou, O God my Defender, scatter them among the Heathen Nations, and throw them down from the height of Honour, which they now pride themselves in.

12. And this they have very deservedly brought upon themselves, by reason of their Pride and Treachery; for their whole Conversation is nothing but Lying and Calumny.

13. Therefore, if they will not be bettered by thy former Chastisements, destroy them in thy Anger, till they be quite perished; and that in so remarkable a manner, that all foreign Nations may take Notice, with how signal a Providence thou dost govern the World.

14. And since they like the imitating of a Dog so well, let them run about like a starving Dog, growling through the City.

15. Let them run from this House to that, hunting for a bit of Meat, and murmuring that they cannot fill their Bellies.

16. But as for my part, since thou hast delivered me from this impendent Danger, my first Addresses in the Morning shall be made to thee, to praise thy Goodness for so great a Deliverance.

17. Thou, O my God, who hast defended me by thy Almighty Power, shall be the subject of my Hymns: Thou, who dost not only employ thy *Omnipotence* in rescuing me, but who dost vouchsafe to discover, in so many particulars, thy infinite Mercy towards me.

*Paraphrase on* Psal. LX.

O Lord thou didst suffer us to be shametully defeated by our Heathen Neighbours the Philistines, in our last Battle with them, under *Saul's* Reign, 1 *Sam.* 31. but tho' thy Displeasure against us was then very great, we beseech thee to return to thy usual Favour, which thou wast wont to bear to us.

2. Thou hast been pleased to suffer very great Commotions, and intestine Divisions, to be in our Country, and which do, even to this Day, wofully distract it: O be thou pleased to lend thy Hand to heal these dismal Wounds, which do more threaten our Destruction, than the force of our Enemies abroad.

3. Thou

3. Thou haſt ſhewed thy People heavy things: thou haſt given us a drink of deadly Wine.

4. Thou haſt given a Token for ſuch as fear thee: that they may triumph because of the Truth.

5. Therefore were thy beloved delivered: help me with thy right Hand, and hear me.

6. God hath ſpoken in his Holineſs, I will rejoyce and divide Sichem: and mete out the Valley of Succoth.

7. Gilead is mine, and Mannaſſes is mine: Ephraim alſo is the ſtrength of my Head; Juda is my Law-giver,

8. Moab *is* my Waſh-pot, over Edom will I caſt out my Shoe: Philiſtia be thou glad of me.

9. Who will lead me into the ſtrong City: who will bring me into Edom?

10. Haſt not thou caſt us out, O God? wilt not thou, O God, go out with our Hoſts?

11. O be thou our help in trouble: for vain is the help of Man.

12. Through God will we do great Acts: for *it is he that* ſhall tread down our Enemies.

## The LXI. PSALM.

### *Exaudi, Deus.*

¶¶ *This Pſalm was written by* David, *moſt probably, in the time of* Abſalom's *Rebellion, when he was driven, by the prevailing Power of his Rebel Son, beyond* Jordan, *to the Extremities of* Judæa; *and this is the* Ends of the Earth, *he mentions* Verſe 2.

HEar my crying, O God: give ear unto my Prayer.

2. From the ends of the Earth will I call upon thee: when my Heart is in heavineſs.

3. O ſet me up upon the *Rock* that is higher than I: for thou haſt been my hope, *and* a ſtrong Tower for me againſt the Enemy.

4. I will dwell in thy Tabernacle for ever: and my truſt ſhall be under the covering of thy Wings.

5. For thou, O Lord, haſt heard my Deſires: and haſt given an heritage unto thoſe that fear thy Name.

6. Thou ſhalt grant the King a long Life: *that* his Years *may endure* throughout all Generations.

7. He

3. Thou haſt exerciſed thy choſen People with very hard Diſpenſations, making them to partake of a very bitter Cup, having Wars with their Neighbouring-Nations, and very dangerous Factions among themſelves.

4. Thou haſt given Trophies, or *Tokens* of Victory, to us thy faithful Servants who truſted in thee; of having Conquered and Triumphed over the Adherents of *Saul*'s Houſe, as thy Word, which is Truth, did engage that I ſhould do.

5. And that deliverance of me and my Friends from the *Saulian* Party, I gratefully acknowledge to be a great Inſtance of thy Love to us; and therefore I beſeech thee at this juncture to be as ready to aſſiſt us, and to hear my Prayers, which I put up for my People, now engaged in this dangerous War.

6. In anſwer to this Prayer of mine, God has given this Oracular Reſponſe out of his Sanctuary, the Subſtance whereof is this, 'That I ſhall conquer and triumph over the 'Infidel Army, which is now advancing againſt me; and that 'the Country of the *Sichemites* ſhall be divided out among the 'Soldiers of my Victorious Army; and that all the great 'Valley of *Succoth* ſhall be meaſured out into Parcels, and be 'choſen by Lots among the Conquerors.

7. 'That *Gilead*, and that part of the Tribe of *Manaſſes*, 'which is beyond *Jordan*, tho' for a time they were ſubject 'to *Iſhboſheth Saul*'s Son, 2 *Sam.* 2. 8, 9. yet for the future they 'ſhall be entirely under my Government. *Ephraim*, which was 'under the ſame Defection from me, ſhall hereafter be a main 'Support of my Kingdom; *Judah*, the principal Tribe of all 'my Subjects, according to *Jacob*'s Prediction, *Gen.* 48. 19. is 'my Law-giver, out of which I chooſe my chief ſubordinate 'Magiſtrates and Miniſters of State.

8. 'The *Moabites*, after they are conquered by me, ſhall 'be reduced to a ſervile Condition, whom I ſhall make 'Slaves of to waſh my Feet, or to do ſuch other mean Drudge-'ries: And thou, O *Philiſtia*, be thou full of triumphal Ac-'clamations, to receive me as thy Lord and Conqueror.

9. Who will attend me, in my triumphal Entry, into *Rabba* that ſtrong City of the *Ammonites*, 2 *Sam.* 12. 25. who will joyn in my Cavalcade, when I go to take Poſſeſſion of *Edom*?

10. Certainly, O Lord, thou haſt not laid aſide thy uſual Protection of us; Wilt not thou, in thy former manner, head our Armies?

11. We beſeech thee, to vouchſafe us thy Aſſiſtance in all our Extremities; for we look upon all Human Aid to ſignifie nothing, in reſpect of thine.

12. For, whilſt we are ſo happy as to have the Divine Aſſiſtance, we doubt not, but we ſhall perform noble Exploits; 'tis his Power only, that can enable us to gain a Victory over our Enemies.

*Paraphraſe on* Pſal. LXI.

O Gracious Lord, I beſeech thee to lend a favourable Ear to my Prayer, which I put up to thee in my great Diſtreſs.

2. Altho' I am forced to take Shelter in the remote parts of my Kingdom, 2 *Sam.* 17. 22. yet thy omnipotent Power can afford me relief in this forlorn place, and tho' I be in never ſo diſconſolate a Condition.

3. Tho' my Misfortunes depreſs me never ſo low, yet thou art an impregnable Fortreſs to ſecure me againſt any Attempts, which ſhall be made againſt me; for, when I formerly truſted in thee, I always experienced thy Aſſiſtance for my Deliverance.

4. And tho' to my great Grief, in this time of my Exile, I am forced to be abſent from the publick place of thy Worſhip; yet after thou ſhalt be pleaſed to reſtore me, I will be ſo conſtant in my publick Devotions, that I may be ſaid to dwell in that ſacred Place: I will truſt to thee only for Succour, as Chickens do to the Wings of a Hen.

5. For I have always experienced thy Favour to me, in hearing the Requeſts of thy devout Servant, having formerly given to me the Inheritance of this Kingdom which I was not born unto.

6. And I doubt not, but, tho' I now live in Exile, thou wilt work my Reſtoration, and grant me a long and proſperous Reign afterwards.

7. He ſhall dwell before God for ever: O prepare thy loving Mercy and Faithfulneſs, *that* they may preſerve him.

8. So will I always ſing Praiſe unto thy Name: that I may daily perform my Vows.

## MORNING PRAYER.

### The LXII PSALM.

*Nonne Deo.*

¶ ¶ *This Pſalm ſeems to be compoſed in the beginning of* Abſalom's *Rebellion, whilſt his Seditious Subjects were combining againſt him.*

MY Soul truly waiteth ſtill upon God: for of him cometh my Salvation.

2. He verily is my Strength and my Salvation: he *is* my defence, ſo that I ſhall not greatly fall.

3. How long will ye imagine miſchief againſt every Man: ye ſhall be ſlain all the ſort of you: yea, as a tottering Wall ſhall ye be, and like a broken Hedge.

4. Their device is only how to put *him* out whom God will exalt: their delight is in Lies, they give good Words with their Mouth, but curſe with their Heart.

5. Nevertheleſs, my Soul, wait thou ſtill upon God: for my hope *is* in him.

6. He truly *is* my Strength and my Salvation: he *is* my Defence, ſo that I ſhall not fall.

7. In God *is* my Health and my Glory: the Rock of my Might, and in God *is* my Truſt.

8. O put your Truſt in him alway, ye People: pour out your Hearts before him, for God *is* our hope.

9. As for the Children of Men, they *are* but vanity: the Children of Men are deceitful upon the weights, they *are* altogether *lighter* than vanity it ſelf.

10. O truſt not in Wrong and Robbery, give not your ſelves unto vanity: if Riches increaſe, ſet not your Heart *upon them.*

11. God ſpake once, *and* twice I have alſo heard the ſame: That Power *belongeth* unto God;

12. And *that* thou, LORD, art merciful: for thou rewardeſt every Man according to his Work.

The

7. And that I may have again an opportunity of frequenting thy publick Worſhip, as long as I live; be pleaſed plentifully to beſtow thy Mercy upon me, and make good thy Promiſe to me for my Preſervation, and re-inſtating me in my Kingdom.

8. And this will be a freſh Obligation upon me, to praiſe thy gracious Majeſty, and to offer up thoſe Sacrifices and Oblations, which I have vowed unto thee upon my Reſtitution.

*Paraphraſe on* Pſal. LXII.

ALL my Expectations are grounded upon God alone, I expecting no Deliverance but from his Almighty Aid.

2. He is my Caſtle, to which I can with ſafety retire; whilſt he is pleaſed to take me into his Protection, tho' I may be expoſed to ſome ſmall Misfortunes, I do not fear any great Defeat by my Enemies.

3. How long will ye be contriving miſchievous Deſigns againſt good Men? God will not ſuffer you long to perſiſt in this Violence, for he ſhall bring you to as ſpeedy a Deſtruction, as a tottering Wall that ſhall ſoon fall down, and a broken Hedge which ſhall quickly be pulled up, and burnt.

4. Their only Aim is, to deprive me of the Regal Dignity, which God Almighty, notwithſtanding their ſpiteful Endeavours, will moſt certainly preſerve unto me; they gloſſing over their villanous Deſigns with plauſible Pretences, and under a ſhew of meaning me no harm.

5. But, O my Soul, do thou with ſilence wait for God's good time of Deliverance; for I have a good ground of hope in him, for Deliverance.

6. He is my Caſtle, to which I can with ſafety retire, whilſt he is pleaſed to take me into his Protection; tho' I may be expoſed to ſome ſmall Misfortunes, I do not fear any great Defeat from mine Enemies.

7. From God I expect my Deliverance and future Advancement; he is my Caſtle of defence, to ſecure me from any Aſſaults of mine Enemies.

8. And therefore I exhort all you good People, who have eſpouſed my Cauſe; do you, after my Example, renounce all Confidence in Secular Strength, and relie only upon the Divine Aid; beg his Aſſiſtance by devout Prayer, and he will not fail to afford us Relief.

9. Quit not your Intereſt with God, who is the trueſt Friend in the World, to depend upon the Aſſiſtance of Men, who are for the moſt part as deceitful, as a falſe pair of Scales; nay, if the lighteſt thing in the World were thrown into the Balance againſt them, it would be more weighty than they.

10. If you are deſtitute of the ordinary Conveniencies of Life, do not think to mend your Circumſtances by Fraud, Oppreſſion and Lying; or, tho' you are poſſeſſed of great Eſtates by honeſt means, you muſt not let them get poſſeſſion of your Affections, but be ready to part with them, when God calls for them back again.

11. God has frequently declared, as well by the courſe of his Providence, as by the Writings of his Prophets; That by his Power he diſpoſes of Human Affairs, contrary to Mens ordinary Expectations, and That future Events will come to paſs, not as they project, but as he pleaſes.

12. And That thou art not only a powerful God, to free good Men from the Oppreſſions which lie hard upon them, but That thou art likewiſe a *merciful* God, by laying up Rewards in ſtore for thy faithful Servants.

Para-

## The LXIII. PSALM.

*Deus, Deus meus.*

¶¶ *The Hebrew Title is,* A Pſalm of *David,* when he was in the Wilderneſs of *Judah. The Hiſtory of his Flight thither, under* Saul's *Perſecution, is recorded of him* 1 Sam. 22. 5. *where the Prophet* Gad *adviſes him, for his ſafety, to get him into the Land of* Judah, and he departed and came into the Foreſt of *Hareth.*

O God, thou *art* my God: early will I ſeek thee.

2. My Soul thirſteth for thee, my Fleſh alſo longeth after thee: in a barren and dry Land where no Water is.

3. Thus have I looked for thee in Holineſs: that I might behold thy Power and Glory.

4. For thy loving Kindneſs *is* better than the Life it ſelf: my Lips ſhall praiſe thee.

5. As long as I live will I magnifie thee on this manner: and lift up my Hands in thy Name.

6. My Soul ſhall be ſatisfied, even as it were with marrow and fatneſs: when my Mouth praiſeth thee with joyful Lips.

7. Have I not remembred thee in my Bed: and thought upon thee when I was waking?

8. Becauſe thou haſt been my helper: therefore under the ſhadow of thy Wings will I rejoyce.

9. My Soul hangeth upon thee: thy right Hand hath upholden me.

10. Theſe alſo *that* ſeek the hurt of my Soul: they ſhall go under the Earth.

11. Let them fall upon the edge of the Sword: that they may be a portion for Foxes.

12. But the King ſhall rejoyce in God; all they alſo that ſwear by him, ſhall be commended: for the Mouth of them that ſpeak Lies ſhall be ſtopped.

## The LXIV. PSALM.

*Exaudi Deus.*

¶¶ *This, with probability, was thought to be written when* David *was grown into Diſgrace with* Saul, *and had departed from his Court; ſome of the* Jews *think it was prophetically written of* Daniel *but they do not bring ſufficient Reaſons to ſupport that Fancy.*

HEar my Voice, O God, in my Prayer: preſerve my Life from fear of the Enemy.

2. Hide me from the gathering together of the froward: and from the Inſurrection of wicked Doers.

3. Who have whet their Tongue like a Sword: *and* ſhoot *out* their Arrows, *even* bitter Words.

4. That

*Paraphraſe on* Pſal. LXIII.

O Gracious God, who haſt all my Life-long been an indulgent Father to me, I will addreſs myſelf to thee early, making my Application to thee before any thing elſe.

2. I have as violent a Thirſt upon me, to be in a condition of partaking again in thy publick Worſhip, as is cauſed in me by the dry parched Wilderneſs, I am now forced to hide myſelf in.

3. With the like eagerneſs have I expected to wait upon thee again, near thy *Holineſs* or Sanctuary, and that I may behold thy Ark, where thy majeſtick Power and Glory does moſt eminently reſide.

4. For thy Kindneſs and Favour, wherewith thou doſt befriend the Nation of the Jews, by reſiding among them, is a more valuable Bleſſing than Life itſelf; and, when thou art pleaſed to recal me from my Exile, I will thankfully acknowledge thy Favours in the publick Congregation.

5. And this I will do continually unto my Lifes end, whenever I find myſelf under any Difficulties, addreſſing myſelf to thee for help.

6. The ſweeteſt Marrow, and the moſt delicious Oil, is not ſo pleaſant to others, as ſinging Praiſes to Thee is to me.

7. Was I not uſed to make thee the Subject of my Meditations, both a-Bed and Up?

8. I am conſcious, what a conſtant Aſſiſtance thou haſt all along afforded me, in my Troubles; therefore I have the better Aſſurance, that the Wings of thy providential Care ſhall defend me from all Harm.

9. My Soul hangs upon thee, as a Child that walks along with its Parent, thy Hand holding me up to keep me from falling, and that I may be able to go thy Pace.

10. But for my Enemies, thou art ſo far from upholding them, that they ſhall fall not only to the Ground, but into their Graves.

11. They ſhall be deſtroyed by the Sword in Battle, 1 *Sam.* 31. and their Carcaſes ſhall be devoured by the wild Beaſts of the Field.

12. Then ſhall God exalt me to the Kingdom, which he has promiſed me, with great Joy and Triumph; when all they that ſwear Allegiance to me ſhall be amply rewarded for their Duty; but the Mouth of *Saul's* perjured Courtiers ſhall be ſo ſtopped, that they ſhall not be able to do further miſchief, by their falſe Informations againſt innocent Men.

*Paraphraſe on* Pſal. LXIV.

O Lord, I addreſs my earneſt Prayers to thee for thy Aſſiſtance; do thou preſerve me from my wicked Adverſaries who have a deſign upon my Life.

2. Defend me from the Cabals, and Plots, contrived againſt me by *Saul's* Partizans; and from the open force, which they are now preparing againſt me.

3. They have not, as yet, 'tis true, drawn the Sword againſt me; But they have whet their Tongues ſharper than any Weapons, to report baſe Calumnies of me, to take away my Reputation; and they ſhoot out Slanders of me, which pierce me more than their Arrows would;

4. That

4. That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

5. They encourage themſelves *in* Miſchief: and commune among themſelves, how they may lay Snares, and ſay that no Man ſhall ſee them.

6. They imagine Wickedneſs and practiſe it: that they keep ſecret among themſelves, every Man in the deep of his Heart.

7. But God ſhall ſuddenly ſhoot at them *with* a ſwift Arrow: *that* they ſhall be wounded.

8. Yea, their own Tongues ſhall make them fall: *inſomuch that* whoſo ſeeth them ſhall laugh them to ſcorn.

9. And all Men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive, that it is his Work.

10. The Righteous ſhall rejoyce in the LORD, and put his truſt in him: and all they that are true of Heart ſhall be glad.

# EVENING PRAYER.

## The LXV. PSALM.

*Te decet hymnus.*

¶ ¶ *It is thought that this Pſalm was compoſed by* David *after ſome great Drought, and does probably relate to the three Years Famine, which followed ſome time after the Rebellion of* Abſalom, *recorded* 2 Sam. 21. *which being removed by plentiful Showers of Rain, the Pſalmiſt praiſes the Goodneſs of God for it in this Hymn.*

THou, O God, art praiſed in Sion: and unto thee ſhall the Vow be performed [in *Jeruſalem.*]

2. Thou that heareſt *the* Prayer: unto thee ſhall all Fleſh come.

3. My miſdeeds prevail againſt me: O be thou merciful unto our Sins.

4. Bleſſed is *the Man whom* thou chooſeſt, and receiveſt *unto thee*: he ſhall dwell in thy Court, and ſhall be ſatisfied with the Pleaſures of thy Houſe, *even* of thy holy Temple.

5. Thou ſhalt ſhew us wonderful things in thy Righteouſneſs, O God of our Salvation: *thou that art* the hope of all the ends of the Earth, and of them that remain in the broad Sea.

6. Who in his Strength ſetteth faſt the Mountains: *and is* girded about with Power.

7. Who

4. That they may bring into trouble honeſt and innocent Men, wounding them by vile Slanders, which they are not aware of.

5. They every day grow more and more hardned in their Falſeneſs, and Impudence; encouraging one another in their wicked Trade of Defamation, ſaying, that God does not trouble himſelf with theſe Matters.

6. They put themſelves to a great deal of expence of Thought, for ſomething ſingularly wicked; and, when they have found it out, they ſet themſelves greedily to put it in practice, and that too with a great deal of Cunning and Secrecy.

7. But God ſhall blaſt their wicked Deſigns, by a more ſagacious reach of his Providence; which ſhall have a more certain Effect, than all their Contrivances, and ſhall end in their overthrow.

8. Yea, their own malicious Tongues, by which they deſigned miſchief to others, ſhall occaſion their own downfal; which wretched Diſappointment ſhall expoſe them to the greateſt Diſgrace.

9. But as for good and holy Men, they ſhall have occaſion to magnifie and adore the good Providence of God, which ſhall be diſcovered in their Deliverance, and for the prevailing of honeſt Simplicity above unrighteous Cunning.

*Paraphraſe on* Pſal. LXV.

THou haſt particular Praiſes addreſſed to thee in Mount *Sion*, where is ſeated the Ark of thy Tabernacle, and where our publick Devotion is performed; and the whole City of *Jeruſalem* ſhall eccho with the Thankſgivings which ſhall be paid to thee there.

4. Thy readineſs to relieve thy devout Worſhippers in their diſtreſs, ſhall give encouragement to all Nations of the World, to apply to thee for help under their Calamities.

3. Every one of us ought to acknowledge, that our Sins are of that weight, that they are a ſufficient Obſtacle to hinder God's Favours being ſhewn to us; but thou art a merciful God which alloweſt Pardon upon ſincere Repentance, to the greateſt Offences.

4. But, notwithſtanding the many Offences which we have all, the very beſt of us, committed againſt thee, what a great degree of Happineſs doſt thou vouchſafe us, to allow us the Favour of partaking in thy publick Worſhip, and addreſſing our ſelves to thee in the Courts of the Tabernacle, and to have our Souls refreſhed with the Sacred Praiſes, which thou art celebrated with in thy holy Houſe?

5. Thou art remarkably famous, for thy good Providence in working ſignal Deliverances, of Perſons in trouble among us thy choſen People, and for not only confining thy Goodneſs to us, but by the extending it to Perſons in the remoteſt parts of the Earth, even thoſe that dwell in the Iſlands which are encompaſſed by the Ocean.

6. For it is Thou, whoſe vaſt Power gave the Mountains ſuch a Firmitude, as not to be removed by the ſtrongeſt Hurricanes and Earthquakes; thy Omnipotence encompaſſes thee with an uncontroulable Authority over all thy Creatures, and ſits cloſe about thee, as the Armour about a great Warrior.

7. For

7. Who ſtilleth the raging of the Sea: and the noiſe of his Waves, and the madneſs of the People.

8. They alſo that dwell in the uttermoſt parts of the Earth, ſhall be afraid at thy Tokens: thou that makeſt the out-goings of the Morning and Evening to praiſe *thee*.

9. Thou viſiteſt the Earth, and bleſſeth it: thou makeſt it very plenteous.

10. The River of God is full of Water: thou prepareſt their Corn, for ſo thou provideſt for the Earth.

11. Thou watereſt her Furrows, thou ſendeſt Rain into the little Valleys thereof: thou makeſt it ſoft with the drops of Rain, and bleſſeſt the increaſe of it.

12. Thou crowneſt the Year with thy Goodneſs: and thy Clouds drop Fatneſs.

13. They ſhall drop *upon* the dwellings of the Wilderneſs: and the little Hills ſhall rejoyce on every ſide.

14. The Folds ſhall be full of Sheep: the Valleys alſo ſhall ſtand ſo thick with Corn, that they ſhall laugh and ſing.

## The LXVI. PSALM.

### *Jubilate Deo.*

¶ ¶ *The Title does not inform us, who this Pſalm was compoſed by; ſome will have it to be wrote, after the Captivity: But it is moſt probable it had* David *for its Author, being joyned with the reſt of his Pſalms which lie in this part of the Book, eſpecially ſince the antient Collectors have aſcribed it to no one elſe. If it was his, it was written ſoon after his coming to the Throne, when the Philiſtines had lately,* viz. *during* Saul's *Reign, made ſuch miſerable Ravages in his Country,* 1 Sam. cap. 14. & cap. 17.

O Be joyful in God, all ye Lands: ſing Praiſes unto the Honour of his Name, make his Praiſe to be glorious.

2. Say unto God, O how wonderful *art thou* in thy Works: through the greatneſs of thy Power ſhall thine Enemies be found Liars unto thee.

3. *For* all the World ſhall Worſhip thee: ſing of thee, and praiſe thy Name.

4. *O* come *hither* and behold the Works of God: how wonderful *he is* in his doing toward the Children of Men.

5. He turned the Sea into dry Land: *ſo that* they went through the Water on Foot; there did we rejoyce thereof.

6. He ruleth with his Power for ever, his Eyes behold the People: and ſuch as will not believe, ſhall not *be able to* exalt themſelves.

7. O praiſe our God, ye People: and make the Voice of his Praiſe be heard;

8. Who

7. For it is Thou, who doſt quiet the boiſterous Billows of the Ocean, when they rage never ſo furiouſly, and turn the greateſt Storm into a Calm at thy Pleaſure; thou doſt appeaſe the moſt turbulent Sedition of the People, and reſtore publick Peace after inteſtine Diſtractions.

8. All the barbarous Inhabitants of the remote parts of the World ſhall be put into Conſternation, when they obſerve the unuſual Phænomena and Appearances in Nature, ſuch as Comets, Eclipſes and Earthquakes; nay the conſtant Revolutions of the Sun, Moon, and other heavenly Bodies, ſhall extort Adoration from them, to thee the great Creator.

9. Nay further, we have learned by our great Experience, what a kind Relief thou haſt afforded to the Earth, which was ſcorched by ſo long a Drought, ſending a ſeaſonable Rain, cauſing it plentifully to bring forth its Fruits, after ſo great a Barrenneſs.

10. God's River, the great Celeſtial Magazine and Repoſitory of Waters, from whence the Rains are ſupplied, overflows with Water; from hence thou ſendeſt down ſeaſonable Showers, to make the Corn grow, for the nouriſhment of the Inhabitants of the Earth.

11. Thou makeſt the Rain to ſtagnate, in all the little Furrows and Declivities thereof; thou doſt ſoften all the hard Clods of the Ground with a fatning Moiſture; and doſt afford it thy Bleſſing, to bring forth a happy increaſe.

12. 'Tis thy Divine Bounty, which encircles the Earth with beautiful Flowers, and a pleaſant Verdure, as it were with a Garland in the Spring of the Year; it is thou, who ſendeſt that unctuous moiſture which deſcendeth out of the Clouds, which affords ſo ſucceſsful a Growth to all the vegetable World.

13. Even the heathy and barren parts of the Wilderneſs, ſhall in ſome meaſure be made fruitful, as far as their Soil is capable thereof, by the late gracious Rain; and even the ſides of the craggy Rocks, ſhall have a new Herbage ſpring upon them, and look pleaſant with a beautiful Green.

14. The Paſtures ſhall be ſo crowded with Flocks of Sheep, that they ſhall look as if they had Garments of Wool upon them; and all the Valleys ſhall bring forth ſuch a prodigious Increaſe of Corn, that they ſhall rejoyce and triumph with the unuſual Fertility.

*Paraphraſe on* Pſal LXVI.

O Ye Inhabitants of all Regions of the World, ſing joyful Songs to the Honour of the great JEHOVAH; celebrate his glorious Name, and renowned Fame.

2 Saying, O Lord God of *Iſrael*, what ſignal Works haſt thou done for the Preſervation of thy People, of what a vaſt Extent is the Amplitude of thy Power? How haſt thou given the Lie to thy Enemies, who defied thy Power to interpoſe itſelf in our behalf?

3. All foreign Countries, when they ſhall hear of this ſo remarkable a Deliverance wrought by thee, ſhall be willing to take ſhare in thy Worſhip, and to adore and Praiſe thy holy Name.

4. You Inhabitants of foreign Countries, come into *Judea*, or ſearch into the Annals of our Hiſtory, and you will be ſurprized to hear of thoſe great Miracles, which God Almighty himſelf has been pleaſed to do, for us Men of this Country.

5. God, for our ſake, and to procure us a paſſage through the Red-Sea, made the Waters on each ſide to retire, leaving us the dry Sands of the bottom of the Sea to walk upon; and this afforded our Forefathers a great occaſion of rejoycing.

6. And it muſt be ſuppoſed, that God preſerveth the ſame Authority over the Heathen Nations as he did then, making Obſervation what Deſigns they are driving on, to the prejudice of his Servants; for God will not ſuffer theſe unbelieving Idolaters, to gain the Dominion over his faithful People.

7. O therefore ye Nations, leave off your Superſtitions and Idolatry, and joyn with us in the Worſhip of the true God; that, in a mutual Conſort of all our Voices, we may make the Praiſes of our great JEHOVAH reſound the more.

8. Who holdeth our Soul in Life: and ſuffereth not our Feet to ſlip.
9. For thou, O God, haſt provided us: thou alſo haſt tried us, like as Silver is tried.
10. Thou broughteſt us into the Snare: *and* laid Trouble upon our Loins.
11. Thou ſufferedſt Men to ride over our Heads: we went through Fire and Water, and thou broughteſt us out into a wealthy *Place*.
12. I will go into thine Houſe with Burnt-Offerings: and will pay thee my Vows, which I promiſed *with* my Lips, and ſpake *with* my Mouth, when I was in Trouble.
13. I will offer unto thee fat Burnt-Sacrifices, with the Incenſe of Rams: I will offer Bullocks and Goats.
14. *O* come *hither*, *and* hearken, all ye that fear God: and I will tell you what he hath done for my Soul.
15. I called unto him with my Mouth: and gave him Praiſes with my Tongue.
16. If I incline unto wickedneſs with mine Heart: the LORD will not hear me.
17. *But* God hath heard *me*: and conſidered the Voice of my Prayer.
18. Praiſed *be* God, who hath not caſt out my Prayer: nor *turned* his Mercy from me.

## The LXVIII. PSALM.

*Deus miſereatur.*

¶ ¶ *This Pſalm, tho' it bears the Name of* David *in the Greek and Latin Verſions, was probably written after the Captivity by* Eſdras, *or ſome other inſpired Perſon, and is a Propheſie of the Propagation of the Goſpel.*

GOD be merciful unto us, and bleſs us: and ſhew us the light of his Countenance, [*and be merciful unto us*;]
2. That thy way may be known upon Earth: thy ſaving Health among all Nations.
3. Let the People praiſe thee, O God: *yea*, let all the People praiſe thee.
4. O let the Nations rejoyce and be glad: for thou ſhalt judge the Folk Righteouſly, and govern the Nations upon Earth.
5. Let the People praiſe thee, O God: let all the People praiſe thee.
6. *Then* ſhall the earth bring forth her Increaſe: *and* God, *even* our own God, ſhall give us his Bleſſing.
7. God

8. That we may ſing Praiſes to that great God, whoſe continual Converſation keeps us from ſinking into nothing; whoſe good Providence defends us from all outward Accidents which may befal us; and, in our political State, who bears up our Spirits under national Calamities, and ſo directs our Counſels, that we may give the Enemy no great Advantage over us.

9. Indeed God has ſuffered ſometimes our Enemies to prevail againſt us; but this is not an Argument of his forſaking us, but of his great Love towards us; being willing to better us by theſe Afflictions, as a Refiner purges the Droſs from his Metal by the Fire.

10. Thou didſt, for ſome time, when the Philiſtines were ſuperior to us, in the Battles which were fought between us, ſuffer us to be catch'd in a Gin as wild Beaſts are, our Loins being as it were compaſſed round with an iron-Chain, as the Loins of thoſe Creatures are, upon the ſpringing of the Trap which is ſet for them.

11. Thou ſuffereſt our Enemies to ride upon us, as they would do upon Horſes and Aſſes; we have gone *through Fire*, i. e. Calamities of a greater ſize: *and Water*, i. e. Misfortunes of a leſſer magnitude; but at laſt thou haſt been pleaſed, after this long fatiguing March, to bring us to a very fruitful Paſture, a State of Liberty after long Oppreſſion.

12. Having therefore received ſo great a Benefit from God, I at the head of my People will go to God's Houſe to offer up to him a Sacrifice for this publick Bleſſing, and to diſcharge there my Vow, which in the time of my trouble I made to him.

13. I will make to thee a Burnt-offering, not of poor lean Cattle, but of the choiceſt of every kind I can procure, fat Rams, Bullocks and Goats.

14. O all ye People of *Iſrael*, hearken to what I have now to propoſe to you; I will inform you, what gracious Inſtances of the Divine Favour God has been pleaſed to afford me.

15. I put up my Petitions to him for Deliverance from my Misfortunes, which he preſently anſwered, and turned my Addreſſes into Thankſgivings.

16. Which, beſide granting my requeſt, is another very great Inſtance of his Goodneſs to me, that herein I have an Opportunity of vindicating my Innocency, which was aſperſed by vile Slanders; for it is demonſtration, that, if I was ſo wicked as they would paint me out, God would not hear my Prayers.

17. But, in full confutation of their evil Suggeſtions, God hath vouchſafed a plenary Grant of all that I requeſted of him.

18. Thanks to my gracious God, for that he hath not rejected my Petition, but hath granted my deſires; not out of any Merit of mine, but out of his ſingular Mercy and Goodneſs.

*Paraphraſe on* Pſal. LXVII.

MY Prayer is, that God with his Mercy and Kindneſs would continually bleſs and protect our Nation; and that he would not look upon us, as formerly in his Anger, as it were out of a Cloud, but that he would view us with a ſerene and pleaſant Countenance, and as it were with the Sunſhine of his Favour.

2. That thy true Religion may be propagated all over the World, and that every Nation may receive the glad Tidings of their Salvation.

3. Let not the Praiſe, and Worſhip, of thee the true God, be confined only to *Judea*; but let the Inhabitants of every Nation come in, with us, to adore thee.

4. Nay, the very Heathen Nations have for their part the greateſt reaſon to exult and triumph, and to praiſe the Goodneſs of God; for he is coming to govern them by righteous and good Laws, who were before under the Government of Satan, and had nothing to guide them, but ſome few Laws and Tendencies of Nature, or ſome Precepts of an old Tradition, which are now almoſt obliterated.

5. Let therefore all the Heathen Nations, to whom thou art reaching out ſo great a Benefit, ſing to thy Praiſe; let every Infidel People teſtifie their Joy, and Gratitude, in Thankſgivings to thee.

6. Nay, we ſeem to ſee the happy times of the Meſſias his Reign; the *Earth hath brought forth her Increaſe* (as the Hebrew reads it) fruitful Seaſons and proſperous Years attend that glorious Time; and God, who is our peculiar God, ſhall diſtinguiſh us by a particular Mark of his Favour, ſome time or other, under this great and holy Government.

7. God

℣. God ſhall bleſs us: and all the ends of the World ſhall fear him.

# MORNING PRAYER.

## The LXVIII. PSALM.

*Exurgat Deus.*

¶ ¶ *This Pſalm bears the Title of* David, *and was without all doubt written by him. The occaſion of writing it, moſt probably, was ſome ſignal Victories which he obtained, towards the beginning of his Reign, over the Philiſtines,* 2 Sam. 19. 23. *and which he attributed to the preſence of God's Ark, which he ſettled in Mount* Sion, 1 Sam. 7. 1.

LET God ariſe, and let his Enemies be ſcattered: let them alſo that hate him, flee before him.

2. Like as the Smoke vaniſheth, *ſo* ſhalt thou drive them away: *and like* as Wax melteth at the Fire, *ſo* let the Ungodly periſh at the preſence of God.

3. But let the Righteous be glad, and rejoyce before God: let them *alſo* be merry and joyful.

4. *O* ſing unto God, and ſing Praiſes unto his Name, magnifie him that rideth over the Heavens, as it were upon an Horſe; praiſe him in his Name, {*Yea*, Jah} and rejoyce before him.

5. *He is* a Father of the Fatherleſs; and defendeth the Cauſe of the Widows: *even* God in his holy Habitation.

6. He is the God that maketh Men to be of one mind in an Houſe, and bringeth the Priſoners out of Captivity: but letteth the runnagates continue in ſcarceneſs.

7. O God, when thou wenteſt forth before the People: when thou wenteſt through the Wilderneſs,

8. The Earth ſhook, *and* the Heavens dropped at the preſence of God: *even as* Sinai alſo *was moved* at the preſence of God, who is the God of Iſrael.

9. Thou, O God, ſenteſt a gracious Rain upon thine Inheritance: and refreſhedſt it when it was weary.

10. Thy Congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſs prepared for the Poor.

11. The LORD gave the Word: great *was* the company of the Preachers.

12. Kings

7. God ſhall favour us with moſt ſignal Bleſſings; and all the Nations of the World ſhall worſhip him by the Exerciſe of the true Religion.

*Paraphraſe on* Pſal. LXVIII.

LET our great God exert his Power, which he has ſuffered as it were to lie ſleeping by him, let him riſe up at laſt in his Wrath, to take Vengeance upon the Enemies of his People; and, at his appearing on our ſide, all our Adverſaries ſhall run away, not daring to abide one Shock from us.

2. Let their Army be as much diſperſed, as the parts of Smoke are diſſipated one from another, and at laſt the ſight of it as much vaniſhed and loſt: Let thy appearing on our ſide make their Courage melt away, as the Wax melts away, and leſſens, before the ſcorching-heat of the Sun.

3. But as for thy pious Servants, let them have an opportunity of paying a publick Thankſgiving to Almighty God, for a Victory over their Enemies.

4. Let us ſing Songs of Victory to the great God, for this is his Triumph; he does not, like mortal Conquerors, make his Proceſſion riding upon a Horſe, but upon the higheſt Heavens: Praiſe him, not with any pompous Title, as Men upon this occaſion affect, but by calling him by his own Name JEHOVAH, which is above all other honourable Compellations; and devoutly worſhip him, which is the greateſt Service we can pay him.

5. He is a God, who, tho' dwelling in the higheſt Heaven, has vouchſafed to take to himſelf an eſpecial place of reſidence here upon Earth; yea, he is withal pleaſed to do all the kind Offices for his diſtreſſed Creatures, ſuccouring the Fatherleſs Children, and defending helpleſs Widows, from injurious Oppreſſors.

6. This is that great God, who maketh Concord in a Family, and has in good meaſure quieted the Factions which were raiſed in *Saul*'s Reign: who has brought me from a ſtate of Thraldom under *Saul*'s Perſecution, knocking off my Shackles and placing me upon a Throne: but as for ſuch, who by their wicked Actions have turned deſerters of God's Holy Laws, he is ſo far from advancing or aſſiſting them, that he leaves them to ſtarve in penury, as many of *Saul*'s wicked Informers now do.

7. But the greateſt demonſtration of thy Love to thy People *Iſrael* was ſhewn, when thou didſt conduct our fore-Fathers through the Wilderneſs, in a cloudy Pillar by Day, and in a Pillar of Fire by Night, *Exod.* 13. 21.

8. And, when thou didſt deſcend from Heaven to give thy Divine Law to thy Servant *Moſes*, the Bowels of the Earth trembled with internal Convulſions, the Heavens rung with Peals of Thunder, and were diſſolved into Lightning and Rain; the Mountain *Sinai* ſhook with ſuch violent Concuſſions, as if it was going to move out of its Place, at the appearance of the great God of *Iſrael*.

9. Thou art the ſame gracious God, who in our fore-Fathers great Neceſſity and want of Food, didſt ſend conſtantly ſhowers of Manna, to refreſh and ſuſtain them in their weary march in the Wilderneſs, *Exod.* 16. 4.

10. Which made even that barren place, to be a comfortable Habitation for thy choſen People; thy gracious Bounty providing for thy diſtreſſed Servants, who would otherwiſe have been in want of neceſſary Subſiſtence, which the nature of that Soil could not have afforded them.

11. Thou did but ſpeak the Word, and they gained a Victory over their Enemies; and the Women, whoſe cuſtom it was to celebrate the Victories, *Exod.* 15. 23. met them with triumphal Songs, expreſſing themſelves after this manner.

12. Kings

12. Kings with their Armies did flee, and were diſcomfited: and they of the Houſhold divided the Spoil.

13. Though ye have lien among the Pots, *yet ſhall ye be* as the Wings of a Dove: that is covered with ſilver Wings, and her Feathers like Gold.

14. When the Almighty ſcattered Kings for their ſake: then were they as *white* as Snow in Salmon.

15. *As the* Hill of Baſan, *ſo is* God's Hill: even an high Hill, *as the* Hill of Baſan.

16. Why hop ye ſo, ye high Hills? *this is* God's Hill, *in the which* it pleaſeth him to dwell: yea, the LORD will abide *in it* for ever.

17. The Chariots of God *are* twenty thouſand, *even* thouſands of Angels: and the LORD is among them, *as* in the holy *Place* of Sinai.

18. Thou art gone up on high, thou haſt led Captivity Captive, and received Gifts for Men: yea, even *for thine* Enemies. that the LORD God might dwell *among them.*

19. Praiſed *be* the LORD daily: even the God *who* helpeth us, and poureth his Benefits upon us.

20. He is our God, *even* the God of whom cometh Salvation: God is the LORD, by whom we eſcape Death.

21. God ſhall wound the Head of his Enemies: and the hairy Scalp of ſuch a one as goeth on ſtill in his Wickedneſs.

22. The LORD hath ſaid, I will bring *my People* again, as I did from Baſan: *mine own* will I bring again, as I did ſome time from the deep of the Sea.

23. That thy Foot may be dipped in the Blood of *thine* Enemies: *and that* the Tongue of thy Dogs may be red through the ſame.

24. It is well ſeen, O God, how thou goeſt: how thou my God and King goeſt in the Sanctuary.

25. The Singers go before, the Minſtrels *follow* after: in the midſt *are* the Damſels playing with the Timbrels.

26. Give

12. 'Kings with their great Armies did flie before the Face 'of *Joſhua*, and his Troops, *Joſh.* 10. 16. 11. 8. and the Wo- 'men and Children, which remained in the Tent, came out 'after the Battel to gather up the Spoil, which was left in the 'Field, *Numb.* 31. 8.

13. 'Tho' ye have formerly been reduced to the loweſt de- 'gree of drudgery, making Bricks and Pots in ſmoky Kilns; 'yet hereafter ye ſhall appear in a bright and ſplendid Equi- 'page, gliſtering like the Wings of a Dove, whoſe Feathers 'ſhine with a beautiful intermixture of Gold and Silver.

14. 'When God was pleaſed, by the interpoſition of his 'Power, to grant his People a Victory over *Og* and *Sehon* and 'other Kings, he raiſed up the Credit and Honour of his Peo- 'ple, and made them to look as glorious in the ſight of their 'Neighbours, as the ſnowy Head of *Salmon* gliſters, by the 'reflection of the Sun-Beams.

15. But by the way, let not *Baſan* in a peculiar manner boaſt itſelf for its proud riſings; Mount *Sion* itſelf, where God's Tabernacle is now placed, is a noble Hill likewiſe, and not inferior to *Baſan.*

16. But, O you *Baſan* and *Salmon*, why ſhould you ſo dance and triumphantly Joy, as if you were the only remarkable Hills on this ſide the World? *Sion* is a much more glorious Hill, in which God, by the ſeating of his Tabernacle there, has made the place of his particular Reſidence, and will continue it there till the coming of the Meſſias.

17. As Princes uſually are attended with a multitude of Chariots and Horſemen, ſo the Attendants of Almighty God, in his place of Reſidence in Mount *Sion*, are Myriads of Angels (*or as the Hebrew expreſſes it*) briſk and florid Spirits of the moſt bright and flaming Order in Heaven; and the Divine Preſence is now as much actually in *Sion*, as it was formerly in *Sinai.*

18. Thou didſt aſcend up this holy Hill, when the Ark was brought thither, as a triumphing General returns home to his own City; the Captives which we have taken in this War, that was proſpered by thy Aſſiſtance, were led or drawn as it were, after thy Chariot; it was thou that didſt receive the Gifts which were made for the Ranſom of the Priſoners Lives, and who didſt put the Enemies under Contribution; that Peace being eſtabliſh'd all a-round, the Lord God might come to take up a quiet Habitation in this place.

19. Therefore continual Thanks be given to our great God, who not only aſſiſteth us in our Wars, but is continually loading us with freſh Favours of every kind.

20. He is the peculiar tutelar God of our Nation, who preſerves our State from all Dangers that may threaten it; he is the great JEHOVAH, the only true God, who interpoſes in our behalf, and keeps us from being conquered and ſlain by our Enemies.

21. God, who fights for us, ſhall ſtrike our Enemies the Philiſtines with a mortal Blow upon the Head, ſo entirely defeating them, that they ſhall never again give us diſturbance; he ſhall cut through the hairy Pate of thoſe fierce Idolaters, and utterly deſtroy them.

22. Nay, God himſelf hath declared his Purpoſe of defending us, uttering theſe Words; 'I will always have 'a tender Care to protect my People *Iſrael*, I will as carefully 'guard them from their Enemies, as I formerly did defend 'them from the Power of *Og* King of *Baſan*; I will in- 'terpoſe the ſame omnipotent Power in their behalf, as I did 'when I made them paſs through the Red-Sea.

23. 'For I do deſign to give thee, O *David*, an abſolute 'Victory over thy Enemies, making thy Feet to wade in 'their Blood in the Field of Battle, and ſuffering the Dogs, 'that follow the Army, afterwards to lick it up.

24. It was a glorious ſight to behold, with what Pomp and Triumph thy holy Ark was introduced lately into the Sanctuary.

25. Firſt went part of the Levites ſinging delightful Hymns to thy Honour; another part of them cloſed the Rear, playing upon variety of inſtrumental Muſick; and between theſe two, a ſelect Company of Virgins playing with Timbrels, and the Song which was then ſung to thy Honour was this;

26. Give thanks, O Iſrael, unto God the Lord in the Congregations: from the ground of the Heart.

27. There *is* little Benjamin their Ruler, and the Princes of Juda their Counſel: the Princes of Zebulon, *and* the Princes of Nephthali.

28. Thy God hath ſent forth Strength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us,

29. For thy Temples ſake at Jeruſalem: *ſo* ſhall Kings bring Preſents unto thee.

30. When the company of the Spear-Men and multitude of the Mighty are ſcattered abroad among the Beaſts of the People, *ſo that* they humbly bring pieces of Silver: *and when he* hath ſcattered the People *that* delight in War,

31. Then ſhall the Princes come out of Egypt: the Morians Land ſhall ſoon ſtretch out her Hands unto God.

32. Sing unto God, O ye Kingdoms of the Earth: O ſing Praiſes *unto* the LORD;

33. Who ſitteth in the Heavens *over all* from the beginning: Lo, he doth ſend out his Voice, yea, and that a mighty Voice.

34. Aſcribe ye the Power to God over Iſrael: his Worſhip and Strength is in the Clouds.

35. O God, wonderful art thou in thy Holy Places: even the God of Iſrael; he will give Strength and Power unto his People; bleſſed be God.

## EVENING PRAYER.

### The LXIX PSALM.

*Salvum me fac.*

¶ *This is a Pſalm of* David *compoſed in ſome time of very great Trouble, moſt probably in the time of* Abſalom's *Rebellion, and has relation to his Misfortunes at that time; but ſome things therein occur, which have a particular reference to the Sufferings of Chriſt, and his Crucifiers.*

SAve me, O God: for the Waters are come in even unto my Soul.

2. I ſtick faſt in the deep Mire, where no ground is: I am come into deep Waters, ſo that the Floods run over me.

3. I am weary of crying, my Throat is dry: my Sight faileth me for waiting ſo long upon my God.

4. They that hate me without a Cauſe, are more than the Hairs of my Head: they that are mine Enemies, and would deſtroy me guiltleſs, are mighty. 5. I

26. 'O *Iſrael!* pay everlaſting Thanks to the great JEHOVAH, the only true God, in the ſacred Aſſembly of his devout Servants; and this not ſuperficially, and as matter of form, but from the very bottom of your Heart.

27. 'To make up this noble Congregation, all the Tribes of *Iſrael* aſcend the ſacred Hill of *Sion*; and among theſe the Tribe of *Benjamin*, *Jacob*'s youngeſt Son, that God was pleaſed to grace firſt with the Monarchy of *Iſrael*; there is the Tribe of *Judah*, out of whom the chief Nobility and great Council of our Nation are choſen, (to ſay nothing of my Advancement therefrom;) there were likewiſe the Chiefs even of the Tribes the moſt remotely diſtant from *Jeruſalem*, *Zebulon* and *Nephthali*.

28. O *Iſrael*, God has commanded in freſh Succours in order to thy Aſſiſtance; and we beſeech thee, O God, to perfect our Conqueſt over our Enemies, which by thy Aid we have ſo ſucceſsfully begun.

29. Becauſe of thy Ark and Tabernacles ſake, which are ſeated at *Jeruſalem*, and where thou doſt vouchſafe us thy more eſpecial Preſence, we are in good hopes, that, upon this account, thou wilt grant us now a more particular Succeſs in our Wars; ſo that Captive-Kings ſhall offer up Preſents, at thy Altar, for their Ranſom.

30. For when their ſtrong Bodies of Spear Men, and other Battalions, ſhall be totally routed, and many of them deſtroyed by the fierce Boors and Country-men, in their Flight; when others, that are ſaved alive, ſhall come in humble manner, and pay ſo many pieces of Silver for their Redemption; and when this People, who have ſo long delighted in War, and been plaguing us with it, ſhall have their fill of it, and be reduced to ſuch a degree of Weakneſs, as it ſhall not be in their Power, any more, to injure their harmleſs Neighbours;

31. Then ſhall *Ægypt*, and other Foreign Countries, ſend their Princes in embaſſy, to congratulate the happy Succeſſes of this Crown; and even Perſons from the Land of the *Moors*, or *Æthiopians*, ſhall come hither to join in the Worſhip, with us, of our God.

32. O all ye Nations of the World, ſing Praiſes to our God; for time will come, under the Kingdom of the Meſſias, that you ſhall be admitted to the Worſhip of the true God.

33 For he, from his firſt Creation of all things, was their Soveraign Lord, and had an abſolute Authority over them: And when he ſpeaks with his Thunder, any one may obſerve, what Power he is ſurrounded with.

34. You ought to praiſe and adore the Almighty Power of God, if it were only for his defence of the Jewiſh Nation by ſo many miraculous Preſervations; but his glorious Preſence is only diſcover'd to the Angels and Bleſſed Spirits in Heaven.

35. But even here on Earth our God, JEHOVAH, reveals a wonderful degree of his Majeſty, in his Holy Sanctuary; diſplaying his Glory by his Shechinah; and ſending out relief to his People when they are in diſtreſs; for ever Bleſſed be his Holy Name for ſo great a favour.

*Paraphraſe on* Pſal. LXIX.

HElp, help my gracious God, and ſave thy periſhing Servant; for ſuch a violent torrent of Water has broke in upon me, as riſes above my Head, and puts me in danger of being drowned.

2. My Feet ſtick ſo faſt, that I cannot move them, in a deep Mud which I can find no bottom of, and when the Flood comes in, it flows over me, I not being able to diſengage myſelf, and to ſwim away with the Stream.

3. I am tired with ſo long calling unto thee for aſſiſtance; my Throat is dry, all the moiſture thereof being ſpent with ſo long crying out: I have looked up to thee ſo long for help, that mine Eyes ſeem'd to have loſt their Sight, by being ſo long turned upwards and fixed upon one Object.

4. The Hairs of my Head are not ſo numerous, but the number of my cauſeleſs Enemies exceed them: and tho' my Cauſe be never ſo Juſt, my Intereſt leſſens, and the Power of my Enemies is enlarged.

5. I paid them the things that I never took: God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6. Let not them that truſt in thee, O LORD God of Hoſts, be aſhamed, for my Cauſe: let not thoſe that ſeek thee be confounded through me, O Lord God of Iſrael.

7. And why? for thy ſake have I ſuffered Reproof: Shame hath covered my Face.

8. I am become a ſtranger unto my Brethren: even an alien unto my Mothers Children.

9. For the Zeal of thine Houſe hath even eaten me: and the rebukes of them that rebuked thee, are faln upon me.

10. I wept *and chaſtened* my ſelf with faſting: and that was turned to my reproof.

11. I put on Sack-cloth alſo: and they jeſted upon me.

12. They that ſit in the Gate ſpeak againſt me: and the Drunkards make Songs upon me.

13. But, LORD, I make my Prayer unto thee: in an acceptable time.

14. Hear me, O God, in the multitude of thy Mercy: even in the truth of thy Salvation.

15. Take me out of the Mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep Waters.

16. Let not the Water-floods drown me, neither let the deep ſwallow me up: and let not the Pit ſhut her Mouth upon me.

17. Hear me, O LORD, for thy loving kindneſs *is* comfortable: turn thee unto me according to the multitude of thy Mercies.

18. And hide not thy Face from thy Servant, for I am in trouble: O haſte thee and hear me.

19. Draw nigh unto my Soul *and* ſave it: O deliver me becauſe of mine Enemies.

20. Thou haſt known my reproof, my ſhame, and my diſhonour: mine Adverſaries *are* all in thy ſight.

21. Thy rebuke hath broken my Heart, I am full of heavineſs: I looked *for ſome* to have pity on me, but *there was no* Man, neither found I any to comfort me.

22. They

5. I never ſtood in any Obligation to them, if they had done any thing for my ſake, I always requited them with a far greater kindneſs: Thy all-ſeeing Wiſdom, which knows all my Follies and my Faults, can beſt tell if I have deſerved any of this ill Treatment which they give me.

6. Let not thoſe who have abetted my juſt Cauſe, and do depend upon thee for thy Aſſiſtance, be diſcouraged by thy letting my Adverſaries have an advantage againſt me, but afford me ſpeedy Relief, ſince thy own Honour is ſo much concerned therein.

7. For I have ſuffered many Reproaches, for my firm reliance upon thee; my Enemies upbraiding me that I truſt in a God that does not ſeem, hitherto, to have any concern for my Sufferings.

8. Thoſe, that are the nigheſt related to me in Blood, lay aſide their former familiarity; as being afraid that they ſhall ſhare in the Misfortunes, that I am involved with.

9. For that great Zeal and Concern, which I have always ſhewn for thy Worſhip, in puniſhing the Profanation and Neglect thereof, has drawn a Confederacy of irreligious Men upon me, who are now juſt upon the Point of compaſſing my Ruin.

10. Whenever I performed any religious Exerciſe, as particularly when I kept a day of ſtrict Faſting and Humiliation, theſe prophane Perſons made a Mock of my Devotion.

11. When I put on Sackcloth, the Habit of a Mourning Penitent, I became a Jeſt for theſe irreligious Men to laugh at.

12. Thoſe idle People, that ſpend their time in loitering at the Gates of the City, and paſſing their Cenſures upon thoſe who walk by; theſe ſorry People make their Reflections upon me; and the Drunkards, in their Cups, ſing Songs upon my Misfortunes, to make themſelves merry.

13. But for my part I take little notice of their profane irreligious Railery, but apply myſelf to thee for Relief, in a time when thy Aſſiſtance will be the moſt acceptable to me, and which will be moſt worthy of thy Interpoſition, eſpecially ſince all human Helps fail me.

14. O therefore be pleaſed to vouchſafe a gracious Anſwer to my Prayer, let thy Mercy be diſcovered in ſo great a Deliverance, and make good thy Promiſe to me, in preſerving me.

15. Deliver me from this great Affliction which I am plunged in, as a Man that is ſunk deep in the Mire; and which, like a deep Water, will drown me, unleſs thou doſt ſpeedily come to my Aſſiſtance.

16. Let me not periſh in this Deluge of Misfortunes, which are broke in upon me; let me not be buried alive in the Grave, which, by theſe ſad Afflictions, I ſeem to be tumbled into, and to have the Ground thrown in upon me.

17. I beſeech thee, O Lord to afford me timely Succour in this my great Diſtreſs, for thy Favour is the moſt comfortable thing I can enjoy; and be pleaſed to ſhew thy former Kindneſs to me, by letting me again partake of thy abundant Mercy.

18. Do not thou, any longer, in thy Anger, turn thy Face from me, for I am now under ſo great Misfortunes, that I am not able to ſupport myſelf under them; O therefore do thou uſe all the Diſpatch poſſible, to come to my Aſſiſtance.

19. I beſeech thee to make nigher Approaches to me than thou haſt formerly done, and reſcue my Life out of my Enemies Hands, who are juſt ready to deſtroy it: Do thou preſerve me, if it be but to hinder the Triumph of mine Enemies, who reproach me for my reliance upon thee.

20. Thy all-ſeeing Eye has taken notice, what Diſgrace and Obloquy I have underwent, for the ſake of Religion and a good Conſcience; and thou doſt treaſure up in thy eternal Mind, the Wrongs which they have done me.

21. The Reproaches, which thou haſt been pleaſed to expoſe me to, have wounded me to the very Heart, eſpecially when I expected Succour from thee, but have been diſappointed therein; my Adverſaries in the mean time, making Jeſts upon me, for the Fruitleſneſs of my hopes.

22. But

22. They gave me Gall to eat: and when I was thirſty they gave me Vinegar to drink.

23. Let their Table be made a Snare to take themſelves withal: and let the things *that ſhould have been* for *their* Wealth, *be unto them an* occaſion of falling.

24. Let their Eyes be blinded that they ſee not: and ever bow thou down their Backs.

25. Pour out thine Indignation upon them: and let thy wrathful Diſpleaſure take hold of them.

26. Let their habitation be void: and no Man to dwell in their Tents.

27. For they perſecute *him* whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28. Let them fall from one Wickedneſs to another: and not come into thy Righteouſneſs.

29. Let them be wiped out of the Book of the living: and not be written among the Righteous.

30. As for me, *when I am* poor and in heavineſs: thy help, O God, ſhall lift me up.

31. I will praiſe the Name of God with a Song: and magnifie it with Thankſgiving.

32. *This* alſo ſhall pleaſe the LORD: better than a Bullock that hath Horns and Hoofs

33. The humble ſhall conſider *this and* be glad: ſeek ye after God, *and* your Soul ſhall live.

34. For the LORD heareth the poor: and deſpiſeth not his Priſoners.

35. Let Heaven and Earth praiſe him: the Sea and all that moveth therein.

36. For God will ſave Sion, and build the Cities of Juda: that *Men* may dwell there, and have it in poſſeſſion.

37. The Poſterity alſo of his Servants ſhall inherit it: and they that love his Name ſhall dwell therein.

## The LXX PSALM.

### *Deus in adjutorium.*

¶¶ *This Pſalm was compoſed by* David, *in time of ſome extraordinary Diſtreſs. It is a part of the* 40*th Pſalm, with ſome little Variation.*

HAſte *thee*, O God, to deliver me: make haſte to help me, O LORD.

2. Let

22. But no one was ready to give me any Aſſiſtance, or Comfort in my Trouble; they only contrived to aggravate my Misfortunes, with as much Cruelty, as one who gives a Cup of Gall and Vinegar to a thirſty Perſon, who begs for Drink; as the Jews ſhall hereafter give the ſame to the Meſſias, upon the Croſs, *Matth.* 27. 34. *John* 19. 28, 29.

23. And here I am carried off, to ſpeak of the miſerable Puniſhment, God ſhall lay upon the Perſecutors of that Spiritual Prince; as they inhumanly offered their Saviour Gall and Vinegar, God ſhall make them drink of a more bitter Cup: their being gathered together to eat the Paſchal-Sacrifice, ſhall be the occaſion of their greater Deſtruction at the Siege of *Jeruſalem*; and that time, wherein they ſhall think to meet together in Joy, ſhall be a Seaſon of the moſt miſerable Grief.

24. Their Eyes ſhall be for many Ages ſo darkened, that they ſhall not ſee the Light of the Goſpel of the Meſſias; they ſhall be in all Countries, where they ſhall dwell, miſerable Slaves and Vaſſals, and always bow down under a foreign Yoke.

25. Thy Anger, O God, ſhall be poured out upon them, with the Fury of a Torrent; and ſurprize and overtake them, when they leaſt expect it.

26. Their City ſhall be deſtroyed, they ſhall be turned out of their own Country, and carried Captive into all foreign Nations; and none of their Poſterity left behind, to ſucceed them in *Judæa*.

27. Becauſe they perſecuted him, on whom thou haſt *laid the Chaſtiſement of us all*, Iſa. 53. 4, 5. and put to death the *Lord of Life*.

28. For this cauſe, thou ſhalt take the Grace of thy holy Spirit from them, ſo that having no reſtraint therefrom upon them; they ſhall run from one Sin to another, till they are arrived to ſuch a top-pitch of Wickedneſs, that God will bear with them no longer, but pronounce their Condemnation.

29. They ſhall be ſtruck out of the Liſt of God's Children, and ſhall not partake of thoſe glorious Rewards, which he lays in ſtore for his righteous Servants. This ſhall be the Portion of the wicked Crucifiers of the Meſſias.

30. But as for me, tho' I am at preſent under a Cloud of Misfortunes, God's gracious Aſſiſtance ſhall remove them from me, and raiſe me to my former Honour.

31. And then I ſhall have a freſh opportunity given me, to praiſe his great Name with a new Hymn, compoſed in thankful remembrance of his Goodneſs to me.

32. And ſuch a devout Thankfulneſs will be more acceptable to God, than to Sacrifice to him a full-grown Bullock.

33. This ſhall be an occaſion of very joyful Reflection to all good Men, to conſider how readily God appears, in the Defence of thoſe his pious Servants, who rely upon him: this will be an Encouragement for them likewiſe to expect Preſervation, upon their truſting in him.

34. For all Men may depend upon this as an undoubted Truth, that God is always ready to aſſiſt his devout Servants, who rely upon him for Deliverance from their Afflictions.

35. And now let all the Angels and Saints in Heaven, and all the Inhabitants of every Country of the World, join in conſort to praiſe our gracious God.

36. For God will yet, for many Ages, protect the City of *Jeruſalem*, and the Jews ſhall inhabit it.

37. Many Generations of his choſen People, who worſhip him with the true Religion which he has preſcribed, ſhall live quietly there.

*Paraphraſe on* Pſal. LXX.

O Lord, I beſeech thee to make all poſſible ſpeed, to deliver me from this imminent Danger which threatens me.

2. Let

2. Let them be aſhamed and confounded, that ſeek after my Soul: let them be turned backward and put to confuſion, that wiſh me Evil.

3. Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4. But let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy Salvation, ſay alway, The Lord be praiſed.

5. As for me, I *am* poor and in miſery: haſte thee unto me, O God.

6. Thou *art* my helper and my Redeemer: O LORD, make no *long* tarrying.

## MORNING PRAYER.

### The LXXI PSALM.

*In te, Domine, ſperavi.*

¶ ¶ *This Pſalm, tho' it does not bear the Name of* David *in the Inſcription, yet it was probably written by him, and that in the time of* Abſalom's *Rebellion, becauſe of the Words,* Verſe 9. Forſake me not in my old Age; *for it cannot be referred to* Saul's *Perſecution of him, he being then but Thirty Years old.*

IN thee, O LORD, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy Righteouſneſs; incline thine Ear unto me, and ſave me.

2. Be thou my ſtrong hold whereunto I may alway reſort: thou haſt promiſed to help me, for thou *art* my Houſe of defence and *my* Caſtle.

3. Deliver me, O my God, out of the Hand of the Ungodly: out of the Hand of the Unrighteous and Cruel Man.

4. For thou, O LORD God, art the thing that I long for: *thou art* my hope, even from my Youth.

5. Thro' thee have I been holden up ever ſince I was Born: thou art he that took me out of my Mothers Womb, my praiſe ſhall be always of thee.

6. I am *become* as it were a Monſter unto many: but my ſure truſt is in thee.

7. O let my Mouth be filled *with* thy Praiſe: [*that I may ſing of thy Glory*] and Honour all the Day long.

8. Caſt me not away in the time of Age: forſake me not when my Strength faileth *me*.

9. For mine Enemies ſpeak againſt me, and they that lay wait for my Soul, take their Counſel together, ſaying: God hath forſaken him, perſecute him and take him, for *there is* none to deliver *him*.

10. Go not far from me, O God: my God, haſte thee to help *me*.

11. Let them be confounded *and* periſh, that are againſt my Soul: let them be covered *with* Shame and Diſhonour, that ſeek to do me Evil.

12. As

2. Let thoſe, who are ſo wicked as to have a deſign againſt my Life, be ſhamefully diſappointed by the defeating of their Deſign by thy good Providence; let them take to themſelves all the Diſgrace of a routed Army.

3. Let Shame and Confuſion be a Reward to them, for their ſcornful expoſing of me.

4. But let all thoſe pious Perſons, who depend upon thy heavenly Aſſiſtance for their Succour, have an opportunity of praiſing thy good Providence, by a timely Deliverance afforded them.

5, 6. Indeed my Condition, at preſent, is very deſtitute and forlorn, therefore I beſeech thee, O my gracious God, to make a quick diſpatch of thy Succours to me, for I am totally deſtitute of any Aſſiſtance but thine, and therefore I beg of thee, with all poſſible ſpeed, to afford it me.

*Paraphraſe on* Pſal. LXXI.

O Lord, thou knoweſt that I never repoſed any Truſt or Expectation of Deliverance, in any one but thee, let not therefore my hopes be ſhamefully diſappointed; but, out of thy love to Juſtice, deliver me from my cruel Oppreſſors; hear my humble Addreſs to thee, and preſerve me from mine Enemies.

2. Be thou my ſtrong Citadel, to which I may betake myſelf in time of extreme Danger, according to the Promiſe which thou haſt made to me, to preſerve me in my Diſtreſs.

3. I beſeech thee, O my gracious God, to interpoſe thy particular Providence, in reſcuing me from my unjuſt and cruel Adverſaries.

4. For thou art the Object of my Hope and moſt ardent Deſire: from my Youth to this very time, my Dependence has always been upon thee.

5. Thou haſt ſupported me under all the Dangers and Calamities, which have befaln me ever ſince my Childhood: And ſince thou didſt take me into thy Hands to nurſe and cheriſh me, when firſt I came out of my Mother's Womb, and haſt by thy wonderful Providence preſerved me ever ſince, I make no doubt but thou wilt extend the ſame gracious Goodneſs to me, now in my old Age; for all which Favours I am eternally obliged to praiſe thee.

6. I am become a frightful Spectacle to a great many, who are afraid to come near me; but, notwithſtanding their wrong Opinion of me, I will not ceaſe to expect Deliverance out of my Troubles from thy Hand, who wilt reſtore me to my former Dignity, and ſet me right in the good Opinion of my Subjects again.

7. O give me once more an Opportunity of ſinging Praiſes to thee, in the publick Congregation; that I may ſpend the day in the devout Worſhip of thee.

8. Thou who haſt vouchſafed me ſo many wonderful Deliverances from my Troubles, in my younger time, O do not thou throw me out of thy Protection in my old Age, when I have leſs Abilities, than I had formerly, to help myſelf.

9. For the Mouths of my Enemies are open againſt me, by conſtant Revilings and Calumnies; they are always bandying together in Plots and Conſpiricies againſt my Life; they giving out, that God, my wonted Protector, has diſclaimed any further care of me, by reaſon of my Sins; and that now is their favourable opportunity of throwing me out of my Dominions, or making themſelves Maſters of my Perſon, ſince no one is likely to interpoſe to reſcue me from them.

10. Therefore, O my gracious God, be not thou backward to aſſiſt me in this Extremity of Danger; leave me not without thy care for a minute, but make all imaginable haſte to ſuccour me.

11. Let all my Adverſaries, that are embarked in this wicked Deſign againſt my Life, be routed and ſhamefully defeated, ſo that they may not be able to attempt the ſame againſt me for the future.

12. But

12. As for me, I will patiently abide alway: and will praiſe thee more and more.

13. My Mouth ſhall daily ſpeak of thy Righteouſneſs *and* Salvation: for I know no end *thereof.*

14. I will go *forth* in the ſtrength of the LORD God: and will make mention of thy Righteouſneſs only.

15. Thou, O God, haſt taught me from my Youth up until now: *therefore* will I tell of thy wondrous Works.

16. Forſake me not, O God, in mine old Age, when I am gray-headed: until I have ſhewed thy Strength unto *this* Generation, *and* thy Power to all them *that* are *yet for* to come.

17. Thy Righteouſneſs, O God, *is* very high: and great things are they that thou haſt done; O God, who *is* like unto thee?

18. O what great Troubles and Adverſities haſt thou ſhewed me! and yet didſt thou turn and refreſh me: *yea,* and broughteſt me from the deep of the Earth again.

19. Thou haſt brought me to great Honour: and comforted me on every ſide.

20. Therefore will I praiſe thee and thy faithfulneſs, O God, playing upon an Inſtrument of Muſick: unto thee will I ſing upon the Harp, O thou holy One of Iſrael.

21. My Lips will be fain when I ſing unto thee: and ſo will my Soul whom thou haſt delivered.

22. My Tongue alſo ſhall talk of thy Righteouſneſs all the Day long: for they are confounded and brought unto Shame, that ſeek to do me Evil.

## The LXXII PSALM.

### *Deus, judicium.*

¶¶ *This is a Pſalm of* David, *written, as moſt of the Antient and Modern Commentators allow, upon* Solomon's *being anointed to be his Succeſſor by* Zadock, *and his ſolemn Inauguration thereupon,* 1 Kings 1. 1. *And herein* David *recommends him, in this Form of Prayer, to the Bleſſing of God upon this undertaking. But, by ſome imperceptible Motions of the Holy Spirit, his Mind is carried off to ſpeak of the* Meſſias. *Upon which account many of the Jewiſh Writers explain this Pſalm, as ſpoken moſtly of the Meſſias. So ſays* R. Obadiah *and* R. Eben Ezra. *The Midraſh upon theſe Words,* Give thy Judgments, &c. *ſay,* This is the King Meſſias. *And in the* Talmud, *when the Queſtion is ask'd,* What is the Name of the Meſſias? *It is anſwer'd,* Hinnon *from V.* 17. *of this Pſalm,* His Name ſhall endure for ever. *And* R. Solomon Jarchi *and* Kimchi *ſay, That all their old* Rabbins *explain this of King Meſſias: And* Kimchi *particularly ſays,* that This is properly to be underſtood of Chriſt, but Hyperbolically only of *Solomon.*

GIve the King thy Judgments, O God: and thy Righteouſneſs unto the King's Son.

2. Then ſhall he judge thy People according unto Right: and defend the Poor.

3. The

12. But, however thy good Providence ſhall think fit to diſpoſe of me, I will continually perſiſt to truſt in thee; and I doubt not, but thou wilt in thy good time, give me an Opportunity, by a freſh Deliverance, to praiſe thy Goodneſs more than I have done heretofore.

13. Thy Juſtice, in vindicating the Cauſe of the Innocent, ſhall be the continual Theme of my Song; which is an Attribute of thine ſo boundleſs, that no mortal Intellect can fathom, and no Tongue expreſs.

14. I will now draw up my Army to meet my Enemies, not truſting in the Numbers and Valour of my Troops, but in the Almighty Power of God who aſſiſts me; I will not encourage my Soldiers, by making boaſt of the Superiority of my Forces, but by mentioning to them thy Favour of my Cauſe.

15. Thou, O God, haſt been my Tutor, and the Defender of my Weakneſs, ever ſince I was a Child, and therefore I ſhall always bear in mind the grateful Remembrance, of thoſe many miraculous Preſervations, which thou haſt afforded me.

16. Therefore, O my God, I beſeech thee not to caſt off the Care of me, in my declining Years, when I have moſt occaſion for thy Protection; but afford me an Opportunity of letting the People of this Generation ſee, and praiſe thy Goodneſs in my Preſervation, as the People under *Saul*'s Reign ſaw it once before; and let thy Almighty Power, interpoſed in my behalf, be a ſtanding Monument of thy Juſtice, in preſerving Innocent Perſons, to all future Ages.

17. And indeed it muſt be owned, that thy Juſtice, in this particular, is much to be admired; for if we recount all the ſignal Deliverances, which thou haſt wrought for thy pious Servants, throughout all Ages; we ſhall be neceſſitated in Admiration to cry out, Who is to be compared to our God?

18. I have not forgot, with what great Afflictions thou haſt been pleaſed formerly to exerciſe me in, and yet in thy good time, thou waſt pleaſed to deliver me from them, and to reinſtate me in a joyful Proſperity; and tho' I were plunged, as it were, in an Abyſs of Misfortunes, yet thou waſt pleaſed to raiſe up my Head above Water again.

19. For thou didſt not only deliver me from the Dangers of *Saul*'s Perſecution, but waſt pleaſed to advance me to the Honour of the Regal Power, and all the Satisfactions which attend that high Condition.

20. Therefore I will not fail, ſtill to truſt in thy wonted Goodneſs towards me, and when thou ſhalt have accompliſhed my Deliverance, I will praiſe thy infinite Goodneſs upon Inſtruments of Muſick of the nobleſt kind I can procure, I myſelf bearing a part in the Conſort, and playing upon the Harp, and ſinging a new Pſalm which I ſhall compoſe, in memory of thy Deliverance.

21. And then, not only my Lips, but my very Soul, ſhall exalt and triumph, when in my Song I ſhall commemorate ſo glorious a Deliverance.

22. Nor ſhall it ſuffice me, only once ſolemnly to commemorate thy Mercy towards me; but this mighty Deliverance ſhall be the conſtant Subject of my Diſcourſe, for thy ſo juſtly turning thoſe Harms upon my Adverſaries, which they unjuſtly deſigned againſt me.

*Paraphraſe on* Pſalm LXXII.

I Beſeech thee, O Lord, to afford to me thy Servant *David*, a Talent of executing the Regal Office with Juſtice and Equity, and grant to my Son *Solomon*, that he may follow my Example, in the Exerciſe of the ſame Vertues.

2. And that ſhall enable him, to adminiſter Juſtice with an impartial Hand to all his Subjects; and to defend poor Sufferers, againſt the Injuries of opulent Oppreſſors.

3. The Mountains alſo ſhall bring Peace: and the little Hills Righteouſneſs unto the People.

4. He ſhall keep the ſimple Folk by their Right: defend the Children of the Poor, and puniſh the Wrong-doer.

5. They ſhall fear thee, as long as the Sun and Moon endureth: from one Generation to another.

6. He ſhall come down like the Rain into a fleece of Wool: even as the drops *that* water the Earth.

7. In his time ſhall the Righteous flouriſh: yea, and abundance of Peace, ſo long as the Moon endureth.

8. His Dominion ſhall be alſo from the one Sea to the other: and from the Flood unto the Worlds end.

9. They that dwell in the Wilderneſs ſhall kneel before him: his Enemies ſhall lick the Duſt.

10. The Kings of Tharſis, and of the Iſles, ſhall give Preſents: the Kings of Arabia and Saba ſhall bring Gifts.

11. All Kings ſhall fall down before him: all Nations ſhall do him Service.

12. For he ſhall deliver the Poor when he crieth: the needy alſo, and *him* that hath no helper.

13. He ſhall be favourable to the ſimple and needy: and ſhall preſerve the Souls of the Poor.

14. He ſhall deliver their Souls from falſhood and wrong: and dear ſhall their Blood be in his Sight.

15. He ſhall live, and unto him ſhall be given of the Gold of Arabia: Prayer ſhall be made ever unto him, *and* daily ſhall he be praiſed.

16. There ſhall be an heap of Corn in the Earth, high upon the Hills: his Fruit ſhall ſhake like Libanus, and ſhall be green in the City like Graſs upon the Earth.

17. His Name ſhall endure for ever, his Name ſhall remain under the Sun among the Poſterities: which ſhall be bleſſed through him, and all the Heathen ſhall praiſe him.

18. Bleſſed *be* the LORD God, even the God of Iſrael: which only doth wondrous things.

19. And

3. But I foreſee, that tho' *Solomon*'s Reign ſhall be very happy and advantageous to the People, yet another Prince, *viz.* the Meſſias, who ſhall come after him, ſhall be the Author of greater and more Spiritual Bleſſings: In his time the barren and unfruitful Mountains, whoſe unhappy Soil now hinders them from bringing forth any thing acceptable, ſhall be bleſs'd, by having the Goſpel of the Meſſias preach'd to the Inhabitants thereof.

4. He ſhall maintain the right of the ſimple ordinary Men, in having the Goſpel preach'd unto them before others of higher Quality, offering even to poor Children the Benefits of his Covenant, denouncing everlaſting Puniſhment to thoſe who ſhall diſobey his Laws.

5. The Religion which he ſhall eſtabliſh, ſhall never be aboliſhed, but ſhall continue to the end of the World.

6. He ſhall deſcend with a kind Influence, juſt as a gentle Rain, which ſtands in pearly drops upon a Fleece of Wool; and like the Dew which ſettles upon the Graſs.

7. During the time of whoſe Divine Adminiſtration, Piety and Holineſs ſhall remarkably flouriſh in the World under the Influence of his Laws, and Men ſhall enjoy the Satisfaction of everlaſting Peace of Conſcience, *Zach.* 9. 10. *Dan.* 9. 24.

8. His Kingdom ſhall be ſo enlarged, that all Nations of the Earth ſhall flow into it, and yield Obedience to his Laws, *Pſal.* 2. 8. *Iſa.* 45. 22.

9. Thoſe, that live in the moſt remote and deſert Places, ſhall adore his Majeſty; thoſe, that are now Enemies to the true Worſhip of God, ſhall, with the moſt humble proſtration, fall down to the Ground, in their devout Addreſſes to him.

10. He ſhall have his Pious Worſhippers, in the moſt remote Parts of the World, ſuch as *Arabia* in *Aſia*, and *Sheba* in *Africa*.

11. The moſt potent Monarchs ſhall lay down their Crowns at his Feet, and their Subjects ſhall ſubmit themſelves to his Sovereign Dominion.

12. He ſhall deliver poor and diſtreſſed Sinners, from the Load of their oppreſſed Conſciences, and Tyranny of Satan; offering the Terms of Salvation to Men, to whom there is no other Redeemer given but himſelf.

13. He ſhall ſhew abundant Mercy to the Souls of poor Sinners, delivering them from the Stratagems, and Power of the Devil.

14. He ſhall defend them from the falſe Accuſations, and evil Suggeſtions of that malicious Spirit; accounting the Souls of Men to be ſo dear to him, that he ſhall lay down his Life to keep them from Periſhing.

15. God ſhall advance him to a ſtate of immortal Life and Glory, and to a Crown far more precious than one made of *Arabian* Gold: When he ſhall be Worſhipped by all created Beings to all Eternity, and continual Hallelujahs ſhall be ſung to his Honour.

16. The Bleſſings of this Spiritual Kingdom ſhall be multiplied, like the produce of a very fruitful Year, when the barren Mountains yield a plentiful Crop, and the ſtanding-Corn ſhakes with the Wind upon the Hills, as the Trees do upon *Libanus* and other Mountains; and the Cities ſhall yield forth Fruit, from his Word ſown among them, as kindly as the Graſs grows in a fertile Paſture.

17. His Kingdom ſhall be of Eternal Duration, and all future Generations ſhall be bleſſed in him, *Gen.* 22. 18. and likewiſe the Heathen Nations ſhall ſubmit themſelves to his Laws, and join in his Worſhip.

18. All Honour and Glory therefore be aſcribed to the great God of the Jews, who alone is veſted with omnipotent Power, and can perform miraculous Actions which are above the force of Nature.

19. The

19. And blessed *be* the Name of his Majesty for ever: and all the Earth shall be filled *with* his Majesty. Amen, Amen.

# EVENING PRAYER.

## The LXXIII PSALM.

### *Quam bonus Israel.*

¶¶ *This Psalm is entituled in the Hebrew,* A Maschil of Asaph. *For the Psalms of* David *are said to end, according to the Hebrew Copies, at the conclusion of the last Psalm; and most of the Psalms from this to the* CVIIth *are attributed to* Asaph. *Who this* Asaph *was, is not so well agreed; some think him to be* Asaph *the famous Singer in* David's *time,* 1 Chron. 16. 5. 2 Chron. 5. 12. *Bishop* Patrick *thinks him to be* Asaph *the Seer, who lived in the days of* Hezekiah, *mentioned* 2 Chron. 29. 30. *whose Psalms were ordered to be sung together with those of* David *by that Prince. But the House of* Asaph *being a noted Family of the Tribe of* Levi, *and always in considerable Post about the Temple, there might be, as I doubt not but there were, several Psalmographers of that Name, whose Psalms are compiled together in this Collection. Therefore this Psalm might probably be composed in* Hezekiah's *Reign, when* Senacherib *made that miserable Ravage in* Judæa, *and was crowned with such great Victories and Successes,* 2 Chron. 32. 1. *Which was a great Discouragement to good Men, that such mighty Success should attend a wicked Heathen Prince; when* Hezekiah, *notwithstanding his great Zeal for God and Religion, suffered so much.*

TRuly God is loving unto Israel: *even* unto such as are of a clean Heart.

2. Nevertheless my Feet were almost gone: my treadings had well-nigh slipt.

3. And why? I was grieved at the wicked: I do also see the Ungodly in such Prosperity.

4. For they are in no peril of Death: but are lusty and strong.

5. They *come* in no misfortune like other Folk: neither are they plagued like *other* Men.

6. And this is the cause that they are so holden with Pride, and overwhelmed with cruelty.

7. Their Eyes swell with fatness: and they do even what they list.

8. They corrupt other, and speak of wicked Blasphemy: their talking is against *the most* High.

9. For they stretch forth their Mouth unto the Heaven: and their Tongue goeth through the World.

10. Therefore fall the People unto them: and thereout suck they no small advantage.

11. *Tush*, say they, how should God perceive it: is there Knowledge in the most High?

12. Lo, these *are* the Ungodly, these prosper in the World, and these have Riches in possession: and I said, Then have I cleansed my Heart in vain, and washed mine Hands in Innocency.

13. All

19. The renown of his glorious Majesty shall continue to all Generations, especially when it shall be attended with so much gracious Goodness, as shall be then displayed, when the Gentiles shall be called under the Kingdom of the Messias, and admitted to be partakers of his Worship.

*Here endeth the second Book of the Psalms.*

*Paraphrase on* Psalm LXXIII.

NOtwithstanding God's Dispensations are sometimes very severe, yet we may lay down this as an undoubted Maxim, that God does take particular care to protect and defend the Jewish Nation, and that, tho' some ill Men among them are punished for their Sins, all pious and faithful *Israelites*, shall at length, some way or other, partake of his Favour and Goodness.

2. Notwithstanding this, I was under a temptation of disbelieving this great Truth, and making a halt in this fundamental Article of Religion.

3. For it was not only a sad reflection, but it was a great stumbling-Block to me in my Thoughts about Providence, to observe wicked Men to partake of so many secular Advantages, and to have all their Undertakings, tho' never so unlawful, to be crowned with uncommon Successes.

4. They stand in no fear of the Bands or Empire of Death; but they enjoy uninterrupted Health and Vigour, and live to the longest Line of Life.

5. Whereas the generality even of good Men, are subject to Calamities of divers sorts, to have their Estates impaired, to be cross'd with Disappointments, to labour under Pain or Sickness; but these Persons seem to have an Immunity from all these Misfortunes.

6. And this hightens them to an excessive degree of Pride, and puts them upon using all unlawful means, by Rapine and Violence to maintain it.

7. They enjoy all the good things of this World with that Plenty and Variety, as to grow so fat with them, that they can hardly see; there is not any thing which they can wish for, but they readily enjoy.

8. They poison their Neighbours, by suggesting wicked and irreligious Thoughts to them; and by uttering blasphemous Words against God himself.

9. They spare neither God nor Man in their impious Discourse, they open their Mouth against Heaven, and every thing else that is sacred, nor do they spare to take the Liberty of abusing the holiest Man upon Earth.

10. For this reason, the unthinking People oftentimes close in with their impious Sentiments; and they foolishly fancy, they shall enjoy a greater share of this Worlds Blessings, if they conform their Practice to these Atheistical Opinions.

11. It is no matter, say they, what Religionists talk; we have no sufficient Evidence that God does take notice of what we do; or if he does, Why doth he permit us to go on?

12. Now it is plainly manifest, that these are the Men that enjoy the greatest Satisfactions of this World; that have large Incomes to lavish away in Gratification of their Lusts: which gave me the Temptation of making this unwary Conclusion, That, since these wicked Men enjoy so much Happiness, notwithstanding their open Defiance of Almighty God, it is to no purpose, that I put myself to the trouble of a Religious Course of Life, and endeavour to transact every Affair with my Neighbours with exact Justice; since their Irreligion is better rewarded than my Devotion and Sincerity.

13. For,

13. All the Day long have I been puniſhed: and chaſtened every Morning.

14. *Yea, and* I had almoſt ſaid even as they: but lo, then I ſhould have condemned the Generation of thy Children.

15. Then thought I to underſtand this: but it *was* too hard for me,

16. Until I went into the Sanctuary of God: *then* underſtood I the end of theſe *Men*;

17. Namely, how thou doſt ſet them in ſlippery places: and caſteſt them down, and deſtroyeſt them.

18. Oh how ſuddenly do they conſume: periſh, and come to a fearful end!

19. Yea, even like as a Dream when *one* awaketh: ſo ſhalt thou make their Image to vaniſh out of the City.

20. Thus my Heart was grieved: and it went even through my Reins.

21. So fooliſh *was* I, and ignorant: *even* as *it were* a Beaſt before thee.

22. Nevertheleſs, I *am* alway by thee: for thou haſt holden *me* by my right Hand.

23. Thou ſhalt guide me with thy Counſel: and after that receive me *with* Glory.

24. Whom have I in Heaven *but thee:* and *there is* none upon Earth, that I deſire in compariſon of thee.

25. My Fleſh, and my Heart faileth: *but* God is the ſtrength of my Heart, and my portion for ever.

26. For lo, they that forſake thee, ſhall periſh: thou haſt deſtroyed all them that commit Fornication againſt thee.

27. But it is good for me to hold me faſt by God, to put my truſt in the LORD God: and to ſpeak of all thy Works [*in the Gates of the Daughter of Sion.*]

The

13. For, as for my part, I am ſo far from being encouraged by God for my devout Addreſſes to him, and my dependence upon him, that I have been exerciſed by continual Afflictions, hardly a Morning or Evening occurring without ſome freſh Trouble befalling me.

14. And I was not very far from uttering theſe ungodly Thoughts of mine, in Irreligious Speech, as they do; but then I checked myſelf with this Conſideration; That if I ſhould do ſo, I ſhould utterly condemn all Piety and true Religion.

15. I was for a great while very buſie in my Thoughts, to find out a Solution for theſe great Inequalities of Providence; but I found that to be a Queſtion too difficult, to be reſolved by my Natural Underſtanding.

16. At laſt I bethought myſelf to apply to God for Illumination, addreſſing myſelf in Prayer to him in his Temple, and conſulting his holy Word which is repoſited there; and then I was preſently ſet right, as to my former Error, and found that the end of theſe Men was more Miſerable, than their beginning was Proſperous.

17. I perceived, that thou doſt on purpoſe raiſe them to high and ſlippery Places, that their Fall may be with ſuch a force, as ſhall utterly deſtroy them.

18. But ſee how all of a ſudden their Gallantry is loſt, how they are pulled down from the heighth of Fortune, and forced to undergo miſerable and ignominious Deaths.

19. That all their boaſted Felicity in this World, is but a Dream, in which the buſie Fancy entertains the Mind with ſpecious Phantaſms of Things in which there is no reality; and tho' a Man takes them for real in his Sleep, yet when he wakes he finds them to be all empty Deluſion: In the ſame manner God ſhall deſtroy their Name and Family, and make them of no longer a continuance, than ſuch a vain Image or Phantaſm.

20. But before I received this Satisfaction, concerning the Diſtribution of thy Providence, I was pricked to the very Heart, to think, That thou ſhouldeſt reward thy Enemies more plentifully than thy good Servants.

21. But ſince I am now better informed, I cannot but condemn my former Miſtake, as a ſtupid and beſtial Ignorance.

22. But let me be never ſo ignorant, in my own ſelf, ſince I have thee, O God, for my Tutor, to inſtruct me, I need not fear committing any fatal Miſtake in the Exerciſe of my Duty; whilſt thou holdeſt me by my Hand, I need not fear falling again into any dangerous Miſtake.

23. For I am reſolved that thy Holy Word ſhall be my Guide, as long as thou ſhalt be pleaſed to continue me in this World; and after that I have good hopes thou wilt tranſlate me to a better, in which I ſhall be out of all danger of miſtaking.

24. Lord, thou knoweſt that there is nothing in the whole Univerſe, that I honour or love like thee; none of the glorious Luminaries or Stars of Heaven, none of the more glorious Orders of Angels have ever taken off any part of thy Worſhip from me; not all the Riches and Honours and flattering Vanities of this World have been able to alienate my Affections from thee; but notwithſtanding their Enticements, I have ſtill loved thee above them all.

25. This enables me to reſt ſatisfied with my lean Cheeks and pained Heart, when I look upon the fat jolly Countenances of my wicked Adverſaries; this gives a refreſhing Comfort to my Heart, to conſider, that God is my conſtant Friend and Support, and will give me an everlaſting Inheritance, which is much better than the ſhort-lived Pleaſures of theſe wicked Men.

26. But as for thoſe Men who deſert thy Holy Religion, by wicked and flagitious Lives, and by Superſtitious and Idolatrous Worſhips, God Almighty ſhall ſhower down his Vengeance upon them; a ſignal Inſtance whereof was to be ſeen in the late great Deſtruction of *Senacherib*'s Army, 2 *Chron.* 28. 6.

27. From which Monuments of thy Severity I learn this wholeſom Leſſon; That it is the beſt and ſafeſt way I can take, to keep cloſe to God's Precepts, and not to violate them for any Temporal Advantage, but to truſt ſincerely in God, and to wait his good time and method for any thing I can deſire; and to ſpend my time devoutly in the Worſhip and Praiſe of him, eſpecially in compoſing Pſalms to his honour.

*Para-*

## The LXXIV. PSALM.

### *Ut quid, Deus?*

¶ ¶ *This is another Asaphian Psalm, composed by some other Divine Poet of the House of* Asaph, *different from the Author of the foregoing Psalm, during the time of the Captivity. It contains a very mournful Relation of the Destruction of the Temple by* Nebuchadnezzar's *Soldiers, and the miserable Calamities and Reproaches which they sustained in their Captivity.*

O God, wherefore art thou absent *from us* so long: *why* is thy Wrath so hot against the Sheep of thy Pasture?

2. O think upon thy Congregation: *whom* thou hast purchased, and redeemed of old:

3. Think upon the Tribe of thine Inheritance: *and* Mount Sion, wherein thou hast dwelt.

4. Lift up thy Feet that thou maist utterly destroy every Enemy: which hath done evil in thy Sanctuary.

5. Thine Adversaries roar in the midst of thy Congregations: and set up their Banners for Tokens.

6. He that hewed Timber afore out of the thick Trees: was known to bring it to an excellent Work.

7. But now they break down all the carved Work thereof: with Axes and Hammers.

8. They have set fire upon thy Holy Places: and have defiled the dwelling-place of thy Name, *even* unto the ground.

9. *Yea*, they said in their Hearts, Let us make havock of them altogether: *thus* have they burnt up all the Houses of God in the Land.

10. We see not our Tokens, *there is* not one Prophet more: no, not one is there among us, that understandeth any more.

11. O God, how long shall the Adversary do this dishonour: how long shall the Enemy blaspheme thy Name, for ever?

12. Why withdraweſt thou thy Hand: *why* pluckest thou not thy right Hand out of thy Bosom *to consume the Enemy?*

13. For God is my King of old: the help that is done upon Earth, he doth it *himself.*

14. Thou didst divide the Sea through thy Power: thou brakest the Heads of the Dragons in the Waters.

15. Thou smotest the Heads of Leviathan in pieces: and gavest him *to be* meat for the People in the Wilderness.

16. Thou

*Paraphrase on* Psal. LXXIV.

O Lord, why dost thou suffer us to lie so long in this forlorn State of Captivity? Why are thy Dispensations so very severe upon thy chosen People, to which thou hast formerly vouchsafed such indulgent Favours?

2. We are thy People, whom thou hast singled out of the rest of the World to be thy Church, whom thou hast purchased and made thine by so many miraculous Deliverances, especially that remarkable one, from the Egyptian Bondage.

3. Think upon our afflicted Nation, which thou hast chosen to be the Lot of thy Inheritance, as the particular Tribes took to the several Provinces of *Judea*, for theirs.

4. Lift up thy Feet, and make all the speedy Paces possible, that thou mayst take Vengeance by an utter Destruction of those profane wretches, who have made such a Havock and Devastation of thy sacred Temple.

5. There were heard the Clamours and Curses of the rude Soldiers, where thy devout Servants used to pay thee their solemn Praises and Adorations; and out of despight to thy holy Religion, and to grieve us, they fixed up their Ensigns and Colours, painted with the Effigies of their Idol-Gods, in that holy place.

6. It is well known from the sacred Records of our Nation, to what admirable Beauty the skilful Hand of the Artificers brought the rough Cedar-Trees which were cut down by the Hatchets of *Hiram*'s Wood men, in the thick Tyrian Forests, 1 *Kings* 5. 10.

7. But now they tear down all the curious Carvings, that cost so much time and exquisite Labour in the fitting up, with Axes and Hammers, and such other rude Instruments of Iron.

8 The wicked Wretches did set Fire to thy sacred and noble Edifice, which was the Glory of the World, and what parts of the Walls escape the devouring Flames, they demolished and laid even with the Ground.

9. Nor were they satisfied with the Desolation of the noble Temple of *Jerusalem*, but, think they, we will utterly destroy their very Religion; and therefore they set themselves to pull down every little Synagogue, or School, which was to be found in the whole Country of *Judea*.

10. But since that time, thy Providence has been more severe to us; for, during that dreadful Devastation, we had the Comfort of having thy Heavenly Messengers, the Prophets, among us, but in this Generation they are all dead, and no Successor appears in their places: We do not see any of the *Tokens*, or miraculous Signs, which they were empowered to act, that they might be the Credentials of their Divine Mission; no one that pretends to the Prophetical Character, no one that is illuminated with the divine Knowledge, is to be found in our Nation now.

11. But, O just God, How long wilt thou suffer these profane Idolaters to scoff at thy true Religion?

12. Why art thou so slow in taking Vengeance upon such insolent Offenders? why dost thou suffer thy Power to lie useless by thee, and dost not exert it in the punishment of such outrageous Offenders?

13. For God is the ancient Protector of our Nation; He himself working eminent Deliverances for his Servants, in the Eye of the World.

14. For it was thy divine Power which divided the Waters of the Red-Sea, for the *Israelites* to pass through; and it was thy Power which broke the Head of those Egyptian Serpents *Pharaoh* and his Army, which were destroyed, as they followed after the *Israelites* through that Sea.

15. Thou by thy power didst drown *Pharaoh*, that cruel Prince, fierce as the Leviathan, and made the Carkases of him and his Nobles, and others who attended him, to be eat by the Fishes of the Red-Sea, which afterwards became Food to the Inhabitants of the Wilderness of *Etham*, Exod. 14. 23.

16. Thou broughteſt out Fountains and Waters out of the hard Rocks: thou driedſt up mighty Waters.

17. The Day *is* thine, and the Night is thine: thou haſt prepared the Light and the Sun.

18. Thou haſt ſet all the borders of the Earth: thou haſt made Summer and Winter.

19. Remember this, O LORD, *how* the Enemy hath rebuked: and how the fooliſh People hath blaſphemed thy Name.

20. O deliver not the Soul of thy Turtle-Dove unto the multitude *of the Enemies*: and forget not the Congregation of the poor for ever.

21. Look upon the Covenant: for *all* the Earth is full of darkneſs and cruel habitations.

22. O let not the ſimple go away aſhamed: but let the poor and needy give Praiſe unto thy Name!

23. Ariſe, O God, maintain thine own Cauſe: remember how the fooliſh Man blaſphemeth thee daily.

24. Forget not the Voice of thine Enemies: the preſumption of them that hate thee, increaſeth ever *more and more*.

# MORNING PRAYER.

## The LXXV. PSALM.

*Confitebimur tibi.*

¶ ¶ *This Pſalm was probably compo'd by* Aſaph, *the famous Muſician in* David's *time, upon ſome of the great Victories, which that Prince obtained over the Neighbour-Countries. It ſeems to be written in the form of a Dialogue, between the King and the People of* Iſrael.

*People.*] UNto thee, O God, do we give Thanks: *yea unto thee* do we give Thanks.

2. Thy Name alſo *is* ſo nigh: and that do thy wondrous Works declare.

*King.*] 3. When I receive the Congregation: I ſhall judge according unto right.

4. The Earth is weak, and all the inhabiters thereof: I bear up the Pillars thereof.

5. I ſaid unto the Fools, Deal not ſo madly: and to the Ungodly, Set not up your Horn.

*People.*] 6. Set not up your Horn on high: *and* ſpeak *not* with a ſtiff Neck.

7. For promotion *cometh* neither from the Eaſt, nor the Weſt: nor yet from the South.

8. *And*

16. 'Twas thy Divine Power which enabled *Moſes* to ſmite the Rock of *Rephidim*, and to make freſh Waters flow from it, *Exod.* 17. 6. and which dried up the Waters of *Jordan* for the People to paſs over, *Joſ.* 3. 13.

17. The Day and Night are the works of thy Almighty Creation, the glorious Light of the Sun owes its Original to thee.

18 All the Climes, and periodical Revolutions of the Sun are eſtabliſhed by Thee; the Summer and Winter, and other Viciſſitudes of the Year, are ſetled by thy wiſe Ordinance.

19. Therefore I beſeech thee, O Lord, to interpoſe this omnipotent Power of thine for our Deliverance; and ſuffer not any longer thoſe ſtupid Idolaters, to break their fooliſh and blaſphemous Jeſts upon thee, and thy Holy Worſhip.

20. O do not, for ever neglect the complaint of thy poor Captive-Servants, who do not with loud Clamours utter their grief to thee, but like the Turtle-Dove, only make their ſilent moans.

21. O let not our Sins vacate the Covenant, which thou didſt make with our fore-Father *Abraham*, that his Poſterity ſhould for ever enjoy the Land of *Canaan*; whoſe Houſes now are deſtroy'd upon our Captivity, and no habitation remaining, but a few lurking-holes for Thieves and Robbers.

22. O let not the earneſt Prayers of us, poor diſtreſſed Captives, be put up to thee in vain; but let us, tho' now under this miſerable forlorn Condition, return with Joy from our Captivity, and praiſe thee again, in our publick Worſhip at *Jeruſalem*.

23. But, O Lord, if we for our Sins do not deſerve to be pitied by thee, yet we beſeech thee to vindicate thy own Cauſe, thy Honour being ſo much injured by the Scoffs, and Blaſphemies of our irreligious Enemies.

24. For 'tis now high time to puniſh the daring Blaſphemy of theſe Men, which now every Day more and more encreaſe, and talk with louder Impieties againſt Heaven; and becauſe thou haſt ſo long ſuffered their violence, they now deny thy ability to deliver us.

*Paraphraſe on* Pſalm LXXV.

*People.*] WE pay unto thee, O Lord, our bounden Thanks, again we ſay, we pay our bounden Thanks, for thy repeated Favours conferred upon us.

2. For thou art always near and ready to aſſiſt us, as thy many Miracles, interpoſed on our behalf, do abundantly demonſtrate.

*King.*] 3. Whenever I ſhall preſide in the general meeting of the Tribes of *Iſrael*, I will not adminiſter Juſtice as formerly it has been done, only to gratifie a particular Faction, but I will diſtribute it with all the impartiality imaginable.

4. The foundations of the Jewiſh Common-wealth are yet weak and tottering, the fundamental Laws thereof being undermined by *Saul's* Tyranny; Houſes burnt, Families undone, and all the frame of Eccleſiaſtical Affairs looſe and ſhattered: And all the weight of theſe important Concerns lie upon me alone, who am to ſettle a Government which lies in ſuch miſerable diſorder.

5. I have already declared my Will to many of the irreligious great Men of *Saul's* late Court, that I would not any longer allow them in their uſual Prophane and Atheiſtical Diſcourſe, nor bear with them to go on in their former Arrogance and Oppreſſion.

*People.*] 6. We likewiſe ſecond thy excellent Reſolution, O King, and humbly pray that a check may be put to their Pride and Oppreſſion, which we have ſuffered ſo much by; and that they may not demean themſelves with ſuch an haughty and contemptuous deportment to us, as formerly they have done.

7. For Riches and Honours do not proceed from Mens own Abilities, or from Natural Cauſes; or, as ſome fondly preſume, from the quarters or diſpoſitions of the Heavens.

8. For

8. *And why?* God is the judge, he putteth down one, and ſetteth up another.
9. For in the Hand of the LORD *there is* a Cup, and the Wine is red: it is full mixt, and he poureth out of the ſame.
10. *As for* the dregs thereof: all the Ungodly of the Earth ſhall drink *them*, and ſuck them *out*.
*King.*] 11. But I will talk of the God of Jacob: and praiſe him for ever.
12. All the Horns of the Ungodly alſo will I break: *and* the Horns of the Righteous ſhall be exalted.

## The LXXVI. Pſalm.

*Notus in Judæa.*

¶¶ *This Aſaphian Pſalm was written probably by that* Aſaph, *who bears the Name of the* Seer, 2 Chron. 29, 30. *and ſeems to be a Song for a publick Rejoycing, after the great Deſtruction of* Senacherib's *Army: And this ſeems to be the Opinion of the antient Greek Church from that of* Apollinarius, Κοίσγνον Ἀσσυρίων γελόων Ἄσαφ ἐχέφρων.

IN Jury *is* God known: his Name *is* great in Iſrael.
2. At Salem *is* his Tabernacle: and his dwelling in Sion.
3. There brake he the Arrows of the Bow: The Shield, the Sword, and the Battle.
4. Thou *art* of more Honour and Might: than the Hills of the Robbers.
5. The Proud are robbed, they have ſlept their ſleep: and all the Men whoſe Hands were Mighty; have found nothing.
6. At thy rebuke, O God of Jacob: both the Chariot and Horſe are fallen.
7. Thou, *even* thou art to be feared: and who may ſtand in thy ſight, when thou art angry?
8. Thou didſt cauſe thy Judgment to be heard from Heaven: the Earth trembled and was ſtill.
9. When God aroſe to Judgment: *and* to help all the meek upon Earth.
10. The fierceneſs of Man ſhall turn to thy Praiſe: and the fierceneſs of { *them* / others } ſhalt thou refrain.
11. Promiſe unto the LORD your God, and keep it, all ye that are round about him: bring Preſents unto him, that ought to be feared.
12. He ſhall refrain the Spirit of Princes: *and is* wonderful among the Kings of the Earth.

The

8. For ſince God is the governour of all the World, he takes the diſpoſal of theſe Things into his Hands; he does not permit them to the Conduct of blind Chance, or to be ſnatched at Mens pleaſure; he, according to the Determinations of his infinite Wiſdom, raiſes up one from a low Eſtate to the ſupreme Dignity, and oftentimes throws down a great Perſon to the moſt abject degree of Meanneſs and Contempt.

9. God does, as it were, hold in his Hand a Cup of Wine, which looks indeed of a curious florid colour, but is mixed with intoxicating Poiſon, which for the moſt part ſinks to the bottom of the Cup; out of this he diſtributes Draughts to the Sons of Men, and deals out Proſperity or Misfortunes to them thereby.

10. Good Men drink from the upper part thereof, and if a drop of the Venom comes to their Share, God by his good Providence keeps it from doing them any harm, nay, oftentimes he makes the Afflictions conveyed thereby prove Phyſick to them: But as for wicked Men, the Dregs of the Cup, where the Poiſon is the ſtrongeſt, will fall to their ſhare, and every drop of God's Wrath ſhall be ſucked out by them.

*David.*] 11. Theſe Conſiderations on the infinite Juſtice and Goodneſs of God, ſhall occaſion me continually to bleſs his Majeſty, and daily to praiſe him in his publick Worſhip.

12. And as much as in me lies, I will follow the Example of God, and diſcourage all Wickedneſs in my Dominions, laying ill Men under Diſfavours and Puniſhments, and rewarding Honeſty and Piety whereſoever I find them.

*Paraphraſe on* Pſalm LXXVI.

THo' the Glory of God be ſufficiently manifeſt to all the Nations of the World, by the Works of his Creation; yet by his miraculous Operations, and eſpecial Providences, he is more remarkably noted in the Country of *Judæa*.

2. For at *Jeruſalem*, the Metropolis of that Country, is the Temple and Ark, and the Reſponſes which are given out upon all great Emergencies of State from the Sanctuary, in which place God Almighty being ſo eminently preſent, he may be ſaid, not improperly, to dwell there.

3. Whilſt we were religiouſly performing our Worſhip there, we had the great Advantage of God's fighting for us, and deſtroying the Aſſyrian Army.

4. For this great Action of thine, thou art more celebrated and famous, than the neighbouring Hills were, for the Robberies committed by the Aſſyrian Soldiers.

5. Thoſe arrogant Men, that inſulted our City with ſo much Pride and Contempt, who plundered and ravaged all the Country about them, are themſelves ſpoiled of their Treaſure; and the moſt part of them lying down to ſleep, having by the deſtroying Angel their Lives taken away, never roſe up again; but were entirely defeated without ſtriking one ſtroke.

6. Thou didſt but give order, and the briskeſt Charioteer in his fulleſt Career tumbled down dead from his Seat, and the moſt experienced Horſemen when they were inviſibly wounded by thy Hand, fell headlong from their Saddles.

7. This ſignal Inſtance of thy Severity ſhews, that thou art the great God whom all Mortals ought to reverence and fear, and to take care how they offend ſuch a powerful Deity, that in a moment of time, without any apparent cauſe, could lay the greateſt part of ſuch a numerous Army dead upon the Ground.

8. God Almighty thundred from Heaven, by ſuch a terrible Judgment, as the whole World was amazed at, and durſt not ſpeak a word under the mighty Conſternation:

9. But only were eager to obſerve, what amazing Inſtances of Severity he was pleaſed to make uſe of, for the Protection of his pious Servants.

10. Now this will be a ſufficient warning to Tyrannical Princes, and *all others*, that for the future they ſhall not dare to oppoſe themſelves to thee and thy true Religion.

11. Now in gratitude for ſo great a Deliverance, let every pious Jew, according to his Ability, vow ſomething ſacred to God, and religiouſly perform it; nay, let all the neighbouring-Nations make Preſents in honour of that God, whoſe Power they have ſo lately been Spectators of.

12. He is able to give a Check to the boundleſs Deſires of ambitious Monarchs; and by this wonderful Action for the Preſervation of his People, has made himſelf admired and feared by the Kings of all Nations.

*Paraphraſe*

## The LXXVII. PSALM.

*Voce mea ad Dominum.*

¶ ¶ *This Pſalm was compoſed by one of the Houſe of* Aſaph, *who lived during the time of the Captivity; the Miſeries and length of which, he in this Pſalm bemoans.*

I Will cry unto God with my Voice: even unto God will I cry with my Voice, and he ſhall hearken unto me.

2. In the time of my Trouble I ſought the LORD: my Sore ran, and ceaſed not not in the Night-ſeaſon; my Soul refuſed comfort.

3. When I am in heavineſs, I will think upon God: when my Heart is vexed, I will complain.

4. Thou holdeſt mine Eyes waking: I am ſo feeble, that I cannot ſpeak.

5. I have conſidered the Days of old: *and* the Years that are paſt.

6. I call to remembrance my Song: and in the Night I commune with mine own Heart, and ſearch out my Spirits.

7. Will the Lord abſent *himſelf* for ever: and will he be no more intreated?

8. Is his Mercy clean gone for ever: *and* is *his* Promiſe utterly come to an end for evermore?

9. Hath God forgotten to be gracious: and will he ſhut up his loving Kindneſs in diſpleaſure?

10. And I ſaid, It is mine own Infirmity: *but I will remember* the Years of the right Hand of the moſt Higheſt.

11. I will remember the Works of the LORD: and call to mind thy Wonders of old time.

12. I will think alſo of all thy Works: and my talking ſhall be of thy doings.

13. Thy way, O God, is holy: who is ſo great a God as our God?

14. Thou *art* the God that doth Wonders: and haſt declared thy Power among the People.

15. Thou haſt mightily delivered thy People: even the Sons of Jacob and Joſeph.

16. The Waters ſaw thee, O God, the Waters ſaw thee, and were afraid: the depths alſo were troubled.

17. The Clouds poured out Water, the Air thundred: and thine Arrows went abroad.

18. The voice of thy Thunder *was heard* round about: the Lightnings ſhone upon the Ground, the Earth was moved and ſhook withal.

19. Thy

*Paraphraſe on* Pſal. LXXVII.

WHenever I am oppreſſed by any Misfortune, as in this miſerable State of Captivity, we all of us are under moſt grievous Afflictions, I will addreſs myſelf to God in devout Prayer, and I doubt not but he will anſwer my Petitions.

2. It is my conſtant Practice, in the time of my trouble, to have mine Eyes run with as much vehemency, as if I had a Flux of Rheum in them; both night and day my afflicted Soul refuſes any Conſolation.

3. Whenever I find my Soul oppreſſed with Grief, I will pour it out to God in devout Prayer, and lay before him the Unhappineſs of my Condition.

4. And the preſent affliction, which thou art pleaſed to lay upon me, is ſo very grievous, that I cannot take my reſt in my Bed, my Tongue not being able to utter my Sorrows.

5. But to aſſwage my Grief, I recount the many remarkable Inſtances of thy Providence vouchſafed to our Nation, as they ſtand recorded in our ſacred Annals.

6. Then I fall to my accuſtomed Method of compoſing Pſalms to thy Honour; and This gives me occaſion of reflecting upon my Sins, which are the ſad occaſion of my Misfortunes; and ſuggeſts to me the proper Methods I ought to purſue, in making my Peace with God.

7. Is God ſo very angry with our Nation, that he is reſolv'd never to be reconcil'd to us again?

8. Have we no Foundation for our Hope left, in his former Mercies and Promiſes which he made to us, and muſt we be utterly rejected, after his having choſen us to be his People?

9. Has God diveſted himſelf of his Goodneſs, which is his beloved Attribute, and will he ſuffer his Juſtice entirely to ſwallow up that lovely Quality?

10. Then thought I to my ſelf, that tho' this is a very grievous Affliction, and as much as Fleſh and Blood can bear, yet it is what God has ſent us, and what we by our Sins have deſerved; and we will remember, how thou haſt delivered thy Servants from as ſevere Calamities, in former times.

11. Thoſe miraculous Preſervations, which thou haſt heretofore afforded us, ſhall be a ſufficient ground for us to expect Deliverance now.

12. Nay, theſe wonderful Deliverances, ſuch as our Redemption from the Egyptian Bondage, ſhall be a conſtant Subject for my thoughts to meditate upon; theſe ſhall afford matter for my Diſcourſe, and be a Theme to exerciſe my Pſalmody.

13. Thou doſt always purſue the moſt juſt and holy Methods, in the ſevereſt Diſpenſations of thy Providence, altho' we cannot comprehend them with our mortal Eye; therefore even under theſe great Afflictions, which thou art pleaſed to lay upon us, we cannot but acknowledge thee to be the only true God, a God of infinite Wiſdom and Majeſty.

14. Thou art that great God, by whoſe Power *Moſes* wrought his mighty Miracles, to the Aſtoniſhment and Confuſion of the Egyptian People.

15. It was thou that didſt deliver thy choſen People from the Tyranny of *Pharaoh*, as well the Poſterity of *Joſeph*, which were all begotten in that Kingdom, as the Seed of *Jacob* and his other Sons, who came Sojourners to inhabit there.

16. That ungovernable Body of Waters the Sea, being as it were affrighted at thy Preſence, fled back from before thee, and afforded a dry Paſſage for the *Iſraelites* to paſs through its Channel.

17. The Clouds poured out prodigious Showers of Water, condenſed into maſſy Hail-Stones; the Skies rung with Peals of Thunder, and Flaſhes of Lightning, like ſo many fiery Arrows, were ſhot from every quarter of the Sky.

18. All *Egypt* was affrighted by ſuch roaring Claps of Thunder, as were never heard before; a thick and ſubſtantial Lightning, like heaps of burning Coals, or a Torrent of melted Metal, run glowing along the Ground, an Earthquake at the ſame time ſhaking the Earth, as if it were ready to move out of its place.

19. Thou

19. Thy way is in the Sea, and thy paths in the great Waters: and thy footsteps are not known.

20. Thou leddest thy People like Sheep: by the Hand of Moses and Aaron.

## EVENING PRAYER.

### The LXXVIII. PSALM.

*Attendite, populo.*

¶ ¶ *This Psalm was written, to put the People in mind of the many Instances of the Divine Favours to the People of the Jews, whilst they continued in Obedience to God's Commands; as likewise of the particular Marks of his Displeasure towards them, upon their lapsing into Idolatry, or pursuing a vitious Course of Life. And because he closes his pious Observations, taken out of the Sacred History, with the Reign of* David, *it makes it highly probable, that the* Asaph *who composed this Hymn was the famous inspired Singer, who belonged to the Tabernacle in* David's *time.*

HEar my Law, O my People: incline your Ears unto the Words of my Mouth.

2. I will open my Mouth in a Parable: I will declare hard Sentences of old.

3. Which we have heard and known; and *such as* our Fathers have told us;

4. That we should not hide *them* from the Children of the Generations to come; but to shew the Honour of the LORD, his mighty and wonderful Works that he hath done.

5. He made a Covenant with Jacob, and gave Israel a Law: which he commanded our fore-Fathers to teach their Children.

6. That their Posterity might know *it*: *and* the Children *which were* yet unborn;

7. To the intent that when they came up: they might shew their Children the same;

8. That they might put their trust in God: and not to forget the Works of God, but to keep his Commandments;

9. And not to be as their fore-Fathers, a faithless and stubborn Generation: a Generation that set not their Heart a-right, and whose Spirit cleaveth not stedfastly unto God;

10. Like as the Children of Ephraim: *who being* harnessed, *and* carrying Bows, turned themselves back in the Day of Battle.

11. They kept not the Covenant of God: and would not walk in his Law;

12. But forgat what he had done: and the wonderful Works that he had shewed for them.

13. Marvellous things did he in the sight of *our* fore-Fathers, in the Land of Egypt: even in the Field of Zoan.

14. He divided the Sea, and let them go through: he made the Waters to stand on a heap.

15. In

19. Thou didst go before thy People, leading them in a Tract at the bottom of the Red-Sea, which was never discovered to any human Eye before, and when they were arrived safely on the opposite shore, the Waters closed again, and the Path, through which they made their miraculous March, shall never be seen again to all Eternity.

20. And lastly, after this, thou wast pleased, in thy Goodness, to conduct our Nation in their March, through all the blind ways of the Wilderness, as a Shepherd leads his Sheep; *Moses* and *Aaron*, under whose Government they were, receiving all their Orders and Instructions from thee.

*Paraphrase on* Psal. LXXVIII.

O My Countrey-men, the People of the Jews, attend with diligence to the words which I am now going to speak unto you.

2. I will lay before you several very instructive Considerations worthy of your Remark, which are gathered out of the Sacred Records, relating to Matters of Fact, some of which happened in former Ages at a very remote distance from us:

3. Matters of Fact, which being written in our inspired Books, we are sure of the Truth of; and others, being handed down to us by Tradition from our Fathers, we can entertain no reasonable Suspicion concerning them.

4. Which instructive Truths, as our Forefathers have delivered down to us, so we have the justest reason to hand them down to our Children likewise; that all future Generations may be sensible of those stupendous Works, which God has been pleased to do for our sakes.

5. For when God establish'd our Judicial Law, he laid an Injunction upon the Parents, That they should teach, not only the Precepts of the Law, but also Gods miraculous Deliverances, *to their Sons, and their Sons Sons*, Deut. 4. 9.

6. That future Generations, which should be descended from them, might be informed of these excellent Rules of Life, and kind Dispensations of God's Providence.

7. And when these Generations should be grown up, they should instil the same Truths into their Children likewise.

8. That being well-instructed in the Mosaical Institutions, they might not be so liable to transgress them; and that being informed of God's former gracious Dispensations, they might be inforced, out of Gratitude, to obey his Commands.

9. And that they might not copy after their Predecessors the Jews in former times, who, tho' they were so highly befriended by God, yet carried themselves very obstinately and stubbornly towards him, falling into Idolatrous Worship; and if they kept themselves from Idols, they did not fear and trust in God, with that Sincerity which they ought.

10. Nay they turned their Backs as much upon God's Commandments, as the *Israelites* did when they run away from the *Amorites*, Deut. 1. 48. when even the *Ephramites*, that were our famous Archers, and in whose Prowess the strength of the Army lay, run cowardly away, and left the Victory to the Enemies.

11. They being stomachfully and unreasonably Disobedient, would not conform themselves to the holy Laws, which God gave them to govern their Lives by.

12. But immediately forgot God's Miracles wrought in their behalf, and upon every new Difficulty which arose, fell presently to a distrusting of God's Providence, and murmuring against *Moses*.

13. And yet at the same time that they were so peevish and froward, they could not but remember, what unheard-of Miracles God had wrought for their sakes in *Zoan*, that Province of *Egypt*, where *Pharaoh* kept his Court.

14. He separated the Waters of the Red-Sea, affording them a dry Path for them to march through the Waters, being heaped upon one another, as Stones in a Wall, upon each side of them, *Exod.* 14. 22.

15. In the Day-time he conducted them, and shewed them the way that they should take, by a thick Cloud which skreened them from the scorching-heat of the Sun; and at night he di-

15. In the Day-time also he led them with a Cloud: and all the Night through with a light of Fire.

16. He clave the hard Rocks in the Wilderness: and gave *them* drink thereof, as it had been out of the great depth.

17. He brought Waters out of the stony Rock: *so that* it gush'd out like the Rivers.

18. Yet for all this they sinned more against him: and provoked the *most Highest* in the Wilderness.

19. They tempted God in their Hearts: *and* required Meat for their Lust.

20. They spake against God *also*, saying: Shall God prepare a Table in the Wilderness?

21. He smote the stony Rock indeed, that the Water gushed out, and the streams flowed *withal*: *but* can he give Bread also, *or* provide Flesh for his People?

22. When the LORD heard *this*, he was wroth: so the Fire was kindled in Jacob, and there came up heavy displeasure against Israel.

23. Because they believed not in God: and put not their Trust in his help.

24. So he commanded the Clouds above: and open'd the Doors of Heaven.

25. He rained down Manna also upon them for to eat: and gave them Food from Heaven.

26. So Man did eat Angels Food: for he sent them Meat enough.

27. He caused the East Wind to blow under Heaven: and through his Power he brought in the South-West Wind.

28. He rained Flesh upon them, as thick as Dust: and feathered Fowls, like *as* the sand of the Sea.

29. He let *it* fall among their Tents: *even* round about their habitation.

30. So they did eat, and were well filled, for he gave them their own desire: they were not disappointed of their Lust.

31. But while the Meat was yet in their Mouths, the heavy Wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen *Men that were* in Israel.

32. But for all this they sinned yet more: and believed not his wondrous Works.

33. Therefore their Days did he consume in Vanity: and their Years in Trouble.

34. When

rected them by bright Light, which shone before them, *Exod.* 13. 21.

16. He commanded his Servant *Moses* to smite the Rock of *Rephidim*, Exod. 17. 6. and that of *Kadesh*, Numb. 20. 8, 11. upon which the Waters flowed out with such a mighty Stream, as not only served them and their Cattle to drink thereof, but made a great Pond or Lake, in a manner resembling the Sea.

17. And if one had been to view, with what a gushing Stream the Water poured down from those craggy Rocks, one would have taken it to have been the Cataract of some great River falling down a Precipice.

18. But notwithstanding this miraculous Relief in their Distress, they presently fell into a new Distrust of his Providence, thereby in a very high degree provoking his Goodness.

19. They still proceeded to murmur at God's Dispensations, and not being content with the Food God had sent them, *Exod.* 16. they would have Flesh to gratifie their wanton Appetite.

20. They impiously again made a Doubt of God's Omnipotence; Is God able to furnish us out a plentiful Table in this barren Wilderness?

21. We do not deny, but he might by some extraordinary way, open the Rocks, and let the Waters which were lodged before in their Caverns, flow out; but does his Power reach to afford us substantial Food, not showers of Manna, but the solid Flesh of Birds or Beasts, in this barren Country, where hardly any living Creature is wont to appear?

22. This provoked Almighty God to such a high degree, that he inflicted very severe Punishments upon them; as particularly, he destroyed many of them by Lightning, *Numb.* 11. 6.

23. Because, notwithstanding the Instances of many miraculous Operations which they had been Eye-witnesses of, they still continued to distrust his Promises, of conducting them to the Land of *Canaan*.

24. But, notwithstanding this ungracious return which they made to God's Goodness he still continued his wonted Favour to them, by miraculously making the Clouds drop down Manna upon them in such an abundance, as if the Doors of Heaven's Granary were opened, and Bread-Corn with vehemence were poured out upon them.

25. The Rains then did not by moistening the Earth, ripen the Grain in the ordinary and slow way of Vegetation; but Showers of a sort of Bread-Corn ready for Food, fell down from the Skies.

26. And by this all the mighty number of the *Israelites* were filled with a delicious Food, that Angels, if they wanted Nourishment, would desire to be fed with; and this in such Abundance, that every one was satisfied.

27. Tho' this Manna was a sufficient Nourishment and Support for their Bodies, yet God was pleased to comply with their Weakness, and to gratifie their Fondness, and caused a South-East Wind to blow.

28. This Wind brought a wondrous Flight of Quails, which fell down among them in a Shower, and lay so thick upon the Ground, that like the Sea-Sands, they were not to be numbred, *Numb.* 11. 31.

29. All round their Tents every day, fell down great Heaps of these delicious Birds.

30. So they did eat in great Abundance, and gratifie their wanton Appetites to the full.

31. But *while the Flesh was yet between their Teeth, and before it was chewed, the Wrath of the Lord was kindled against the People, and the Lord smote the People with a very great Plague*, Numb. 11. 33. By this terrible Pestilence, sweeping away the richest and the noblest of the Tribes.

32. But such was their Obstinacy, that these severe Judgments made little or no Impression upon them, but they presently fell into still greater Stubbornness and Infidelity, distrusting God's Preservation, notwithstanding his innumerable Miracles wrought for their Sakes, and not believing his Promise in bringing them to *Canaan*.

33. Therefore God resolved, that that Generation should never enter into that promised Land, but should die in the Wilderness, *Numb.* 14. 28. and therefore wore them out in fruitless Wanderings through the Wilderness, some severe Affliction or other still exercising them, till they were totally consumed, except *Caleb* and *Joshua*.

34. Indeed

34. When he ſlew them, they ſought him : and turned them early, and enquired after God.

35. And they remembred that God *was* their Strength : and *that* the High God was their Redeemer.

36. Nevertheleſs, they did but flatter him with their Mouth : and diſſembled with him in their Tongue.

37. For their Heart was not whole with him : neither continued they ſtedfaſt in his Covenant.

38. But he *was ſo* merciful, *that he* forgave their miſdeeds : and deſtroyed them not.

39. Yea, many a time turned he his wrath away : and would not *ſuffer* his whole diſpleaſure to ariſe.

40. For he conſidered that they *were but* Fleſh : *and that they were even* a Wind that paſſeth away, and cometh not again.

41. Many a time did they provoke him in the Wilderneſs : *and* grieved him in the Deſert.

42. They turned back and tempted God : and moved the holy One in Iſrael.

43. They thought not of his Hand : *and of* the Day when he delivered them from the Hand of the Enemy;

44. How he had wrought his Miracles in Egypt : and his wonders in the Field of Zoan.

45. He turned their Waters into Blood : *ſo* that they might not drink *of* the Rivers.

46. He ſent Lice among them, and devoured them *up* : and Frogs to deſtroy them.

47. He gave their Fruit unto the Caterpiller : and their Labour unto the Graſhopper.

48. He deſtroyed their Vines with Hail-*Stones* : and their Mulberry-Trees with the Froſt.

49. He ſmote their Cattle alſo with Hail-*Stones* : and their Flocks with hot Thunder-Bolts.

50. He caſt upon them the furiouſneſs of his Wrath, Anger, Diſpleaſure and Trouble : *and* ſent Evil Angels among them.

51. He made a way to his indignation, and ſpared not their Soul from Death : but gave their Life *over* to the Peſtilence.

52. And ſmote all the firſt-Born in Egypt : the moſt principal and mightieſt in the dwellings of Ham.

53. But

34. Indeed ſome time after, when God's Judgments were extraordinary ſevere upon them, they entered upon ſome faint degrees of Repentance, and implored God's Pardon, ſhewing ſome willingneſs to be reconciled to his Favour.

35. And they came to acknowledge, That all their Safety did depend upon God, and that their Nation could not expect any Deliverance, but from him the only true God, whom they worſhipped.

36. But this was but a Copy of their Countenances, and not any real Renovation of their Mind; all their Repentance and Reſolution of Amendment being feigned.

37. For their Hearts were not rightly diſpoſed, nor entirely bent to ſerve him, but continually broke the Engagements which they made to God, *Numb.* 16. 3. & 20. 3, 4.

38. But notwithſtanding this Inſincerity and Colluſion, which they ſhewed towards God, he, out of his gracious Goodneſs, was pleaſed to remit a great deal of the Puniſhment which he had decreed againſt them, *Numb.* 14. 11.

39. He ſhewed them ſeveral Inſtances, of his puniſhing them leſs than their Sins had deſerved.

40. For he was pleaſed graciouſly to conſider, that they were but Men derived from a Stock originally depraved, and ſubject to a world of Temptations, and to the hurry of many tumultuous Paſſions : and that their whole Life was but a puff of Wind, which whiffles about for a minute or two, and ſpends itſelf, and no one hears of it afterwards.

41. And tho' their Puniſhment was very ſevere, yet they could not expect better Treatment from God, they having been guilty of ſuch frequent Diſtruſts concerning him, and murmuring againſt him, no leſs than ten ſeveral times, *Numb.* 14. 22. during the forty Years of their ſtay there.

42. Sometimes reſolving to run back into their Egyptian Slavery again, at other times unneceſſarily putting him upon the Expence of new Miracles, to gratifie their Curioſity and Peeviſhneſs, whilſt at other times, they diſtruſted God's Ability to help them.

43. All that time, ſtupid People as they were! never reflecting upon the unparallel'd Miracles which he had wrought, for their Deliverance from the Oppreſſion of *Pharaoh* :

44. Thoſe mighty Miracles, which *Moſes* by God's Aſſiſtance did, in *Zoan*, that Province of *Egypt* where *Pharaoh* kept his Court :

45. When he changed the Waters of the great River *Nile*, and that of all the Canals and Ciſterns which were fed by it, into putrid Gore; ſo that neither Men nor Cattle could drink of it, *Exod.* 7. 21.

46. After that, he ſent among the *Egyptians* a Plague of Lice, which eat into their Bodies, *Exod.* 8. 21. and another Plague of Frogs, whoſe filthy Slime made all the Fruits of the Earth, and their other Proviſions, ſo foul, that they could not be eaten, *Exod.* 8. 5.

47. Next this, God ſent Swarms of Catterpillars and Graſshoppers to deſtroy the Fruits of the Earth, as faſt as they ſhould increaſe, *Exod.* 10. 4.

48 Then they were plagued by a Froſt, which killed their Vines to the very Roots ; and by Hail-ſtones, which fell with ſuch a Fury, as to tear off the Branches, and ſtrip off the Bark of their Mulberry-Trees.

49. And leſt the Hail ſhould not do Execution enough, there was Fire mingled with it; both which together, deſtroy'd not only Lambs and Flocks of Sheep, but the Herds of larger Cattle likewiſe, *Exod.* 9. 25.

50. By ſeveral other Plagues he manifeſted his ſevere Diſpleaſure towards them ; as by the Murrain-Boils, and continual Darkneſs, *Exod.* 9. 10. till at laſt he ſent out his Deſtroying Angels into every Houſe of the *Egyptians*, *Exod.* 12. 23.

51. And they ſcattered the Contagion of a ſweeping Peſtilence where-ever they came, deſtroying in one Night's time ſuch an innumerable multitude of People, as frighted every Houſe with one or more dead Corpſes.

52. He ſtruck with ſudden Death every Firſt-born both of Man and Beaſt, in the Country of *Egypt*, which was peopled by *Miſraim* the Son of *Ham*, *Exod.* 12. 3.

53. But

53. But as for his own People, he led them forth like Sheep: and carried them in the Wilderneſs like a Flock.

54. He brought them out ſafely, that they ſhould not fear: and overwhelmed their Enemies with the Sea.

55. And brought them within the Borders of his Sanctuary: even to his Mountain *which* he purchaſed with his right Hand.

56. He caſt out the Heathen alſo before them: cauſed their Land to be divided among them for an Heritage, and made the Tribes of Iſrael to dwell in their Tents.

57. So they tempted and diſpleaſed the moſt High God: and kept not his Teſtimonies;

58. But turned their Backs, and fell away like their *fore*-Fathers: ſtarting aſide like a broken Bow.

59. For they grieved him with their Hill-Altars: and provoked him to diſpleaſure with their Images.

60. When God heard *this*, he was Wroth: and took ſore Diſpleaſure at Iſrael;

61. So that he forſook the Tabernacle in Silo: even the Tent *that* he had pitched among Men.

62. He delivered their Power into Captivity: and their Beauty into the Enemies Hands.

63. He gave his People over alſo unto the Sword: and was wroth with his Inheritance.

64. The Fire conſumed their young Men: and their Maidens were not given to Marriage.

65. Their Prieſts were ſlain with the Sword: and *there were* no Widows to make lamentation.

66. So the Lord awaked as one out of Sleep: *and* like a Giant refreſhed with Wine.

67. He ſmote his Enemies in the hinder Parts: and put them to a perpetual Shame.

68. He refuſed the Tabernacle of Joſeph: and choſe not the Tribe of Ephraim;

69. But choſe the Tribe of Juda: *even* the Hill of Sion which he loved.

70. And *there* he built his Temple on high: and laid the Foundation of it like the Ground which he hath made continually.

71. He

53. But as for the *Iſraelites*, whom he choſe to be his peculiar People, he took care of them by an eſpecial Providence, conducting them through the Wilderneſs, as a Shepherd guides his Flock, continually watching over them, and providing them with Supplies in all their Wants.

54. He led them on, and made them go fearleſs through the midſt of the Sea, whilſt the ſwelling Waters ſeemed to hover over their Heads on each ſide; which, as ſoon as they had paſſed over to the other Shore, fell down with violence upon their purſuing Adverſaries, and drowned them all.

55. It was his careful Providence, which brought them into the Land of *Canaan*, and particularly gave them Poſſeſſion of Mount *Sion*, which was won by King *David* from the *Jebuſites*, 2 *Sam.* 5. 6. and where the Holy Ark of God is now repoſited.

56. It was his peculiar Grace and Favour that endowed them with Strength, to ſubdue the old Inhabitants of the Land of *Canaan*, and which afforded them an opportunity of dividing among themſelves, by Lot, the parts of that fruitful Country, after the expulſion of the *Canaanites*.

57. But for all theſe miraculous Favours indulged to them, they ſtill continued in their ancient Obſtinacy and hardneſs of Heart, diſtruſting his Providence and diſobeying his Laws.

58. They continued to purſue the Steps of their fore-Fathers who came out of *Ægypt*, in falling frequently into Idolatry, and a diſtruſt of God's Providence; erring as much from the Mark of their Duty, which God by his Laws had preſcribed them, as an Arrow that falls from a Bow, which is ſnapped in the drawing.

59. For they grievouſly offended God by building Altars in high Places, Conſecrated to ſome Pagan-Idol, which was Worſhipped there.

60. This was yet a higher provocation of God, which made him withdraw his wonted Favour, and to take up a Reſolution of inflicting very ſevere Puniſhments upon them:

61. To leave their Armies to themſelves without his Aid and Aſſiſtance, ſuffering them to be routed by the Philiſtines, and to let his Sacred Ark be taken by thoſe Infidels; that Ark which he had taken up for the place of his eſpecial Preſence, 1 *Sam.* 4. 10.

62. Thus he let that, which was the Seat of his Power and Beauty, to be poſſeſſed by our Idolatrous Enemies.

63. Suffering a great number of the *Iſraelites*, whom for their Sins he was angry with, to fall by the Sword of the Philiſtines, 1 *Sam.* 4. 10.

64. The Anger of God, like a fierce Fire, deſtroyed their young Men, the flower of their Army, more than the Philiſtine-Troops, who vanquiſhed them; the ſlaughter of which was ſo great, that many Virgins were forced to remain unmarried.

65. Several of the Prieſts that were Conſecrated to the Divine Service, were killed by that prevailing Enemy, 1 *Sam.* 4. 11. and their Widows were ſo grieved by the publick Loſs, that they could not lament the loſs of their Husbands, 1 *Sam.* 4. 20.

66. Then God roſe up in haſte to take Vengeance upon theſe prophane Enemies, with as much eagerneſs as a chief Commander, riſeth up from Sleep, during whoſe repoſe ſomething very diſadvantageous had happened to his Army; and fell on them with as much Fury, as an Athletick or Combatant redoubles his Strength upon his Antagoniſt, after he is refreſhed by a Cup of Wine.

67. For God ſmote them with ſevere Diſeaſes, ſending the *Hæmorrhoids* among them, whereby their ſhameful Parts laboured under very ſharp Pains, 1 *Sam.* 5. 6. becoming thereby a reproach to their Neighbours.

68. This Plague inflicted upon the Philiſtines, forced them to bring back the Ark again, which God then would not have to remain, as before at *Shilo*, which belonged to the Tribe of *Ephraim*, the Son of *Joſeph*:

69. But choſe rather to have it placed in Mount *Sion*, which is ſituate within the Territories of the Tribe of *Judah*.

70. And there God deſigns to have a fixt and ſtately Temple built to his Honour, which ſhall not be removed from Place to Place, as the Ark and Tabernacle, but be as fixt and immoveable as the Ground on which it is to be built.

71. Out

71. He choſe David alſo his Servant: and took him away from the Sheepfolds.
72. As he was following the Ews great with young ones he took him: that he might feed Jacob his People, and Iſrael his Inheritance.
73. So he fed them with a faithful *and true* Heart: and ruled them prudently with all his Power.

# MORNING PRAYER.

## The LXXIX PSALM.

*Deus, venerunt.*

¶ ¶ *This Pſalm being intituled,* A Pſalm of *Aſaph, was written by the ſame* Aſaph *who compoſed the* LXXIVth *Pſalm, which is upon the ſame Subject,* viz. *The Deſtruction of* Jeruſalem *by* Nebuchadnezzar.

O God, the Heathen are come into thine Inheritance: thy holy Temple have they defiled, *and* made Jeruſalem an heap of *Stones.*
2. The dead Bodies of thy Servants have they given *to be* Meat unto the Fowls of the Air: and the Fleſh of thy Saints unto the Beaſts of the Land.
3. Their Blood have they ſhed like Water on every ſide of Jeruſalem: and *there was* no Man to bury *them.*
4. We are become an open Shame to our Enemies: a very Scorn and Deriſion unto them that are round about us.
5. LORD, how long wilt thou be angry: ſhall thy Jealouſie burn like Fire for ever?
6. Pour out thine Indignation upon the Heathen that have not known thee: and upon the Kingdoms that have not called upon thy Name.
7. For they have devoured Jacob: and laid waſte his Dwelling-place.
8. O remember not our old Sins, but have Mercy upon us, *and that* ſoon: for we are come to great Miſery.
9. Help us, O God of our Salvation, for the Glory of thy Name: O deliver us, and be merciful unto our Sins for thy Names ſake.
10. Wherefore do the Heathen ſay: Where *is now* their God?
11. *O* let the Vengeance of thy Servant's Blood *that is* ſhed: be openly ſhewed upon the Heathen in our ſight.

12. O

71. Out of the Tribe of *Judah* likewiſe, God was pleaſed to chooſe his firſt good King he ſet over his People, his pious Servant *David,* who was ſo far from being born to the Purple, that God raiſed him to that high Office from the Sheep-folds.

72. He being the younger Son of *Jeſſe* a plain Country-man, whoſe Flocks of Sheep he was feeding, and following after the Ews that were ready to Yean, that he might take up the Lambs which they dropped before they came to any damage; whilſt he was exerciſing this mean Employ, he received his Call to the Regal Office by the Prophet, 1 *Sam.* 10. 11. to feed the People of *Iſrael.*

73. And truly he performed the Royal Shepherd's part as well as the Rural; for he has governed the Nation with admirable Juſtice and Integrity, and with a Skill ſuperior to thoſe Princes which are of Royal Extractions, and are educated in Expectation of a Crown.

*Paraphraſe on* Pſalm LXXIX.

O Merciful God, we beſeech thee to afford thy Aſſiſtance, to free us from this inſupportable Miſery and Tyranny of our Adverſaries; for the Heathen Idolaters have taken Poſſeſſion of our Country, which thou waſt formerly pleaſed to own for thy Inheritance, and they have not only profaned thy Sacred Temple, by their irreverent Behaviour therein, but have plundered it of all the holy Utenſils and Treaſure, and have made the once noble City *Jeruſalem* a Heap of Rubbiſh.

2. They have not only murdered the Prieſts, and other holy Perſons that officiated in that ſacred Place, but have not allowed their Bodies to be interred, ſuffering them to be devoured by wild Beaſts and ravenous Birds.

3. They have made their Blood to run down the Streets of *Jeruſalem* like Water, no kind Friend was ſuffered decently to interr their Corps.

4. We that formerly gave Laws to the *Edomites,* and other neighbouring Nations, are now become the Jeſt and By-word to them, *Ezek.* 35. 72.

5. O Lord, we hope, that this extreme Severity, which thou art pleaſed to exerciſe us with, will not continue any very long time; and that this Jealouſie of thine, which now, like a conſuming Fire, flames againſt us, for our Spiritual Adultery and Worſhip of ſtrange Gods, will not always laſt, ſo that we are never to be received into thy Favour again.

6. We pray thee to lay thy Judgments upon our Enemies the Heatheniſh *Babylonians,* who pay thee no Worſhip, but pay all their Religious Addreſſes to Devils and dumb Images; rather than upon us, who tho' guilty of many Sins, do ſtill continue to be devout Worſhippers of thee the true God.

7. For their Wickedneſs now ſeems to be ripe for thy Vengeance, upon their Commiſſion of ſuch abominable Crimes, as the Depopulation of a Country peculiarly bleſſed by God, and by demoliſhing the only Temple in the whole World, which was dedicated to the true Deity.

8. But we beſeech thee, O Lord, in this ſevere Viſitation of thine, ſince our own Sins are ſo very great, do not bring to our account the Sins committed by our fore-Fathers, particularly their Idolatry paid to the Calf, which God for a long time threatned to viſit, *Exod.* 32. 34. but, if it be thy heavenly Pleaſure, grant us a ſpeedy Iſſue from this inſupportable Miſery, which our captive Condition, and the barbarous Tyranny of our Maſters, expoſes us to.

9. We pray thee to deliver us from this Oppreſſion, to pardon our Sins, and to reſtore us to our Country again, if not for our Sakes (for we confeſs we cannot deſerve it) yet for thy own Honour, which our wicked Adverſaries daily Blaſpheme and Undervalue; for ſuffering thy only true Worſhippers to be in ſuch a forlorn State of Captivity.

10. Why ſhouldeſt thou ſuffer theſe Heathen Wretches to make this Reflection upon us, What is become of this Nation's only true God now? and why are his Servants the moſt wretched People of the Univerſe?

11. Therefore, O Lord, do thou pour out thy Vengeance upon theſe wicked Wretches, call them to a ſevere reckoning for all the innocent and ſacred Blood which they have ſpilt; and let not only our Eyes but let all the World ſee, that thou wilt not ſuffer theſe Injuries and Indignities, offered to thy poor Servants, to go unpuniſhed.

12. *O* let the ſorrowful ſighing of the Priſoners come before thee: according to the greatneſs of thy Power, preſerve thou thoſe that are appointed to die.

13. And for the Blaſphemy wherewith our Neighbours have Blaſphemed thee: reward thou them, O LORD, ſeven-fold into their Boſom:

14. So we that are thy People, and Sheep of thy Paſture, ſhall give thee Thanks or ever: and will alway be ſhewing forth thy Praiſe from Generation to Generation.

## The LXXX PSALM.

*Qui regis Iſrael.*

¶¶ *The Hebrew Title of this Pſalm is,* To the chief Muſician upon *Shuthannim Eduth,* i. e. *the Hexachord or ſix-ſtringed Inſtrument of the Sanctuary,* A Pſalm of *Aſoph. The Perſon who compoſed this Pſalm was one of the Aſaphian Family, who was carried into the Captivity and enlited this Hymn there; upon the ſame Subject with the former Pſalm,* viz. *the Miſeries and Hardſhips which they underwent under the oppreſſion of their* Aſſyrian *Maſters.*

HEar, O thou Shepherd of Iſrael, thou that leadeſt Joſeph like a Sheep: ſhew thy ſelf alſo, thou that ſitteſt *upon* the Cherubims.

2. Before Ephraim, Benjamin and Manaſſes: ſtir up thy Strength, and come *and* help us.

3. *Turn us again, O God, ſhew the light of thy Countenance, and we ſhall be whole.*

4. O LORD God of Hoſts: how long wilt thou be angry with thy People that prayeth?

5. Thou feedeſt them with Bread of Tears: and giveſt them plenteouſneſs of Tears to drink.

6. Thou haſt made us a very ſtrife unto our Neighbours: and our Enemies laugh us *to Scorn.*

7. *Turn us again, thou God of Hoſts: ſhew the light of thy Countenance, and we ſhall be whole.*

8. Thou haſt brought a Vine out of Egypt: thou haſt caſt out the Heathen and planted it.

9. Thou madeſt *room* for it: and when it had taken root, it filled the Land.

10. The Hills were covered with the ſhadow of it: and the Boughs thereof *were like* the goodly Cedar-Trees.

11. She ſtretched out her Branches unto the Sea: and her Boughs unto the River.

12. Why haſt thou *then* broken down her Hedge: that all they that go by pluck off her *Grapes?*

13. The wild Boar out of the Wood doth root it up: and the wild Beaſts of the Field devour it.

14. Turn

12. A great many of our poor Country-men are now in Bonds and Fetters, and ready to have the Sentence of Death executed upon us; O do thou interpoſe thy Omnipotent Power, and reſcue them from their impendent Fate.

13. And ſince they have ſo egregiouſly diſhonoured thy holy Name and Religion, by their impious Speeches concerning thee, and their cruel Treatment of thy choſen People; let thy Seven-fold, (*i.e.*) very ſevere Puniſhment, fall upon them.

14. And for this opportune Interpoſition of thy Providence in our behalf, we thy choſen People will keep a continual Feſtival in token of this great Deliverance from our Captivity, and no future Generation ſhall be backward, in paying their Acknowledgment for ſuch a remarkable Bleſſing.

*Paraphraſe on* Pſalm LXXX.

O Thou who haſt all along been pleaſed to be, as it were, the Shepherd of the People of *Iſrael*, we beſeech thee to hear our Prayers, and to exert thy Paſtoral Care at this preſent Juncture, over thy poor Flock, who are now ready to be devoured by Wolves; and to comfort our dejected Hearts in this ſad time: Manifeſt thy Glory to us, as thou didſt uſe to appear with, when we beheld thy Shechinah from thy Seat, the Ark of the Covenant, which was placed between the Cherubims.

2. Shew thy ſelf with as much Glory and Power, as thou waſt wont formerly to diſcover thy ſelf to the Tribes of *Ephraim*, *Benjamin* and *Manaſſes*, whoſe Tents were pitched nigheſt to the Sanctuary, when they travelled through the Wilderneſs, *Numb.* 2. 18. Let our Enemies feel the Vengeance of this glorious Power, and we thy Servants the aſſiſtance thereof.

3. *O reſtore us to our Country again, and put an end to our Captivity and Exile, and admit us to thy Favour again by pardoning our Offences; and then we ſhall think ourſelves to be in a happy Condition indeed.*

4. O Lord, thou who art the Creator and Governour of all Angelical Order, we hope this thy ſevere Anger will not long continue towards thy choſen People, who earneſtly put up Petitions to thee, in this great diſtreſs.

5. The daily Food which thou feedeſt us now with, are Sighs and Groans: and the Drink which thou affordeſt us, is a large Cup of Tears.

6. Thou, by our Captivity, has occaſioned us to be a ground of Contention to the *Idumeans*, and our other Neighbouring-Nations, who quarrel about the dividing our former Eſtates; who likewiſe rejoice and triumph over theſe our ſad misfortunes.

7. *O reſtore us to our Country again, put an end to our Captivity and Exile, and re-admit us to thy Favour, by pardoning our Offences; and then we ſhall think our ſelves to be in a happy condition.*

8. Thou didſt formerly bring us thy choſen People, as it were a choice Vine, out of *Ægypt*, and, after having rooted up the ancient Inhabitants of *Canaan*, didſt plant it in that fruitful Country.

9. And, that it might flouriſh the better, thou didſt pluck up all the wild Idolatrous Plants which grew round, after which it did ſo happily take root, that it ſpread its Branches all over that Country which was entirely Peopled by the Offſpring of *Abraham*.

10. It put forth its noble Shoots to ſo large an extent, that it covered the ſides of the Hills; the heads of the Cedar-Trees not diſplaying a more gallant verdure, than this Vine.

11. It ſpread itſelf all over the Land of *Canaan*, which is extended on the Weſt to the Mediterranean Sea, and on the Eaſt to the *Euphrates*.

12. Why therefore haſt thou withdrawn thy former Protection from us, and broken down the fence which thou hadſt made round this thy beloved Vine, and permitted the neighbouring Nations round to pluck off the choice Grapes which ſhe has yielded, they poſſeſſing themſelves of the fair Eſtates which belonged to us.

13. The Cattle and Wild Beaſts run into thy Vineyard, and root up the Walks and the Plantations thereof, which were cultivated with ſo exact a Care; all the Wild and Barbarous Nations, which lived near us, partaking of the Spoil of our noble Country.

14. We

14. Turn thee again, thou God of Hoſts, look down from Heaven: behold, and viſit this Vine;

15. And the *place of the* Vineyard that thy right Hand hath planted: and the Branch *that* thou madeſt ſo ſtrong for thyſelf.

16. *It is* burnt with Fire, *and* cut down: *and* they ſhall periſh at the rebuke of thy Countenance.

17. Let thy Hand be upon the Man of thy right Hand: and upon the Son of Man, *whom* thou madeſt ſo ſtrong for thine own ſelf.

18. And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

19. *Turn us again, O* LORD *God of Hoſts: ſhew the Light of thy Countenance, and we ſhall be whole.*

## The LXXXI. PSALM.

*Exultate Deo.*

¶¶ *This Pſalm is not improbably attributed to* Aſaph *of* David's *time. It was compoſed upon a Feaſt of Tabernacles, or the Feaſt of Trumpets, which was a part of it, or rather an Introduction to it,* Lev. 23. 24. *to be a Hymn for the uſe of the Congregation upon that ſolemn Feſtival. And in the Jewiſh Liturgy, this Pſalm is ſtill made uſe of upon this occaſion. To this the blowing Trumpets* v. 3. *does refer; For the new Moon in the Month of* Tiſri, *when this Feaſt was celebrated, was the firſt Day of the Jewiſh Year, in which time the World was ſuppoſed to be created, the Fruits being then ripe. Which conſideration, together with that of the Harveſt being now gathered in, made this to be the moſt joyful and glorious Feſtival of all the Year.*

SIng we merrily unto God our Strength: make a cheerful Noiſe unto the God of Jacob.

2. Take the Pſalm, bring hither the Tabret: the merry Harp with the Lute.

3. Blow up the Trumpet in the new Moon: *even* in the time appointed, and upon our ſolemn Feaſt-day.

4. For this *was made* a ſtatute for Iſrael: *and* a Law of the God of Jacob.

5. This he ordained in Joſeph *for* a Teſtimony: when he came out of the Land of Egypt, and had heard a ſtrange Language.

6. I eaſed his Shoulders from the burden: and his Hands were delivered from making the Pots.

7. Thou calledſt upon me in Troubles, and I delivered thee: and heard thee what time as the Storm fell upon thee.

8. I

14. We beſeech thee therefore, O Lord; out of thy wonted Mercy and Compaſſion, to hear our humble Prayers which we make to thee in this woful Calamity; reſtore us to thy wonted Favour, and look with a favourable Aſpect upon this Vine which thou haſt planted.

15. Afford thy wonted Protection to the Vineyard, which thou thy ſelf, for ſo many Ages haſt cultivated; do thou order and dreſs the Branches of this Vine, which thou waſt wont to make to flouriſh and ſhoot out, with ſuch Strength and Fruitfulneſs, for thy own proper uſe; for we, of all the People in the World, were peculiarly ſet aſide for thy Worſhip.

16. But alas this noble Plant, through the Extremity of thy Diſpleaſure, is cut down and burnt as an unprofitable Stem, and if thou continue thy Severity upon us, the remaining Root will be deſtroyed, and our whole Nation periſh.

17. Let therefore thy wonted Goodneſs be extended to thy choſen People, which, by the right Hand of thy Power, thou haſt preſerved from ſo many former Difficulties and Dangers; whom thou didſt formerly advance to ſo great Glory and Power, in the ſight of the heathen Nations, for the Honour of thy only true Worſhip.

18. And if thou ſhalt be ſo good and gracious, as to deliver us from this miſerable Captivity, we do ſincerely Promiſe, to retain ſuch a juſt Senſe of Gratitude for this thy Mercy, as never to revolt to our former ſinful Courſes and Idolatries again; O revive us from this State of Death, and then we will make it the whole Buſineſs of our Lives, devoutly to worſhip thee, and to obey thy Sacred Commandments.

19. O *reſtore us to our Country again, put an end to our Captivity and Exile, re-admit us to thy Favour, by pardoning our Offences; and then we ſhall think ourſelves, to be in a happy Condition indeed.*

*Paraphraſe on* Pſal. LXXXI.

WE being now to celebrate this noble Feſtival, let us praiſe God with a Conſort of the choiceſt Vocal and Inſtrumental Muſick; let us praiſe that God, who is the great and only Defence of our Jewiſh Nation.

2. Come, ſtrike up with the Flutes and Hoboys; with the airy Violin, and with the ſofter Lute.

3. Have your Eyes fixed upon the Heavens, and as ſoon as ever you diſcover the new Moon of the Month *Tiſri*, then let all the Trumpets ſound aloud to congratulate the beginning of the New-Year, which is a renowned Feaſt, in Commemoration of the Creation of the World.

4. As *Moſes*, by particular Direction from God, enjoyned us Jews to obſerve, *Lev.* 23. 34. *Speak unto the Children of* Iſrael *ſaying, In the ſeventh Month, in the firſt day of the Month, ſhall ye have a Sabbath, a Memorial of blowing of Trumpets, an holy Convocation.*

5. This Feſtival God commanded to be obſerved by all the Tribes of *Iſrael*, not excepting the Tribe of *Joſeph*, which was diſtinguiſhed from their Brethren by a more plentiful Condition, as being the Deſcendents of ſo great a Progenitor, after God had brought them out of *Egypt*, where they were Strangers and Sojourners.

6. 'I (ſays God,) by my miraculous Power wrought their 'Deliverance, and reſcued them from the Oppreſſion of *Pha-'raoh*, who made their Shoulders ſore with the mighty Burden 'he forced them to carry; it was I that freed them from 'that hard and ignominious Labour, which he put them upon, 'to make Bricks and earthen Ware.

7. 'When thou didſt call upon me in thy great Diſtreſs, 'being purſued by *Pharaoh* and his Army, I heard thy Petitions, 'and deſtroyed thy Enemies, by drowning them in the Red-'Sea; but in the moſt remarkable manner, I anſwered thee, 'when I gave thee the Law from Mount *Sinai*, which was ac-'companied with ſuch a terrible Storm of Thunder and 'Lightning, *Exod.* 14. 16.

8. 'I

8. I proved thee alſo: at the Waters of Strife.

9. Hear, O my People, and I will aſſure thee, O Iſrael: if thou wilt hearken unto me,

10. There ſhall no ſtrange God be in thee: neither ſhalt thou worſhip any other God.

11. I *am* the LORD thy God, who brought thee out of the Land of Egypt: open thy Mouth wide, and I ſhall fill it.

12. But my People would not hear my Voice: *and* Iſrael would not *obey* me.

13. So I gave them up unto their own Hearts Luſts: *and let them* follow their own imaginations.

14. O that my People would have hearkned unto me: *for* if Iſrael had walked in my ways,

15. I ſhould ſoon have put down their Enemies: and turned my Hand againſt their Adverſaries.

16. The haters of the LORD, ſhould have been found Liars: but their time ſhould have endured for ever.

17. He ſhould have fed them alſo with the fineſt Wheat-*flour*: and with Honey out of the *ſtony* Rock ſhould I have ſatisfied thee.

# EVENING PRAYER.

## The LXXXII. PSALM.

### *Deus ſtetit.*

¶¶ *This Pſalm was written by* Aſaph, *upon the Corruption of ſome wicked Magiſtrates in his time. King* Jehoſaphat *had made a Reformation of ſeveral Abuſes, which had crept into the Judicatories in his Reign, and eſtabliſh'd Juſtice upon an excellent foot,* 2 Chron. 19. 7. *But before* Hezekiah's *time Matters were grown into Diſorder again, as* Iſaiah *complains,* Iſa. 11. 12. *and it is upon this Account that* Aſaph *the Seer, who lived in* Hezekiah's *time, wrote this Pſalm.*

GOD ſtandeth in the Congregation of Princes: he is a Judge among Gods.

2. How long will ye give wrong Judgment: and accept the Perſons of the Ungodly?

3. Defend the Poor and Fatherleſs: ſee that ſuch as are in need and neceſſity have right.

4. Deliver the Out-caſt and Poor: ſave *them* from the Hand of the Ungodly.

5. They

8. 'I made a Tryal of thy Temper at the Waters of *Meribah*, Exod. 17. 7.

9. 'Now ſince, O *Iſrael*, I have heard you ſo often, it becomes you to hearken unto me: I will make a publick Declaration of my Will towards you, and aſcertain you, what Duties I expect of you to perform, and what will be the Conſequence of your Obedience or Neglect.

10. 'I ſtrictly require of you, that you ſhall not worſhip the Gods of other Nations, *Exod.* 23. 13. nor pay Divine Worſhip to any pretended God, or created Being, *Exod.* 20. 3, 23.

11. 'Now if thou wilt diſcharge this Duty, which is the Foundation of all true Religion, and follow thoſe other Rules which I, the true God, have preſcribed thee in my Law; I, who am that God whoſe miraculous Power delivered thee from the Egyptian Slavery, will exert my omnipotent Power again in thy defence, and, tho' thou askeſt never ſo great a Benefit, I will grant it thee; nor ſhall thy Affections crave more, than my Goodneſs ſhall anſwer.

12. 'But my People would not ſubmit themſelves, to be governed by the Precepts which I gave them; nor obey thoſe wholſom Laws I preſcribed to them, for a Rule of their Lives.

13. 'But ſince they were ſo ſtubborn and refractory, I ſuffered them to take their own Courſes; to follow blindly whatever their corrupt Affections ſuggeſted to them; and to purſue all the Idolatries and Superſtitions which a miſguided Zeal, and bigotted Fancy, might lead them to.

14. 'But, tho' their Behaviour has been ſo very undutiful and unworthy towards me, yet I could not but heartily wiſh, they would have been governed by my Counſel, and would have yielded obedience to my Laws.

15. 'For then I would moſt certainly have performed my Conditional Promiſe, I made to them; I would have interpoſed my Power, and defended them againſt their ſtrongeſt Enemies.

16. 'The Idolatrous Nations, which have frequently prevail'd againſt *Iſrael*, ſhould have been always ſubject to them, and have been forced to have paid an outward, tho' a Diſſembled Duty, to their Maſters; but the Peace and Proſperity of the Jewiſh Nation, ſhould have been of a laſting Continuance.

17. 'For then every Year ſhould have been to them a part of a Golden Age, every Harveſt ſhould have filled the Country with Fruits of every kind, which might ſerve both for Uſe and Delicacy; the Fields ſhould have loaded the Wains with Wheat of the fineſt ſort, free from all Smut and Mildew; and every Rock ſhould have ſweated with drops of the ſweeteſt Honey.

*Paraphraſe on* Pſal. LXXXII.

O All ye Princes and Magiſtrates, whom God has raiſed to a particular eminency above your Brethren, and advanced to be a ſort of Inferior Gods, as being commiſſion'd by his Authority, and acting as his Proxies; do you conſider, that God exerciſes a ſuperior Judicature over you, he minds what you do amiſs in your Courts, and will bring you to a ſevere Reckoning, for any Prevarication in your Acts of Juſtice.

2. Therefore you ought to conſider, what a great degree of Folly and Wickedneſs it is, for you to pervert the Courſe of Juſtice, and by your Sentence to wrong the innocent, and to juſtifie the Oppreſſor.

3, 4. The buſineſs of your high Calling is, to protect poor Men and Orphans, who have no Money to give, and no Friend to ſollicit for them; from the Violences of rich Oppreſſors, and to skreen them by the Juſtice of the Laws, from the Injuries offered them by others.

5. But

5. They will not be learned, nor underſtand, but walk on ſtill in darkneſs: all the Foundations of the Earth are out of courſe.

6. I have ſaid, Ye *are* Gods: and ye *are* all the Children of the moſt Higheſt.

7. But ye ſhall die like Men: and fall like one of the Princes.

8. Ariſe, O God, and judge thou the Earth: for thou ſhalt take all Heathen to thine Inheritance.

## The LXXXIII PSALM.

*Deus, quis ſimilis?*

¶¶ *This Pſalm bearing the Name of* Aſaph, *was in all probability compoſed by one of that Family in the Reign of* Jehoſaphat; *againſt whom, it is recorded,* 2 Chron. 20. 1. That the Children of *Moab*, and the Children of *Ammon*, and among them other, beſides the *Ammonites*, came to Battle, *which is referred to in this Pſalm*, v. 2. 6.

HOld not thy Tongue, O God, keep not ſtill ſilence: refrain not thy ſelf, O God.

2. For lo, thine Enemies, make a murmuring: and they that hate thee, have lift up their Head.

3. They have imagined craftily againſt thy People: and taken Counſel againſt thy ſecret ones.

4. They have ſaid, Come, and let us root them out, that they be no *more a* People: and that the Name of Iſrael may be no more in remembrance.

5. For they have caſt their Heads together with one conſent: and are confederate againſt thee.

6. The Tabernacles of the Edomites and the Iſmaelites: the Moabites and Hagarens;

7. Gebal, and Ammon, and Amalek: the Philiſtines, with them that dwell at Tyre.

8. Aſſur alſo is joyned with them: and have holpen the Children of Lot.

9. But do thou to them as *unto* the Madianites: *unto* Siſera, and unto Jabin, at the Brook of Kiſon;

10. *Who* periſhed at Endor: and became *as* the Dung of the Earth.

11. Make them and their Princes like Oreb and Zeb: yea, *make* all their Princes like as Zeba and Salmana;

12. Who ſay, Let us take to our ſelves: the Houſes of God in poſſeſſion. 13. O

5. But the Judges of our time are ſo obſtinately reſolved in their unjuſt Determinations, that they have no Check of Conſcience to reſtrain them from Injuſtice; their Eyes are ſo blinded by Gifts, that they will not ſee what is right, *Exod.* 23. 8. nay our whole National Conſtitution is like to be ſubverted, when thoſe who ought to maintain the Laws, do offer the greateſt Violence to them.

6. I have ſuffered you to be called by my moſt honourable Name, and to be eſteemed as of a Divine Original, and not of ordinary Human Extraction.

7. But let not theſe great Titles ſwell you up, ſo as to forget whoſe Authority you act by, and whoſe Power you are ſubject to; for you are ſo far from being real Gods, and exempted from the Laws of Mortality, that you ſhall die as well as any ordinary Man, or any Pagan Magiſtrate.

8. But ſince theſe wicked Magiſtrates have ſo ſhamefully perverted the Judicial Power, do thou, O God, take it into thy Hand; for we expect there will be a time, in which thou ſhalt judge the whole World, as well Pagans as Jews, according to their Works; and then thou wilt make them ſeverely pay, for their Violations and Diſtortions of the Rules of Juſtice.

*Paraphraſe on* Pſalm LXXXIII.

WE beſeech thee, O God, not to ſtand ſilently by, as if thou waſt a Neuter in our Cauſe, when our Condition ſeems ſo very hazardous.

2. Eſpecially when our Enemies are ſo clamorous, and threaten ſo loud, and a Confederacy of Idolatrous Nations elated by ſome former Succeſſes, do treat us after ſo arrogant and contemptuous a manner.

3. They have formed very cloſe and cunning Deſigns, in order to invade our Country, and how to ſubdue us to their Yoke, whom thou doſt protect and keep, as it were, ſecretly covered under thy Wing, that they ſhould not injure us.

4. For they have maliciouſly reſolved among themſelves, and mutually encourage each other, utterly to extirpate our Nation, and to make the Name of Jewiſh People to be loſt among Men.

5. There is a joynt-Reſolution of a great many Nations, who for the moſt part have different Intereſts and Views, and yet they all combine together, for the Subverſion of our Government, and thy true Religion.

6. Swarms of barbarous Nations come out of their Huts to invade us, *Edomites*, *Moabites*, and *Iſmaelites*, as well thoſe who took their Name from their Father *Iſmael*, as from their Mother *Hagar*.

7. With theſe are joyned the *Giblites*, *Joſ.* 13. 5. the *Ammonites*, *Amalekites*, *Philiſtines*, who have invited the Inhabitants of *Tyre* likewiſe into the Confederacy.

8. And leſt this great Fry of barbarous Aſſociates ſhould not be ſufficient, they have called in likewiſe to their Aſſiſtance the *Aſſyrians*, to fight for the *Ammonites* and *Moabites*, the Deſcendents of *Lot*, whoſe Cauſe they have eſpouſed, and are a principal *Arm* (as the Hebrew calls it) or Support of their Cauſe.

9. But we beſeech thee, O Lord, to give us as entire a Victory over theſe many and powerful Enemies, as thou didſt to our Forefathers over the *Midianites* by the Hand of 300 Men and a few Lamps, *Judges* 7. 21. let them be deſtroyed, as the *Iſraelites* did *Jabin* at the River *Kiſhon*, *Judges* 4. 24. and as his General *Siſera* fell by the Hand of a Woman, v. 21.

10. This memorable Victory being obtained at *Endor* near *Tanach* and *Megiddo*, where this Battle was fought, *Joſh.* 17. 11. *Judges* 5. 19. there the Army likewiſe was deſtroyed, and their Carcaſes left rotting.

11. Let theſe Infidel Nations, and their Princes, be as unſucceſsful in their Attempts upon us as *Oreb* and *Zeb*, two Princes of the *Midianites*, who were taken captive in *Gideon*, *Judges* 7. 25. and as their two Kings *Zebah* and *Zalmunna*, who underwent the ſame Fate, *Judges* 8. 12.

12. Who encourage one another in a wicked Enterprize, ſaying, Let us poſſeſs ourſelves of, and plunder the Temple of God, and make Spoils of all the Sacred Furniture of that, and of the Synagogues.

13. O my God, make them like unto a Wheel: *and* as the Stubble before the Wind;

14. *Like* as the Fire that burneth up the Wood; and as the Flame that conſumeth the Mountains.

15. Perſecute them even ſo with thy Tempeſt: and make them afraid with thy Storm.

16. Make their Faces aſhamed, O LORD: that they may ſeek thy Name.

17. Let them be confounded and vexed ever *more and more*: let them be put to ſhame and periſh.

18. And they ſhall know that thou whoſe Name *is* JEHOVAH: *art only* the moſt High*eſt* over all the Earth.

## The LXXXIV PSALM.

*Quam dilecta!*

¶¶ *The Hebrew Title does not inform us, who this Pſalm was written by; it only tells us, That it was directed* To the chief Muſician upon *Gittith*, And to be ſung by the *Korites*. *It was certainly compoſed by one who was hindred from partaking of the publick Worſhip; and therefore* David *was probably the Author thereof, when he was driven from the City, and hindred from frequenting the Tabernacle, by the prevailing Arms of his Son* Abſalom.

O How amiable *are* thy dwellings: thou LORD of Hoſts!

2. My Soul hath a deſire and longing to *enter into* the Courts of the LORD: my Heart and my Fleſh rejoyce in the living God.

3. Yea, the Sparrow hath found her an Houſe, and the Swallow a Neſt, where ſhe may lay her young: *even* thy Altars, O LORD of Hoſts, my King and my God.

4. Bleſſed *are* they that dwell in thy Houſe: they will be alway praiſing thee.

5. Bleſſed *is* the Man whoſe Strength *is* in thee: in whoſe Heart *are thy* ways.

6. *Who* going through the vale of Miſery, uſe it for a Well: and the Pools are filled with Water.

7. They will go from Strength to Strength: *and unto the God of Gods* appeareth every *one of them* in Sion.

8. O LORD God of Hoſts, hear my Prayer: hearken, O God of Jacob.

9. Behold, O God our defender: and look upon the Face of thine anointed.

10. For one Day in thy Courts: *is* better than a thouſand.

11. I had rather be a Door-keeper in the Houſe of my God: than to dwell in the Tents of Ungodlineſs.

12. For

13. O thou, our kind Protector, make theſe our Adverſaries to be as giddy and unſettled in their Counſels, and to turn round with as much Volubility, as the *Threſſing-Wheels of a Cart*, Iſa. 28. 28. and diſperſe their Forces like Chaff blown about by the Wind.

14. Let them be deſtroyed, as Fire burns up a woody mountainous Country, which Men deſign to clear for a better Cultivation.

15. Let a terrible Storm of thy Vengeance ſhatter them, and ſo diſperſe all their Forces, that they may never be able to rally again.

16. Let them receive a ſhameful Defeat, that they may be convinced that thou art the only true God, whoſe Power can defeat ſo great an Army, and that, under this Conviction, they may leave off their Idolatry and join in thy Worſhip.

17. But if they will not be informed by theſe awakening Judgments, do thou then proſecute them with greater Puniſhments, even to their utter Extirpation.

18. That all Men may take warning by their Examples, how they provoke the great JEHOVAH; and that they may learn that thou art the Governour, and ſupreme Lord of all the World.

*Paraphraſe on* Pſalm LXXXIV.

O God, the Lord and Creator of all the Angelick Natures, how lovely is it to be in thy Tabernacle, where ſuch a number of bleſſed Spirits do continually attend!

2. My Soul has a paſſionate deſire and longing, after ſo long an abſence, to come into the Courts of the Tabernacle, and to join in the publick Service there; I have an earneſt Tendency and Wiſhing both of Body and Mind, to preſent myſelf in that holy place, before the preſence of thee who art the true and living God, and not a fictitious Being, as other falſe Gods are.

3. It grieves me to think, that the Sparrows, Swallows, and other Birds, can partake of a Felicity that I am debarred of; and that thou, O my great God and Sovereign, art pleaſed to ſuffer them to build their Neſts, and hatch their young ones in that ſacred Houſe, which I the Prince of the Country am driven from!

4. O what a Happineſs do they enjoy, who have the Opportunity of paying their conſtant Devotion, and at all the ſolemn hours of Worſhip, can return to their Exerciſe of Praiſe and Thankſgiving!

5. O how happy is that Perſon, that has ſtrength to travel to thy Houſe, and whoſe thoughts are taken up in his journeying thither.

6. Thoſe Perſons who live at a great diſtance from the Tabernacle, and are forced to travel over a barren dry Heath, to get to it on a ſolemn day of Worſhip, are very happy Perſons in reſpect of myſelf, who cannot go thither at all; the Comfort and Satisfaction they receive, in being to appear before God, makes them to be as pleaſant in their travelling over the ſcorching-Sands, as if they had Wells and Ciſterns all the way to drink of.

7. Theſe Men do not grow wearier in their travelling, but by reaſon of their pious Joy, grow ſtronger the further they go, till they come to preſent themſelves before God's Table on Mount *Sion*.

8. O thou who art the God of Angels and Men, and the Protector of the People of *Iſrael*, vouchſafe to hear my Prayer, and let me be no longer debarred of the Satisfactions of the publick Worſhip.

9. O thou, who haſt been all along the Defender of our Nation, and particularly of me thy Servant in my many former Adverſities, I beſeech thee, in Mercy, to have regard to the Petition of me, whom thou haſt anointed to the Kingly Office.

10. I ſhould rather chooſe a Life, tho' of but one day, to be ſpent in the Devotion of that place, than a thouſand Years in this wretched place which I am now baniſhed to.

11. I had rather be in the meaneſt Employ, ſo low as that of a Door-keeper about God's Houſe, where I might have an Opportunity of paying a conſtant Attendance on him, than in an Idolatrous Country, tho' it were never ſo plentiful, where I am deprived of his Worſhip.

12. For

12. For the LORD God *is* a light and defence: the Lord will give Grace and Worſhip, and no good *thing* ſhall he with-hold from them that live a godly Life.
13. O LORD God of Hoſts: bleſſed *is* the Man that putteth his Truſt in thee.

## The LXXXV PSALM.

*Benedixiſti, Domine.*

¶¶ *This Pſalm ſeems to be compoſed by* Eſdras, *or ſome other inſpired Perſon, ſoon after the Reſtoration of the Jews from their Captivity. The Hebrew Title informs us nothing more concerning it, but that it was directed* To the chief Muſician, to be ſung by the Sons of *Korah.*

LORD, thou art become gracious unto thy Land: thou haſt turned away the Captivity of Jacob.
2. Thou haſt forgiven the offence of thy People: and covered all their Sins.
3. Thou haſt taken away all thy diſpleaſure: and turned *thy ſelf* from thy wrathful Indignation.
4. Turn us then, O God our Saviour: and let thine Anger ceaſe from us.
5. Wilt thou be diſpleaſed at us for ever: and wilt thou ſtretch out thy Wrath from one Generation to another?
6. Wilt thou not turn again and quicken us: that thy People may rejoyce in thee?
7. Shew us thy Mercy, O LORD: and grant us thy Salvation.
8. I will hearken what the LORD *God* will ſay [*concerning me,*] for he ſhall ſpeak Peace unto his People, and to his Saints, that they turn not again *[unto Fooliſhneſs.]

* *Coverdale's* firſt Tranſlation reads it, *That they turn not themſelves unto Fooliſhneſs*; as it ought to be; tho' I know not how in After-Editions the Words, *unto Fooliſhneſs,* came to be left out.

9. For his Salvation *is* nigh them that fear him: that Glory may dwell in our Land.
10. Mercy and Truth are met together: Righteouſneſs and Peace have kiſſed *each other.*
11. Truth ſhall flouriſh out of the Earth: and Righteouſneſs hath looked down from Heaven.
12. Yea, the Lord ſhall ſhew loving kindneſs: and our Land ſhall give her increaſe.
13. Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

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12. For the great God, who does there in an eſpecial manner diſcover himſelf, is a Light to direct Men in the right Rule of Life, and a ſtrength to defend them from all that is really hurtful to them; and affords all Spiritual and Temporal Bleſſings to his pious Servants who obey his Commands.
13. But ſtill, O my God, this is my Satisfaction, that tho' I am reſtrained from paying Devotion in publick to thee; whilſt I put my whole Confidence in thee for my Deliverance, I ſhall be ſo far from thinking myſelf void of all Comfort, that I ſhall ſtand poſſeſſed of a conſiderable degree of Happineſs.

*Paraphraſe on* Pſalm LXXXV.

O Lord, thou haſt ſhewed a very extraordinary act of thy Favour to our Nation, in freeing us from ſo long and heavy a Captivity.
2. We are ſenſible now, that thou haſt forgiven the Offences of us thy People, which brought theſe remarkable Judgments upon us.
3. We are now ſatisfied, that thy ſad Diſpleaſure towards us is abated, and that thou haſt more kind Diſpoſitions towards us, than thou haſt lately manifeſted.
4. And we beſeech thee to compleat our Reſtoration, and let not any ungrateful Returns we may have made, to thee after ſo great a Deliverance, provoke thee to ſhew any new Marks of thy Diſpleaſure.
5. Alas! ſhall we never find an end of our Sufferings, and after we are returned to our own Country, muſt we experience a new ſcene of Trouble riſing up upon us, from our quarrelſom Neighbours? *Ezra* 4. 45.
6. But however we truſt, that thy goodneſs will revive us after the long Oppreſſion of our Captivity, and will finiſh the Work of our Reſtoration, that we may enjoy the Bleſſings of our Country in entire Peace.
7. O Lord, let thy infinite Mercy pardon our Sins, which are ſtill very great, for if thou ſhouldeſt deal with us according to our Provocations, thou muſt again plunge us into as great Afflictions, as thoſe we have lately been delivered from.
8. We will wait with Patience to hear, what determination God will pronounce, concerning the future Condition of his People; which I doubt not will be very favourable, and that he will grant a laſting Peace to his choſen Nation, if ſo be they do not fall into their ancient Follies, and relapſe again into Idolatry.
9. And truly if we do not fail, on our part, God is ready to remove all the Obſtacles, which now lie in the way to our national Happineſs, and to revive the ancient Glory and Splendor of our Country.
10. And behold! we already ſee Goodneſs and Fidelity, thoſe Divine Vertues and great Supports of a National Happineſs, to be again conſpicuous among us: And Juſtice and Peace, like two ancient Friends that have been long Strangers to this Country, kindly to ſalute one another, upon their meeting together here.
11. Truth and Fidelity ſhall ſpring as it were afreſh out of the Ground, where they have been ſo long covered; and Piety and Holineſs ſhall come back again from Heaven, whither they have been for a long time retired.
12. God's Bounty ſhall be ſhowred down upon us by large Indulgences, and fruitful Seaſons every Year ſhall enrich our Country.
13. And when God comes to viſit us in this bountiful manner, Juſtice ſhall go before him to make way for his ſolemn Proceſſion, that Righteouſneſs as well as Happineſs may attend our Nation; for God ſhall adapt all his providential Diſpenſations to the exacteſt Juſtice, that Men may take Copy thereby, and ſquare all their Actions likewiſe, according to the Rules of Equity and Goodneſs.

*Para-*

# MORNING PRAYER.

## The LXXXVI PSALM.

*Inclina, Domine.*

¶ ¶ *This Pſalm is intituled in the Hebrew,* A Prayer of *David. It was not found out by the firſt Collector of the Davidical Pſalms, but being met with by him who gathered up the Aſaphian Pſalms, and ſome of other famous Authors, was placed here. It ſeems to be compoſed during his Afflictions under* Saul.

BOw down thine Ear, O LORD, and hear me: for I *am* Poor and in Miſery.

2. Preſerve thou my Soul, for I *am* Holy: my God, ſave thy Servant that putteth his truſt in thee.

3. Be merciful unto me, O Lord: for I will call daily upon thee.

4. Comfort the Soul of thy Servant: for unto thee, O Lord, do I lift up my Soul.

5. For thou, Lord, *art* good and gracious: and of great Mercy unto all them that call upon thee.

6. Give ear, LORD, unto my Prayer; and ponder the Voice of my humble deſires.

7. In the time of my Trouble I will call upon thee: for thou heareſt me.

8. Among the Gods *there is* none like unto thee, O Lord: *there is* not one that can do as thou doeſt.

9. All Nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorifie thy Name.

10. For thou *art* great, and doeſt wondrous things: thou *art* God alone.

11. Teach me thy way, O LORD, and I will walk in thy Truth: O knit my Heart unto thee, that I may fear thy Name.

12. I will thank thee, O Lord my God, with all my Heart: and will praiſe thy Name for evermore.

13. For great *is* thy Mercy toward me: and thou haſt delivered my Soul from the nethermoſt Hell.

14. O God, the proud are riſen againſt me: and the Congregations of naughty *Men* have ſought after my Soul, and have not ſet thee before *their Eyes*.

15. But thou, O Lord God, *art* full of Compaſſion and Mercy: long-ſuffering, plenteous in Goodneſs and Truth.

16. O turn thee then unto me, and have Mercy upon me: give thy ſtrength unto thy Servant, and help the Son of thine Hand-maid. 17. Shew

*Paraphraſe on* Pſalm LXXXVI.

O God, whoſe Nature inclines thee to ſuccour thy diſtreſſed Servants, I beſeech thee to look down from thy heavenly Throne upon my diſconſolate Condition, and hearken unto the Petition I put up unto thee.

2. I beſeech thee to preſerve my innocent Life from the violence of my unjuſt Oppreſſors, and afford thy Aſſiſtance to thy Servant, who doth not repoſe his Confidence in any thing, beſides thee

3. I beg, that thou wouldeſt vouchſafe thy merciful Protection to me, which I every Day ſo conſtantly pray for.

4. O refreſh the Soul of thy faithful Servant, by a timely Deliverance, ſince I ſo earneſtly raiſe my Soul up towards thee, in the warmths of devout and earneſt Prayer.

5 For thou art a gracious and merciful God, and readily diſpoſed to pardon the Sins of thoſe who ſincerely repent of them, and ask forgiveneſs for them, and to afford them thy Protection, notwithſtanding any former Failures.

6. Therefore, having my hope grounded upon this lovely Attribute of thine, I make bold to implore thy Aſſiſtance in this exigence of my Affairs.

7. Nay, I am emboldened to apply to thee in any great Diſtreſs, having experienced thy goodneſs formerly in other Deliverances.

8. For as thy Omnipotence impowers thee to reſcue thy Servants from the greateſt and moſt imminent Dangers, ſo by this thou doſt infinitely excel the Heathen-Deities, who are not able to ſuccour their Votaries in diſtreſs.

9. And if thou doeſt deliver me from ſo great a Calamity, the Heathen-Nations round ſhall be ſo convinced of thy Almighty Power, exerted in the Cauſe of *David*, that they ſhall deſire to be admitted to pay their Worſhip to thee at *Jeruſalem*.

10. For by that, and other thy miraculous Works, they ſhall acknowledge thee to be the only true God, who art able to work effects beyond the power of Nature.

11. And, that I may never forfeit thy Kindneſs and Protection, I beg of thee, that thou wouldeſt ſo rightly inform me in all points of my Duty, that I may not tranſgreſs any of thy holy Commands; make my Heart ſo ſtedfaſtly to adhere to thy Will, and to have always ſuch an awful regard of thy Majeſty, that I may diſcharge with readineſs all the Injunctions, which thou ſhalt be pleaſed to lay upon me.

12. And if thou, in thy goodneſs, ſhalt be pleaſed to vouchſafe me a deliverance from my preſent Troubles, I ſhall always retain ſuch a grateful Senſe of thy kindneſs, that I ſhall never ceaſe to commemorate it as long as I live.

13. For this will be ſo great an Inſtance of thy ſuper-abundant Mercy and Favour to me, that I ſhall always eſteem it as extraordinary a Deliverance, as if thou hadſt raiſed my Body from the Grave.

14. O my God, thou canſt not but take notice, what a number of powerful and arrogant Adverſaries have combined together in a Conſpiracy againſt my Life, and ſeem to have no regard to the Juſtice of my Cauſe, and to undervalue thy Aſſiſtance and Interpoſition, on my behalf.

15. But notwithſtanding their impious Aſſurance, in compaſſing my Deſtruction, I do not fail to truſt in thee for my Deliverance, thy ſacred Attributes affording me a better grounded hope, than any they can pretend to for their Succeſs: for I am ſufficiently ſenſible, that thy *Mercy* and *Compaſſion* inclines thee to protect thy innocent Servants; 'tis thy *long-Suffering* which permits their Wickedneſs to go ſo long unpuniſhed; thy ſuper-abundant *Goodneſs*, which I have formerly experienced, encourages me to think that thou wilt not now forſake me; and thy *Truth*, (thou having promiſed to defend me, and to bring me with ſafety to the Crown of *Iſrael*) I am certain, will not fail me.

16. Therefore I beſeech thee, O Lord, to caſt a favourable Eye once more upon me, and in thy Mercy reſcue me from the danger which I am encompaſſed in, and afford thy heavenly Aſſiſtance to me, who am thy poor humble Slave, and as much thy Property, as the Son of a Bond-woman, who is born in her Maſter's Houſe. 17. Shew

17. Shew ſome token upon me for good, that they who hate me may ſee it, and be aſhamed: becauſe thou, LORD, haſt holpen me, and comforted me.

## The LXXXVII PSALM.

### *Fundamenta ejus.*

¶¶ *It is uncertain by whom this Pſalm was compoſed; but it is plain it was written by ſome devout Perſon, in honour of the City* Jeruſalem *and particularly Mount* Sion, *where the ſolemn Worſhip of God was ſettled. Some think it was compoſed on the Birth of* Hezekiah, *or ſome other great Prince.*

HEr Foundations are upon the holy Hills: the LORD loveth the Gates of Sion more than all the dwellings of Jacob.

2. Very excellent things are ſpoken of thee: thou City of God.

3. I will think upon Rahab and Babylon: with them that know me.

4. Behold ye the Philiſtines alſo: and they of Tyre, with the Morians, lo, there was he Born.

5. And of Sion it ſhall be reported, that he was Born in her: and the moſt High ſhall ſtabliſh her.

6. The Lord ſhall rehearſe it when he writeth up the People: *that* he was Born there.

7. The Singers alſo and Trumpeters *ſhall he rehearſe:* all my freſh ſprings ſhall be in thee.

## The LXXXVIII PSALM.

### *Domine, Deus.*

¶¶ *The Hebrew Title of this Pſalm is,* A Song for the Sons of *Korah*, to the chief Muſician upon *Mahalath Leannoth*, Maſchil of *Heman* the *Ezrahite*. *The* Mahalath Leannoth *was a hollow wind Muſick, ſomething like the Flute, proper for mournful Songs. But the* Heman *to whom this Pſalm is attributed, cannot be the famous Singer in* David's *time of that Name, but one of later date deſcended from* Zerah *one of the Sons of* Judah, 1 Chron. 2. 6. *hence called an* Ezrahite. Kimchi *ſays, it was written in the Name of the Jewiſh People, during the Captivity, in the Language of a poor Slave under his Chains.*

O LORD God of my Salvation, I have cried Day and Night before thee: O let my Prayer enter into thy preſence; incline thine Ear unto my calling.

2. For my Soul is full of trouble: and my Life draweth nigh unto Hell.

3. I am counted as *one of* them that go down into the Pit: and I have been even as a Man *that hath* no ſtrength.

4. Free among the dead, like unto them that are wounded, and lie in the Grave: who are out of remembrance, and are cut away from thy Hand.

5. Thou haſt laid me in the loweſt Pit: in *a place of* darkneſs, and in the deep.

6. Thine indignation lieth hard upon me: and thou haſt vexed *me* with all thy Storms.

7. Thou

17. Shew ſome eminent Token of thy eſpouſing my Cauſe, by a miraculous deliverance from my Enemies; that my irreligious Adverſaries may be confounded and aſtoniſhed when they ſee, that thou doſt ſo wonderfully interpoſe in my behalf, whom they have ſo often derided for my Devotion paid to thee, and for placing my whole Confidence in thee, when I had no appearing hopes of any worldly Succour.

*Paraphraſe on* Pſalm LXXXVII.

THE Foundations of God's Temple, where he has choſen to be worſhipped, are laid upon the conſecrated Hill of Mount *Sion* on the North ſide of *Jeruſalem*, which he has ſingled out of all the Cities of *Judæa*, to have his publick Service celebrated therein.

2. All Perſons who have occaſion to make mention of this Great City, do extraordinarily commend it for the magnificence of its Structures, the Salubrity of its Air, and the Advantage of its Situation, but chiefly for its noble Temple employed in the Worſhip of the true God.

3. I will not deny, that *Egypt* may boaſt of very noble Cities, and that *Babylon* may put in for a conſiderable ſhare of Glory in this reſpect, whenever I have occaſion to talk with my Acquaintance about theſe Matters.

4. The *Philiſtines*, *Tyrians* and *Arabians*, have likewiſe very remarkable Cities, which are celebrated for the Birth of great Men in them.

5. But *Jeruſalem* can vye with any of them in this reſpect likewiſe, ſince ſo great a Prince was born within her Walls, and which receives ſtill a greater Honour from the continual Protection of Almighty God.

6. And when God makes a Liſt of his Peoples Names, and enters them into his Regiſter, he ſhall diſtinguiſh this great Birth by a particular Mark of Honour.

7. And all the Voices and Muſick of the Temple, ſhall ſing in praiſe of this ſacred City; that *ſhe is a Fountain of Delights, and more beautiful and pleaſant than the pureſt and cooleſt Stream.*

*Paraphraſe on* Pſalm LXXXVIII.

O My Lord God, who waſt in former times uſed to preſerve me from danger, and in whoſe Mercy I yet truſt for help, I have made my Addreſs to thee, for a long time, without any Intermiſſion; therefore, I beſeech thee, do not make me wait longer, before thou doſt receive my Petition, but give me a ſpeedy Admiſſion to thy Preſence, and bend down from thy Throne to hearken to what I have to lay before thee.

2. O Lord, my Soul is overwhelmed with the long Continuance of a great many Troubles, which preſs ſo hard upon me, that they have brought my Life next door to the very Grave.

3. All that converſe with me, reckon me nothing better than a dead Man, laid out in his Coffin and ready to be tumbled into his Grave; for no Man, that ever recovered, was reduced to that weak and feeble Condition that I am.

4. I am now diſcharged and free from all the Buſineſs of this preſent Life, and muſt henceforth remain only with the Dead; I am now like one that is mortally wounded in an Army, my Body muſt be thrown into a great Hole, with innumerable other Carcaſes, which there lie rotting, without any ones taking notice of them, being cut off from the Living by thy ſevere Judgment.

5. It is the Diſpenſation of thy very harſh Providence, that has brought me to this State of Miſery, where methinks, I am ſunk into the Condition of the Dead, and lie in the midſt of dark and gloomy Shades, being drop'd into an Abyſs of Inconceivable Depth, where no Light appears.

6. Thy Anger lies as preſſing upon me, as if I was under a great weight of Lead or Stone; and whereas ſome drops only of thy Diſpleaſure fall upon other Men, the Cataracts of thy Vengeance are ſhowred down upon me.

7. Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.

8. *I am ſo* faſt in Priſon: that I cannot get forth.

9. My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my Hands unto thee.

10. Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again, *and* praiſe thee.

11. Shall thy loving kindneſs be ſhewed in the Grave: *or* thy faithfulneſs in deſtruction?

12. Shall thy wondrous works be known in the dark: and thy Righteouſneſs in the Land where *all things* are forgotten?

13. Unto thee have I cried, O LORD: and early ſhall my Prayer come before thee.

14. Lord, why abhorreſt thou my Soul: *and* hideſt thou thy Face from me?

15. I *am* in miſery, and like unto him that is at the point to die: *even* from my Youth up, thy Terrors have I ſuffered with a troubled Mind.

16. Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

17. They came round about me daily like Water: and encompaſſed me together on every ſide.

18. My Lovers and Friends haſt thou put away from me: *and hid* mine acquaintance out of my ſight.

# EVENING PRAYER.

## The LXXXIX PSALM.

### *Miſericordias Domini.*

¶¶ *This Pſalm, according to the Hebrew Inſcription, was written by* Ethan *the* Ezrahite, *another Pſalmographer of the Family of* Zerah, *during the Captivity; and very probably in the Life of* Jehoiakin, *whoſe Misfortunes the Pſalmiſt here doth ſeem to deſcribe, and thereupon even to diſtruſt the Promiſes which God had made to the Family of* David.

MY Song ſhall be alway of the loving kindneſs of the Lord: with my Mouth will I ever be ſhewing thy Truth from one Generation to another.

2. For I have ſaid, Mercy ſhall be ſet up for ever: thy Truth ſhalt thou eſtabliſh in the Heavens.

3. I have made a Covenant with my choſen: I have ſworn unto David my Servant.

4. Thy

7. Thou haſt confined me to a doleful Priſon, where I cannot enjoy the Converſation of my Friends and Acquaintance, the place being ſo noiſom, that they cannot endure to come to me in it.

8. Then fain would I go to them, but I find myſelf hindred by the Locks and Bolts, which keep me within this diſmal Dungeon.

9. I am almoſt blind, by my continual Weeping, and bewailing my Misfortune; no day has paſſed, wherein I failed to put up my earneſt Petitions to thee, continually ſtretching out my Hands to thee in devout Prayer, that thou mighteſt receive them.

10. O Lord, if thou doſt deſign to deliver me from my Miſery, thou muſt make haſte to do it; for I am now juſt ready to expire, and when I am dead, I cannot expect thou ſhouldeſt work ſo great a Miracle on my behalf, as to raiſe me from the Grave, that I may praiſe thy Name again.

11. For Death is a State, in which I ſhall not have the Opportunity of ſinging Hymns to thy Honour, as I do now.

12. In that State of Darkneſs and Oblivion, I ſhall not be able to relate thy noble and righteous Acts in numerous Verſe, as I can do here.

13. Thus have I for a long time, in the bitterneſs of my Soul, cried unto thee; under the deep ſenſe of my Misfortune, taking little reſt in the Night, early in the Morning renewing my Complaint to thee.

14. But alas, as yet I have found no redreſs from thee; O Lord, why art thou ſo unkind, always to turn away from me, and refuſe to afford me Relief?

15. My Miſeries now fall ſo thick upon me, that I ſeem to be under the Pangs and Agonies of Death; I have been for many Years ſuffering the Pains of a lingering Death, and been as it were, upon the Rack ever ſince I was born.

16. Thy Anger, like a mighty Torrent, has roſe above my Head and drowned me, and the Fears, which thy very ſevere Judgments have brought upon me, have deſtroyed me.

17. For I have not been attacked by one ſingle Misfortune, but a great number of Afflictions with united Force break in upon me, like a great Flood, which from ſeveral Hills comes pouring down into one Bottom, till it ſwells into a great Lake; ſo do my Calamities on every ſide beſet me.

18. All my dear Friends and Acquaintance, whoſe pleaſant Converſation was wont formerly to aſſwage my Grief, and make me forget my Sufferings, are now, by thy ſevere Treatment of me, kept from me; for if I look about for any kind Friend to correſpond with, I cannot find him, he hiding himſelf, as fearing I might bring him into danger, or as not enduring the Noiſomneſs of my ſad Abode.

*Paraphraſe on* Pſalm LXXXIX.

ALtho' we at preſent labour under moſt dreadful Calamities, which the Hand of God is pleaſed to inflict upon us; yet I will not ceaſe to celebrate the former Favours, which he has been pleaſed to beſtow upon us, and deliver down to future Generations the Memory of thoſe glorious Acts, which he has performed for our ſakes.

2. For this is my fixed Opinion, notwithſtanding the unpromiſing State of our preſent Affairs, that thy favourable Diſpoſition towards our Nation is ſettled upon ſo firm a Bottom, that the Revolutions of the heavenly Bodies are not eſtabliſhed upon greater Rules of Certainty, than thy Promiſes which thou haſt made for our Preſervation.

3. For thou didſt make an Agreement with *David*, by thy Prophets, *Samuel* and *Nathan*, 1 Sam. 16. 13. 2 Sam. 3. 9. 2 Sam. 7. 15. that he ſhould be the Governour of thy choſen People the Jews.

4. Pro-

4. Thy Seed will I ſtabliſh for ever: and ſet up thy Throne from one Generation to another.

5. O LORD, the very Heavens ſhall praiſe thy wondrous Works: and thy Truth in the Congregation of the Saints.

6. For who *is he* among the Clouds: *that* ſhall be compared unto the LORD?

7. *And what is he* among the Gods: *that* ſhall be like unto the LORD?

8. God is very greatly to be feared in the Councel of the Saints: and to be had in reverence of *all them that* are round about him.

9. O LORD God of Hoſts, who *is* like unto thee: thy Truth, moſt mighty Lord, is on every ſide?

10. Thou ruleſt the raging of the Sea: thou ſtilleſt the Waves thereof when they ariſe.

11. Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine Enemies *abroad* with thy mighty Arm.

12. The Heavens *are* thine, the Earth alſo *is* thine: thou haſt laid the Foundation of the *round* World, and all that therein is.

13. Thou haſt made the North and the South: Tabor and Hermon ſhall rejoyce in thy Name.

14. Thou haſt a mighty Arm: ſtrong is thy Hand, *and* high is thy right Hand.

15. Righteouſneſs and Equity are the habitation of thy ſeat: Mercy and Truth ſhall go before thy Face.

16. Bleſſed *is* the People, O LORD, that can rejoyce in thee: they ſhall walk in the light of thy Countenance.

17. Their delight ſhall be daily in thy Name: and in thy Righteouſneſs ſhall they make their boaſt.

18. For thou *art* the glory of their Strength: and in thy loving kindneſs thou ſhalt lift up our Horns.

19. For the LORD *is* our defence: the holy One of Iſrael *is* our King.

20. Thou ſpakeſt ſometime in Viſions unto thy Saints, and ſaidſt: I have laid help upon *one that is* mighty, I have exalted *one* choſen out of the People.

21. I have found David my Servant: with my holy Oyl have I anointed him.

22. My Hand ſhall hold him faſt: and my Arm ſhall ſtrengthen him.

23. The

4. Promiſing that his Children, for many Generations ſhould inherit that Crown.

5. And indeed ſo great is thy Goodneſs and miraculous Operations in behalf of all thy Creatures, in every part of the Univerſe, that it is the conſtant Theme of thy Angels in Heaven; and thy Faithfulneſs in performing thy Promiſes is duly celebrated in the publick Congregation of thy faithful People.

6, 7. For among all the Angelical Natures in Heaven, tho' many of them are very excellent in Power and Wiſdom, yet ſtill they are but the Creatures of God, and infinitely inferior to their Creator.

8. God is highly reverenced and adored by the Congregation of his faithful People, who meet together at the ſolemn Times of Worſhip; and has a greater Veneration paid him by his holy Angels, which ſtand attending round about his Throne.

9. O thou, who art the God and Lord of all theſe heavenly Beings, there is none of them all but is far inferior to thee; for their Power, tho' great, is limited, yet thine is of everlaſting Extent; they may fail thro' imbecillity in what they engage, but nothing can hinder thy Performance of what thou haſt promiſed.

10. One may make an eſtimate of what a boundleſs Power thou art endowed with, by thy checking the Sea, and letting it overflow its Banks when it ſo violently rages in a great Storm: Thou, whenever thou pleaſeſt, quieting the loudeſt Tempeſt into a gentle Calm.

11. 'Twas thy Almighty Power that humbled the proud *Egyptian* King, by the Plagues thou waſt pleaſed to lay upon him and his People; deſtroying his Army which purſued the *Iſraelites*, by the Seas flowing back upon them, and by ſcattering their dead Bodies over the Sands of the Shore.

12. It was thy Almighty Power which raiſed into Being the glorious Fabrick of this viſible World, and which gives thee an entire Propriety in it, to diſpoſe of it at thy Pleaſure.

13. Which way ſoever we extend our Sight, whether it be Southward toward *Tabor*, or Northward toward *Hermon*, each quarter of the World, which we diſcover, is a part of thy Creation, and affords freſh Matter for thy Praiſe.

14. Theſe, and all other parts of the Univerſe, do declare the infinity of thy Power, which made them.

15. Nor is thy Providence leſs Remarkable and Venerable than thy Power, for thou doſt govern the World by juſt and equal Determinations, altho' ſometimes unknown to us; proportioning Rewards and Puniſhments, as they are deſerved.

16. What a happy Condition were we thy People in at that Time, before our Captivity, when we could take a ſhare in the publick Rejoycings and Triumphs, as we marched together in our ſolemn Proceſſions, with the Trumpets ſounding before us to the Temple, the favour of thy Countenance ſhining upon us?

17. They were entertain'd with the noble Satisfaction of worſhipping thee, the only true God, and they prided themſelves in having thee for their Protector.

18. They had then the Happineſs of claiming Aſſiſtance, whenever they were oppreſſed by their Enemies; and thou by thy Interpoſition on their ſide, did make them formidable to, and didſt ſet them above, all their Oppoſers.

19. Nay we do not altogether deſpair, but that thou in thy good time will ſtill vouchſafe to afford us Deliverance from our preſent Calamities; for thou, great God whom we worſhip, doſt ſtill govern and protect our Nation.

20. Thou didſt formerly declare thy Mind in a Viſion to thy Prophet *Samuel*, 1 Sam. 16. 1. ſaying, 'I have provided to myſelf a mighty Champion, whom I have choſen from out of the ordinary Rank of my People, to be advanced to the Kingdom of *Iſrael*, in *Saul*'s ſtead.

21. 'I have found out *David*, an approved Servant of mine, and have anointed him with the Sacred Oil to the Kingly Office.'

22. 'And I promiſed my Aſſiſtance to enable him to go thro' all his great Undertakings, and to ſupport him under thoſe extraordinary Difficulties which he was to meet with.

23. 'That

23. The Enemy ſhall not *be able to* do him violence: the Son of Wickedneſs ſhall not hurt him.

24. I will ſmite down his Foes before his Face: and plague them that hate him.

25. My Truth alſo and my Mercy *ſhall be* with him: and in my Name ſhall his Horn be exalted.

26. I will ſet his Dominion alſo in the Sea: and his right Hand in the Floods.

27. He ſhall call me, Thou *art* my Father: my God, and my ſtrong Salvation.

28. And I will make him *my* firſt-born: higher than the Kings of the Earth.

29. My Mercy will I keep for him for evermore: and my Covenant ſhall ſtand faſt with him.

30. His Seed alſo will I make *to endure* for ever: and his Throne as the Days of Heaven.

31. But if his Children forſake my Law: and walk not in my Judgments;

32. If they break my Statutes, and keep not my Commandments: I will viſit their Offences with the Rod, and their Sin with Scourges.

33. Nevertheleſs, my loving kindneſs will I not utterly take from him: nor ſuffer my Truth to fail.

34. My Covenant will I not break, nor alter the thing *that is* gone out of my Lips: I have ſworn once by my Holineſs, that I will not fail David.

35. His Seed ſhall endure for ever: and his Seat *is like* as the Sun before me.

36. He ſhall ſtand faſt for evermore as the Moon: and *as* the faithful Witneſs in Heaven.

37. But thou haſt abhorred, and forſaken thine Anointed: and art diſpleaſed *at him.*

38. Thou haſt broken the Covenant of thy Servant: and caſt his Crown to the Ground.

39. Thou haſt overthrown all his Hedges: and broken down his ſtrong Holds.

40. All they that go by, ſpoil him: and he is *become* a reproach to his Neighbours.

41. Thou

23. 'That his Enemies ſhould not be able to do any ſubſtantial Miſchief to him, nor *Saul*, his moſt potent Enemy; be permitted to work his Ruin with all his Power and Malice.

24. 'That I would ſubdue all his outward and domeſtick Enemies, and turn the Harms which they deſign'd againſt him, upon their own ſelves.

25. 'That according to my Promiſe, I would ſupport him in all his Difficulties; and that I would particularly interpoſe my almighty Power, for the advancement of his Honour, above all his neighbouring Princes.

26. 'On one ſide he ſhall ſubdue the *Philiſtines*, and thoſe that live upon the Sea-Coaſt, 2 *Sam.* 18 1. and on the other hand the *Syrians* up to the two great Rivers, *Tigris* and *Euphrates*, 2 Sam. 8. 9. and 10. 16.

27. 'I promiſed him further, that I would favour him with a particular Indulgence to call me Father, and that I would in a peculiar manner be his God, and his Defence.

28. 'That I would raiſe him to the principal Dignity of all thoſe, whom I give leave to be called my Sons; and that he ſhould be more glorious than any other Prince of his time:

29. 'And that this Promiſe, which I made with him, I would inviolably keep on my ſide, no conſideration making me ſwerve from it.

30. 'That his Family ſhould remain throughout all ſucceeding Generations, and notwithſtanding the many Changes of Fortune, which other Regal Dignities are ſubject to, his Throne ſhould remain as long as the Heavens laſt.

31. 'But yet I am not ſo irrevocably obliged by this my Oath, but that, if his Poſterity do take different Courſes from their Father *David*; if they as notoriouſly violate my Laws, as he did diligently obſerve them:

32 'If his Heirs ſhall ſwerve from their Obedience to me, I will then chaſtiſe them with the ſevereſt Puniſhments; not only with Dethronation, but with Captivity and Impriſonment.

33. 'But however I will not ſuffer my Severity to proceed ſo far as to take away all Regard and Kindneſs for his Family, 2 *Sam.* 7. but I will ſtill maintain my Promiſe to be manifeſted in my good time, to ſome future Branches of it, 1 *Kings* 11. 34. 2 *Kings* 8. 19.

34. 'I will not utterly make void the Covenant, which I have ſolemnly made with their Progenitors, and which I have confirmed by my Oath, for ever to keep up his Family in the Regal Dignity, 2 *Chron.* 21. 7.

35. 'That his Poſterity ſhould always poſſeſs that high Dignity, and that their Throne ſhould be as firmly eſtabliſhed in *Iſrael*, as the Sun is in the Firmament.

36. 'That the Moon ſhould as ſoon tumble from her Orb, as the Line of *David* fail of ſucceeding to the Royal Dignity; who, though they might, like her, undergo ſome Changes of Eclipſes, yet as ſhe keeps her conſtant Viciſſitudes, ſo ſhall they, after many Misfortunes, riſe again to the Regal Splendor: Neither ſhall the Moon be a more conſtant Witneſs in the Skies, than the Family of *David* ſhall be an Inſtance of God's particular Protection.

37. But now, O Lord, notwithſtanding thy Promiſe of perpetuating the Kingdom in the Davidical Line, thou haſt brought our preſent Sovereign *Jehoiakim*, who is deſcended from *David*, to the loweſt degree of Miſery and Contempt, 2 *Kings* 24. 20.

38. In ſtead of maintaining the Crown in *David*'s Family, thou haſt thrown it violently from the Head of his Succeſſors, and ſuffered his Heathen Enemies to trample upon it.

39. Thou haſt thrown down the Walls of *Jeruſalem* his Capital City, 2 *Kings* 25. 10. and has demoliſhed all his fortified Places.

40. He is now in ſo deſtitute a Condition, that every one may offer what Violence he is pleaſed to his Dominions; and all his Neighbours, who reverenced his Power and Authority, can now paſs what Indignities they pleaſe upon him.

41. All

41. Thou haſt ſet up the right Hand of his Enemies: and made all his Adverſaries to rejoyce.

42. Thou haſt taken away the edge of his Sword: and giveſt him not Victory in the Battle.

43. Thou haſt put out his glory: and caſt his Throne down to the Ground.

44. The Days of his Youth haſt thou ſhortned: and cover'd him with diſhonour.

45. LORD, how long wilt thou hide thy ſelf, for ever: and ſhall thy Wrath burn like Fire?

46. O remember how ſhort my time is: wherefore haſt thou made all Men for nought?

47. What Man *is he that* liveth, and ſhall not ſee Death: and ſhall he deliver his Soul from the hand of Hell?

48. LORD, where *are* thy old loving Kindneſſes: *which* thou ſwareſt unto David in thy Truth?

49. Remember, LORD, the Rebuke that thy Servants have: *and how* I do bear in my Boſom the Rebukes of many People.

50. Wherewith thine Enemies have blaſphemed *thee*, and ſlandered the Footſteps of thine Anointed: praiſed be the LORD for evermore. *Amen*, and *Amen*.

# MORNING PRAYER.

## The XC PSALM.

*Domine, refugium.*

¶¶ *This is a Pſalm of very great Antiquity, it being compoſed, as the Title informs us, by* Moſes *the Man of God. It ſeems to have been written by him in the Wilderneſs, after the* Iſraelites *had been harraſs'd by ſeveral very ſevere Afflictions, without any improvement therefrom; who ſtill continuing in their murmuring and refractory Humours, had at laſt the Sentence of Dying in the Wilderneſs, without hopes of ſeeing the promiſed Land, paſs'd upon them,* Numb. 14. 35. *This Pſalm therefore was a Conſolatory Hymn upon that ſevere Doom.*

LORD, thou haſt been our Refuge: from one Generation to another.

2. Before the Mountains were brought forth, or ever the Earth and the World were made: thou *art* God from everlaſting, and World without end.

3. Thou turneſt Man to Deſtruction: again thou ſayeſt, Come again, ye Children of Men.

4. For a thouſand Years in thy ſight *are but* as yeſterday: *ſeeing* that is paſt *as* a Watch in the Night.

5. As

41. All his Enemies now prevail over him, and execute upon him any Marks of Diſhonour or Diſdain, which their Pride and Malice can ſuggeſt.

42. The Sword of the Jewiſh Nation, which was always formerly uſed to conquer in Battle, has now quite loſt its keenneſs; and thoſe who were heretofore beaten by us, are now our Conquerors.

43. Thou haſt eclipſed all the ſplendor of the Royal Dignity, and ſtruck off the Crown from our Sovereign's Head.

44. Thou haſt made him a Captive in the Bloom of his Youth, when he was under twenty Years of Age; and in ſtead of letting him enjoy the Princely Honour, haſt made him to undergo the infamy of a Slave, 2 *Kings* 24. 8.

45. O Lord, wilt thou always forbear to take Notice of our Miſeries, and neglect to reſcue us from them? Will thy Wrath totally extinguiſh and conſume our Nation by this terrible Captivity, like a devouring Fire?

46. Thou knoweſt how ſhort and fleeting this time of our mortal Life is; oh that thou would'ſt be pleaſed to let us ſpend what little ſpace remains of it, in a more comfortable Condition, than that of a wretched Captivity.

47. But there is no need of haſtening our Death by the Cruelty of our conquering Maſters; for we muſt all of us die in a little time, and tho' we ſhould eſcape the Sword of our Adverſaries, we cannot avoid the Grave.

48. O juſt God! we find a great difference between the Favours which thou waſt pleaſed to beſtow upon *David*, and ſeveral of the Succeſſors in his Family, and thoſe terrible Judgments which thou doſt viſit us with now; notwithſtanding the Covenant with him, which thou didſt ratifie with an Oath, of the Kingdom's continuing in his Line.

49. We beſeech thee, O God, to take Notice what Reproaches our Neighbouring-Nations caſt upon us and thy true Religion, for the fruſtrating of our hopes, which depended upon theſe thy Promiſes.

50. Thoſe Reproaches with which our Adverſaries daily Blaſpheme thee, taxing thee with the Breach of thy Promiſe, in the Dethronation of the Davidical Line; and denying that any other Anointed, *viz.* the great Meſſias, whom we all expect ſhall riſe up in his room. But however, their ſcornful Taunts ſhall not hinder us from aſcribing continual Praiſes to God. *Amen. Amen.*

*Here endeth the third Book of Pſalms according to the Jewiſh Diviſion.*

*Paraphraſe on* Pſal. XC.

O Lord, we addreſs ourſelves to thee, under all our Misfortunes and Sufferings, in conſideration that thou haſt always been, as it were, a Caſtle and place of Retreat from Danger, to us and all our Predeceſſors.

2. But why do I ſpeak, what thou haſt been within the compaſs of a few Years, or a ſhort Hiſtory of time? ſince thou art the eternal God, who hadſt a Being infinitely before the Creation of the World, long before the Mountains put their Heads from out the circumfuſed Ocean, and diſcovered dry Land, when there was nothing appearing but Water; before the Creation even of the very Chaotick Maſs of Earth and Water, thou didſt enjoy an eternal Exiſtence.

3. As thou, by thy creative Power, doſt give a Being to all things, and contribute Life and Motion, as to what Degrees and Extent thy Wiſdom ſhall think fit; ſo as ſoon as thou ſpeakeſt the Word, their Breath is extinguiſh'd, and thou takeſt back thoſe Souls to thy ſelf, which thou didſt before unite with human Bodies.

4. It muſt be confeſſed, that our preſent Life is miſerably ſhort, but tho' Men ſhould live as long as they did formerly before the Flood, to the extent of near a thouſand Years; yet this long Life would be but a point of time in compariſon of thy eternal Duration; and when it ſhould be worn out, it would look no longer a Tract of time than yeſterday, or the three hours of laſt night's Watch.

5. When thou calleſt them off the Stage of Life, all the time of their being here, will ſeem to have been but a Dream, of which there is nothing ſubſtantial remaining, and which

5. As ſoon as thou ſcattereſt them, they are *even as* a ſleep: and fade away ſuddenly like the Graſs.

6. In the Morning it is green, and groweth up: but in the Evening it is cut down, dried up, and withered.

7. For we conſume away in thy Diſpleaſure: and are afraid at thy wrathful Indignation.

8. Thou haſt ſet our Miſdeeds before thee: and our ſecret *Sins* in the Light of thy Countenance.

9. For when thou art angry, all our days are gone: we bring our Years to an end, as it were a Tale *that is told.*

10. The days of our Age *are* threeſcore Years and ten, and though Men be ſo ſtrong that *they come to* fourſcore Years: yet *is* their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11. *But* who regardeth the Power of thy Wrath: for even hereafter as a Man feareth, *ſo is* thy diſpleaſure.

12. So teach *us* to number our days: that we may apply *our* Hearts unto Wiſdom.

13. Turn thee again, O LORD, at the laſt: and be gracious unto thy Servants.

14. O ſatisfie us with thy Mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the Days *of* our *Life.*

15. Comfort us again now after the time *that thou* haſt plagued us: and for the Years *wherein* we have ſuffered adverſity.

16. Shew thy Servants thy Work: and their Children thy Glory.

17. And the glorious Majeſty of the Lord our God be upon us: proſper thou the Work of our Hands upon us, O proſper thou our handy-work.

## The XCI. PSALM.

### *Qui habitat.*

¶ ¶ *This Pſalm has no Title in the Original Hebrew, though ſome of the Greek Copies attribute it to* David, *but thoſe are not ancient; for St.* Jerom, Hilary, *and* Euthymius *affirm, that it wanted a Title in the Copies which they uſed. It was compoſed in the time of ſome great Plague, ſome think by* David, *in the Peſtilence recorded* 2 Sam. 24. 15. *but then that devout Prince would probably have mentioned his Sin which occaſioned it. But let the Author be who it will, it is one of the moſt admirable Hymns which Antiquity affords; and by the noble Metaphors and juſteſt Images it makes uſe of, it outdoes moſt of the celebrated pieces of the Ethnick Poetry in their own way.*

WHoſo dwelleth under the defence of the moſt High: ſhall abide under the ſhadow of the Almighty.

2. I will ſay unto the LORD, *Thou art* my hope, and my ſtrong hold: my God, in him will I truſt.

3. For

they can carry along with them; and that the Graſs of the Field is not a more tranſitory thing than human Life, which it is a juſt Emblem of:

6. Which flouriſhes in the Morning, with a delightful Verdure, but being cut down by the Mowers Sithe, before the Evening is grown withered and dry.

7. And this is our Condition: We might by the courſe of Nature many of us live a conſiderable number of Years; but yet we have ſo provoked thee by our Sins, as to cut us off in the prime of our Age, and not ſuffer any of us to live to enter *Canaan.*

8. By this juſt Puniſhment of thine, thou makeſt us to have a due Senſe of our Guilt, and how highly we have provoked thee, bringing to our remembrance many ſecret Sins, which we had forgot, by ſending to us this awakening Judgment.

9. For this Anger of thine, which we have provoked by our Murmuring and Repining at the Diſpenſations of thy Providence, has cut off our Life; which might have continued for many Years, and is now at an end as a Story told, or the Words which a Man ſpeaks, that vaniſh into the Air, and never return again.

10. But, tho' thou ſhould'ſt have ſuffered us to have lived to the ordinary extent of Human Life, this would have been but about Seventy Years, or if thou hadſt ſuffered us to have run out our time to the Age of Fourſcore; yet ſo many Pains and infirmities would have attended that Age of Life, that it would have been but an uncomfortable Condition to have lived in it; nay that in a very little time would come to an end too, and we muſt ſhortly have paſſed off to another World for all the Addition of thoſe few Years.

11. But notwithſtanding theſe awakening Judgments, which God has inflicted upon us, *Numb.* 25. 1, 2. who is the Man among us, that makes a right uſe of, and is inſtructed by his Sufferings, to take warning againſt Sin for the future? And yet it is very certain, that God's Vengeance will be yet ſeverer againſt thoſe who are incorrigible under their Sufferings, and do not learn to reverence and obey him under his Chaſtiſements.

12. Therefore we beſeech thee, O Lord, to give us Grace that we make a proper uſe of this Puniſhment of the ſhortning our Lives, which thou haſt been pleaſed to lay upon us; that we, conſidering how little a time we have to ſtay in this World, by doing our Duty in the performance of all due Acts of Vertue and Piety, may wiſely make proviſion for the next.

13. But, if it be thy good Pleaſure, reverſe this ſevere Sentence which is gone out againſt us; look upon us with thy former favourable Aſpect; and let us partake of the ancient Benefits and Favours thou waſt wont to beſtow upon us.

14. Let thy bountiful Goodneſs afford us a ſpeedy and extraordinary Act of Kindneſs; that as we have hitherto lived Lives of great Affliction, we may ſpend the remaining part of them in Pleaſure and Satisfaction.

15. And whereas hitherto thou haſt exerciſed us under a continual Series of Affliction, by Slavery in *Egypt*, and hard Travel in the barren Wilderneſs; thou wouldeſt at laſt afford us the Satisfaction and Comfort of ſpending our declining Years, and reſting our wearied Limbs in the promiſed Land.

16. But however, if we by our Sins have not deſerved to partake of that Bleſſing, yet we beſeech thee to finiſh the great Work which thou haſt undertaken for thy Servants, in bringing them to the Land of *Canaan*; and let our Children, at leaſt, partake of the Satisfaction of that happy Peace.

17. Let the ſerene and beautiful Light of God's gracious Countenance ſhine upon us; and may he proſper our Arms, and all our other Endeavours, in getting Poſſeſſion of that pleaſant Country, which he has granted to us.

*Paraphraſe on* Pſal. XCI.

IN this diſmal time, of a terrible Peſtilence which now rages among us, whilſt ſome flye to Antidotes and preventive Medicines, to wholſom Airs, and places of Retirement; it is my Opinion, that it is the ſafeſt way to fly to God for ſhelter, and the ſhadow of his Wing ſhall ſkreen us from the ſcorching Heat of this devouring Plague.

2. I will addreſs myſelf to him in devout Prayer, and declare unto him, that my ſole Hope and Confidence is in his kind rotection.

3. And

3. For he ſhall deliver thee from the Snare of the Hunter: and from the noiſom Peſtilence:

4. He ſhall defend thee under his Wings, and thou ſhalt be ſafe under his Feathers: his Faithfulneſs and Truth *ſhall be thy* Shield and Buckler.

5. Thou ſhalt not be afraid for any Terrour by Night: *nor* for the Arrow *that* flieth by Day;

6. For the Peſtilence *that* walketh in darkneſs: *nor* for the Sickneſs that deſtroyeth in the Noon-day.

7. A thouſand ſhall fall beſide thee, and ten thouſand at thy right Hand: *but* it ſhall not come nigh thee.

8. Yea, with thine Eyes ſhalt thou behold: and ſee the reward of the Ungodly.

9. For thou, LORD, art my hope: thou haſt ſet thine Houſe of defence very high.

10. There ſhall no Evil happen unto thee: neither ſhall any Plague come nigh thy dwelling.

11. For he ſhall give his Angels charge over thee: to keep thee in all thy ways.

12. They ſhall bear thee in *their* Hands: that thou hurt not thy Foot againſt a Stone.

13. Thou ſhalt go upon the Lion and Adder: the young Lion and the Dragon ſhalt thou tread under *thy* Feet.

14. Becauſe he hath ſet his Love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15. He ſhall call upon me, and I will hear him: *yea, I am* with him in Trouble; I will deliver him, and bring him to Honour.

16. With long Life will I ſatisfie him: and ſhew him my Salvation.

## The XCII. PSALM.

*Bonum eſt confiteri.*

¶¶ *The Hebrew Title of this Pſalm is,* A Song for the Sabbath-day. *Some of the Jews have a Notion, that this Pſalm was compoſed by* Adam, *preſently after his Creation; but this is a fond Fancy, for no one can think, that* Adam *in Paradiſe ſhould talk of Mount* Libanus, *v.* 11. *Whoſoever is the Author thereof, it is an excellent Deſcription of the different Conditions of Pious, and Irreligious Men.*

IT *is a* good thing to give Thanks unto the LORD, : and to ſing Praiſes unto thy Name, O moſt High*eſt*;

2. To tell of thy loving kindneſs early in the Morning: and of thy Truth in the Night-ſeaſon;

3. Upon

3. And I am certain, that he will take the ſame care of thee, O good Man, whoſoever thou art; he will preſerve thee harmleſs from the Fury of the deſtroying Angel, who has a Commiſſion, in the time of this Peſtilence, to kill Men, as a Hunter does his Game; and will ſecure thee from the Infection of this ſweeping Plague.

4. No Chicken can be more ſafe from the Tallons of a ravenous Fowl, than thou ſhalt be from the Danger of this Infectious Diſeaſe; no Shield ſhall better defend thee in the War, when Death comes flying from every Quarter.

5. None of the diſmal Terrors of the Night, which are augmented by the Sighs and Groans of expiring Friends, that die every Hour, ſhall affright thee; the Peſtilential Arrows, which every minute of the Day fly pointed with Death, and deſtroy ſuch vaſt Numbers of People, ſhall not ſink thy Courage.

6. That terrible Angel, who walks about through Mens Chambers by Night, and ſpreads Contagion and Death whereever he comes, and he, whoſe Commiſſion is to infect with the Peſtilence in the day-time, ſhall both be reſtrained from doing thee any harm.

7. Tho' Cities and Towns ſhall be depopulated by the devouring Mortality, and heaps of infected Perſons fall down dead on every ſide of thee, yet thou ſhalt remain free from the Infection.

8. Thou, in the midſt of this mighty Devaſtation, ſhalt be a ſecure Spectator of the Divine Vengeance, which ſhall be chiefly executed upon wicked Men.

9. For thou haſt no occaſion to fear, ſince we and all other good People, have the great God for our Defence, who is a better Security to us in this Danger, than an impregnable Caſtle ſet upon a Rock, is in time of War.

10. Under this reigning Mortality, no Infection ſhall reach thy Houſe.

11. God ſhall give a particular Charge to his Angels, not to deſtroy thee as he does others; but to ſecure thee from any Misfortune, which may hurt or moleſt thee.

12. They ſhall take the by thee Hand, and lead thee whereſoever thou goeſt, and keep thee ſo much as from ſtumbling at any Stone, which may accidentally lye in the way.

13. Lyons, Tygers, and other Beaſts of Prey, that with fierceneſs fall upon other Men to devour them, ſhall appear tame in thy Preſence; and, tho' thou tread upon venomous Adders, they ſhall not be able to hurt thee.

14. Therefore God, concerning ſuch a pious Perſon, does declare this: 'Becauſe he has made me the Object of his 'Love, I will free him from any Danger which may befal 'him; I will exalt him to the moſt conſiderable degree of 'Honour, becauſe he is a devout Worſhipper of me.

15. 'Whenever he puts up his Petition to me in Prayer, I 'will have regard to his Addreſſes; I will deliver him from 'all Misfortunes which ſhall befal him, and make his Afflictions to be a Step to advance him to higher Honour.

16. 'I will not only ſecure him from being cut off by the 'preſent Mortality, but prolong his Life to a good old Age; 'and when I remove him to the other World, will beſtow 'everlaſting Happineſs upon him there.

*Paraphraſe on* Pſalm XCII.

IT is the moſt excellent employ which a Man can be engaged in, to ſpend his time in worſhipping and praiſing thee, O great God.

2. To praiſe thee with the Congregation in the Morning-Service, and to make a return of his Devotions in the Evening likewiſe.

3. Joyning

3. Upon an Instrument of ten Strings, and upon the Lute: upon a loud Instrument, *and upon* the Harp.

4. For thou, LORD, hast made me glad through thy Works: and I will rejoyce in giving Praise for the Operations of thy Hands.

5. O LORD, how glorious are thy Works: thy Thoughts are very deep.

6. An unwise Man doth not well consider this: and a Fool doth not understand it.

7. When the Ungodly are green as the Grass, and when all the workers of Wickedness do flourish: then shall they be destroyed for ever; but thou, LORD, *art the most* Highest for evermore.

8. For lo, thine Enemies, O LORD, lo, thine Enemies shall perish: and all the workers of Wickedness shall be destroyed.

9. But mine Horn shall be exalted like *the Horn of* an Unicorn: for I am anointed with fresh Oyl.

10. Mine Eye shall see *his Lust* of mine Enemies: and mine Ear shall hear his desire of the Wicked that arise up against me.

11. The Righteous shall flourish like a Palm-Tree: and shall spread abroad like a Cedar in Libanus.

12. Such as be planted in the House of the Lord: shall flourish in the Courts [*of the House*] of our God.

13. They also shall bring forth *more* Fruit in their Age: and shall be fat and well liking.

14. That they may shew *how* true the LORD my Strength *is*: and that there is no Unrighteousness in him.

# EVENING PRAYER.

## The XCIII. PSALM.

*Dominus regnavit.*

¶ ¶ *This Psalm having no Title in the Hebrew, it cannot be said who was the Author thereof; Some have conjectured it to be* David's *from the Inscription of some Greek Copies.* Gaon, Jarchi, Kimchi, *and most of the Jews, interpret this of the Messias.*

THE LORD is King, and hath put on glorious *apparel*: the Lord hath put on his apparel, and girded himself with Strength.

2. He hath made the *round* World so sure: that it cannot be moved.

3. Ever since the World began *hath* thy seat *been* prepared: thou *art* from everlasting.

4. The

3. Joyning with the Sacred Consort in the Temple, where thou art praised not only with vocal Musick, but with Lutes and Harps and Organs.

4. O what a joyful Thought it is for me, to reflect upon the noble Works of thy Creation, and the surprizing Effects of thy Providence!

5. What glorious Wisdom and Power is discovered in every part of the Universe, and what unsearchable Windings are there, in the Workings of thy Providential Dispensations!

6. But stupid Sinners, that run on blindly in a careless sensual Life, and look no farther than the outward Face of things, do not make just Observations upon the wise Course of God's Providence; for they foolishly imagine, that present Happiness is a sufficient Mark to judge of God's Favour.

7. For when wicked Men are in the most flourishing Condition, when they are in their full Beauty and Lustre, like the green Grass early in the Spring, they are, like that too, but of a short continuance, and the more flourishing they be, the nigher they are to their Fading and their Destruction: But thou, O Lord, art the most high God, and Governour of all things, who thyself art subject to no Vicissitudes, but dost dispose all things in the World, according to thy Wisdom and Pleasure.

8. All that are Enemies to God and true Religion, shall in God's good time suffer the Punishment due to their Wickedness; and tho' they for a while prosper, they shall at length be utterly destroyed.

9. But, O God, thou shalt raise the Power and Dignity of me and all other good Men; thou shalt give me as much Horn (*i. e* Strength or Power) as an Unicorn; thou shalt make me as brisk and nimble, as if my Joynts were anointed and suppled by a fine and curious Oil.

10. I shall have the Satisfaction of seeing the Wicked tumble down from their State of Prosperity, which they have so long made an ill use of; and I shall hear with pleasure, that my wicked Persecutors shall be deprived of the Power, which they have exercised to my Prejudice.

11. But as for the good Man, not the Palm-Tree whose Leaves are always Green, not the Cedar which runs up to such a stately heighth upon Mount *Libanus*, and spreads its Branches so wide, shall flourish more than he.

12. In the like flourishing Condition shall be the sacred Priests, who continually officiate in the Temple; and those pious People who daily come into the Courts thereof, to partake in the publick Worship.

13. God shall heap all Spiritual and Temporal Blessings upon these Pious Persons; they shall not experience the ordinary Decay of old Age, but shall bring forth Fruit longer than the Course of Nature ordinarily allows; they shall be strong and healthy, when others are sick and feeble.

14. This will be a sufficient Demonstration, of the Providence of God over-ruling Human Affairs; and will justifie him from any Injustice, or Obliquity, committed in his Government of the World.

*Paraphrase on* Psalm XCIII.

THE Almighty God himself is come to exercise the Royal Administration of Affairs over the World, he has put on his Kingly Robes in order to this; and as a Warrior buckles on his Sword and Belt, so he girds himself with his Almghty Power.

2. For his Omnipotence is sufficiently manifested, in his creating the Universe, and establishing it by such firm Laws, that nothing is able to disturb it, so that in many Ages it has not been subject to the least Variation.

3. Nor is this Assumption of the Regal Dignity over the World, any new thing to thee, for thy Throne was then set up, when thou didst create the World by thy *Word* or *Logos*; that Almighty Action entituling thee to the Dominion over thy

4. The Floods are riſen, O LORD, the Floods have lift up their Voice: the Floods lift up their Waves.

5. The Waves of the Sea are mighty, and rage horribly: *but yet* the Lord, who dwelleth on high, is mightier.

6. Thy Teſtimonies, O LORD, are very ſure: Holineſs becometh thine Houſe for ever.

## The XCIV Pſalm.

### *Deus ultionum.*

¶ ¶ *This Pſalm likewiſe wanting a Title, the Author thereof is not known. It was wrote at a time when the Magiſtrates were under a great degree of Corruption, and were oppreſſive to the People: It may look ſomething like the time of* Saul's *Reign, and then* David *was the Author, but I chooſe rather with* Jarchi *and* Kimchi, *to ſay it was written during the Captivity, when the Heathen Magiſtrates and People did extraordinarily oppreſs the Jews.*

O Lord God, to whom Vengeance belongeth: thou God, to whom Vengeance belongeth, ſhew thy ſelf.

2. Ariſe, thou Judge of the World: and reward the Proud after their deſerving.

3. LORD, how long ſhall the Ungodly: how long ſhall the Ungodly triumph?

4. *How long* ſhall all wicked Doers ſpeak ſo diſdainfully: *and* make ſuch proud boaſting?

5. They ſmite down thy People, O LORD: and trouble thine Heritage.

6. They murder the Widow and the Stranger: and put the Fatherleſs to death.

7. And yet they ſay, Tuſh, the LORD ſhall not ſee: neither ſhall the God of Jacob regard *it*.

8. Take heed, ye unwiſe among the People: O *ye* fools, when will ye underſtand?

9. He that planted the Ear, ſhall he not hear, or he that made the Eye, ſhall he not ſee?

10. Or he that nurtureth the Heathen: it is he that teacheth Man Knowledge, ſhall not he puniſh?

11. The LORD knoweth the Thoughts of Man: that they *are* but vain.

12. Bleſſed is the Man whom thou chaſteneſt, O LORD: and teacheſt him in thy Law.

13. That thou mayeſt give him patience in time of adverſity: until the Pit be digged up for the Ungodly.

14. For the LORD will not fail his People: neither will he forſake his Inheritance;

15. Until Righteouſneſs turn again unto Judgment: all ſuch as are true in Heart ſhall follow it.

16. Who

thy Creatures: Nay, from all Eternity thou didſt reign in eternal Glory.

4. We ſee indeed, O Lord, that there are a great many factious People, and idolatrous Nations, that by their tumultuous Proceedings, like the Waves of a rough River, make a great noiſe, and would hinder the Kingdom of the Meſſias.

5. Nay, they rage as terribly, and threaten as much Miſchief, as the Waves of the ſtormy Sea; but yet the great God, who is the Conducter and Diſpoſer of all Affairs, is far more powerful than they, and can at his pleaſure allay their mad Fury, and will at laſt bring to effect his glorious purpoſe.

6. Whatever thou haſt promiſed to do for thy faithful Servants, they may infallibly depend on, and particularly that the Meſſias will come into the World at the appointed time; and then there ſhall be a Church eſtabliſh'd, which ſhall continue Holy for ever.

*Paraphraſe on* Pſalm XCIV.

O Lord, who art veſted with Power in Heaven and Earth, and to whom all other earthly Powers are ſubordinate, we thy poor ſuffering Servants, beſeech thee to take our Cauſe into thy Hands, and to deliver us from the Violence of our Oppreſſors.

2. And ſince the whole World is ſubject to thy Dominion and Juriſdiction, let our inſolent Enemies who injure thy People, and deride thy Worſhip, feel the Effect of thy Power, which they ſo much contemn.

3. How long wilt thou permit theſe ungodly Idolaters, to inſult thy choſen People?

4. How long wilt thou ſuffer them, to throw out their inſolent and blaſphemous Speeches againſt thy true Religion?

5. Thou art not inſenſible, how the very Magiſtrates, who ſhould redreſs our Injuries, do grind and oppreſs thy People, whom thou haſt choſen to be thy peculiar Inheritance.

6. How in ſtead of protecting helpleſs Perſons, ſuch as Orphans, Widows and Strangers, they are the greateſt Oppreſſors of them.

7. And when they paſs theſe inſupportable Injuries and Indignities upon us, they, in deſpight to thee, ſay; The God of the Jews takes no notice of what is done to his Votaries, or elſe he would redreſs their Injuries.

8. But, O ye brutiſh Heathen! this is to add to your Injuſtice, Folly and Madneſs.

9. Shall not the great God, who created the World, and endowed us with the Faculty of Hearing, ſhall not he hear of theſe Sufferings, which his poor People ſuſtain? Shall not he, who created the Eye, and gave his Creatures a Power of diſcerning Objects at a diſtance; ſhall not he be able to diſcern what miſerable Oppreſſions theſe wicked Men make his Faithful Servants here ſuſtain?

10. He that has imparted even to the Heathen Nations, ſome degree of Knowledge and Inſtruction, as far as the Natural Law reaches; ſhall not he puniſh them, for theſe broad Tranſgreſſions of it?

11. But let not ſuch Men deceive themſelves, by any flattering Hopes of eſcaping the Divine Knowledge and Vengeance; for God, in his due time, ſhall call them to a ſevere Account, for all their Wickedneſs.

12. And let them take notice, that our Sufferings do not make us ſuch miſerable People as they imagine; but contrariwiſe our Afflictions are a great Bleſſing to us, in bringing us nearer to God, and by engaging us to a ſtricter Obſervation of his holy Laws.

13. For it is out of a kind Deſign, that God continues Afflictions upon the good Man, to work the Graces of Patience and Meekneſs in him; and he permits the wicked Man to enjoy his Proſperity only for a time, whilſt God is digging the Pit for him, which he deſigns he ſhould fall into.

14. And tho' God, at preſent, exerciſes his People with very ſore Calamities; yet they may be confident, he will not utterly forſake them.

15. But hereafter Juſtice ſhall return, and take her place in the Judgment-Seat; and what, at preſent, ſeems irregular in the Judgment-Seat; and what, at preſent, ſeems irregular in Providence, ſhall be made up by other future Diſpenſations, which we are not now aware of: This will afford ſuch a clear Evidence of the righteouſneſs of God's Proceedings, that no good Man ſhall ever doubt of them afterwards, but ſhall Appeal to his Tribunal, as the juſteſt Court of Judicature.

16. Who will riſe up with me againſt the Wicked: *or* who will take my part againſt the evil Doers?

17. If the LORD had not helped me: *it had not failed but* my Soul had been put to ſilence.

18. But when I ſaid, My Foot hath ſlipped: thy Mercy, O LORD, held me up.

19. In the multitude of the Sorrows *that I had* in my Heart: thy Comforts have refreſhed my Soul.

20. Wilt thou have any thing to do with the ſtool of Wickedneſs: which imagineth miſchief as a Law?

21. They gather them together againſt the Soul of the Righteous: and condemn the innocent Blood.

22. But the LORD is my refuge: and my God is the Strength of my Confidence.

23. He ſhall recompence them their Wickedneſs, and deſtroy them in their own Malice: yea, the LORD our God ſhall deſtroy them.

## MORNING PRAYER.

### The XCV. PSALM.

*Venite, Exultemus.*

¶ ¶ *This Pſalm was compoſed for publick Uſe, in the Divine Service of the Jewiſh Church. Some think it refers to the Tranſlation of the Ark,* 2 Sam. 6 1. *but* Grotius *is of Opinion, it was compoſed to be uſed on the Feaſt of Tabernacles. It contains an invitation of the Jews to Praiſe, for the common Benefits conferred on them and all Mankind, but particularly upon the Jewiſh Nation.*

O Come, let us ſing unto the LORD: let us heartily rejoyce in the ſtrength of our Salvation.

2. Let us come before his preſence with Thankſgiving: and ſhew ourſelves glad in him with Pſalms.

3. For the LORD *is* a great God: and a great King above all Gods.

4. In his Hands *are all* the corners of the Earth: and the ſtrength of the Hills *is* his alſo.

5. The Sea *is* his, and he made it: and his Hands prepared the dry Land.

6. O come, let us worſhip and fall down: and kneel before the LORD our Maker.

7. For he *is* the Lord our God: and we are the People of his Paſture, and the Sheep of his Hand.

8. To day if ye will hear his Voice, harden not your Hearts: as *in* the provocation, and as *in* the Day of Temptation in the Wilderneſs;

9. When your Fathers tempted me: proved me, and ſaw my Works.

10. Forty Years long was I grieved with *this* Generation, and ſaid: *It is* a People that do err in their Hearts for they have not known my ways. 11. Unto

16. Who therefore is the Perſon, that is to deliver us from the Hands of our Oppreſſors?

17. Moſt certainly this is not to be effected by any Human Aid, but by God alone; by whoſe Protection, unleſs we had been ſuſtained, our Nation had long ago been deſtroyed by our prevailing Enemies.

18. But if at any time I, or any other good Man, be preſſed down by an extraordinary Affliction, God does very ſeaſonably interpoſe for his Relief from it, or affords Patience, comfortably to bear it.

19. I have been under the Preſſure of very many and very great Afflictions, but the Reflexions upon thy Goodneſs and Mercy have cheered up my Soul, and raiſed me unto a firm degree of pious Hope and Confidence.

20. The Righteous God will never ſupport the Throne of thoſe wicked Princes, who eſtabliſh Wickedneſs by a Law, and like *Nebuchadnezzar*, give out Edicts to worſhip Idols, *Dan.* 3. 4.

21. That call a Counſel together to conſult, how to take away the Lives of innocent Perſons, and to condemn good Men under the ſhew of Juſtice.

22. But tho' they ſhould deal thus injuriouſly by me, or any other pious Perſon, I will appeal to a ſuperior Tribunal, even that of God himſelf, who will be ſo far from countenancing their Injuſtice, that he himſelf will arraign theſe pretended Adminiſtrators of it.

23. He ſhall make all their wicked Deſigns, which they craftily contrived for other Mens prejudice, to be executed againſt their own ſelves, and, whilſt they thought to deſtroy the People of God, God ſhall work their own Deſtruction.

*Paraphraſe on* Pſal. XCV.

GO to, let us ſing Praiſes unto God: let us keep a Jubilee before our Lord JEHOVAH, our mighty Redeemer.

2. Let us appear before the Ark, the eſpecial place of his preſence, with giving of Thanks: and rejoyce before him with Pſalmody.

3. For our God JEHOVAH is not a vain fictitious Being, but the Real, the only and great God; a God, that infinitely exceeds all the Heathen Idol-gods.

4. He is a God by whoſe Word we were firſt made, and at whoſe diſpoſal now are, all the dark Corners and low Caverns of the Earth: and who has a Right and Sovereignty over the high and *ſtrong* Mountains, thoſe *Mountains of Laſſitude* (as the Original calls them) that are ſo high, that they weary the Aſcenders of them.

5. Ours is the ſame God, who by the like Virtue of Creation, has a Right to all the Sea and dry Land, whereſoever widely diſperſed over the Globe of the Earth.

6. Nay, for a further Motive for us to worſhip this only great and true God, let us conſider him as the Maker of us Men; and upon that account let us bow our Knees in Adoration of our bountiful Creator.

7. But for us the Seed of *Abraham*, we have ſtill more particular Obligations to praiſe him; having choſen us to be his peculiar People, taking care of us as a Shepherd does of his Flock.

8. But then we muſt not think, that God will be our God, and that we ſhall be his choſen People, if in this *our Day* we will not hear his Voice, *Numb* 14. 22. and obey his Laws, but provoke him by our ſtubborn Hearts and Diſobedience, as our Forefathers did in their *Day* at *Maſſah* and *Meribah*, Exod. 17. 2, 7.

9. When the ancients, your Predeceſſors, had a Mind (as God Almighty ſpeaks, *Exod.* 17. 2) to tempt me, and prove me how far my Almighty Power reached, and to put me to gratifie their unreaſonable Curioſities by unneceſſary Miracles; tho' they could not but be abundantly ſatisfied of my omnipotent Arm, by the Works which they ſaw I did for their ſakes in *Egypt*:

10 Full forty Years together, *Numb.* 14. 23. was I vexed with the Croſsneſs of this untoward Generation; which made me declare in theſe Words, *I the Lord have ſaid, this is an evil Congregation*, Numb. 16. 35. that have a Heart perfectly eſtranged from me, and that never conſidered *thoſe great Works which I did for them.*

11. Which

11. Unto whom I ſware in my Wrath: that they ſhould not enter into my reſt.

## The XCVI. PSALM.

*Cantate Domino.*

¶¶ *This Pſalm is attributed to* David *in the Greek Copies, tho' it wants a Title in the Hebrew. It was compoſed by him upon the Tranſlation of the Ark, and is extant in the 16th Chapter of the firſt Book of* Chronicles, *only differing in ſome few particulars. Which additions are ſuppoſed to be made by the Prophet* Eſdras, *upon the Jewiſh Reſtoration after the Captivity.*

O Sing unto the LORD a new Song: ſing unto the Lord, all the whole Earth.

2. Sing unto the LORD, and praiſe his Name: be telling of his Salvation from Day to Day.

3. Declare his Honour unto the Heathen: and his Wonders unto all People.

4. For the LORD is great, and cannot worthily be praiſed: he *is* more to be feared than all Gods.

5. As for all the Gods of the Heathen, *they are but Idols*: but it is the LORD that made the Heavens.

6. Glory and Worſhip *are* before him: Power and Honour *are* in his Sanctuary.

7. Aſcribe unto the Lord, O ye kindreds of the People: aſcribe unto the LORD Worſhip and Power.

8. Aſcribe unto the LORD the Honour *due unto* his Name: bring Preſents, and come into his Courts.

9. O worſhip the LORD in the beauty of Holineſs: let the whole Earth ſtand in awe of him.

10. Tell it out among the Heathen, *that* the LORD is King: and that it is he who hath made the round World ſo faſt that it cannot be moved, and how that he ſhall judge the People righteouſly.

11. Let the Heavens rejoyce, and let the Earth be glad: let the Sea make a noiſe, and all that therein is.

12. Let the Field be joyful, and all that *is* in it: then ſhall all the Trees of the Wood rejoyce before the LORD.

13. For he cometh, for he cometh to judge the Earth: and with Righteouſneſs to judge the World, and the People with his Truth.

## The XCVII. PSALM.

*Dominus regnavit.*

¶¶ *There is no Title to this Pſalm in the Hebrew, but the* Septuagint *Verſion calls it,* A Pſalm of David when his Country was reſtored to him, *meaning after the* Abſalomick *Rebellion. But I rather take it to be a direct Prophecy of the Kingdom of the* Meſſias.

THE LORD is King, the Earth may be glad thereof: yea, the multitude of the Iſles may be glad *thereof.*

2. Clouds

11. Which Treatment of me, provoked me to ſo high a Degree, that I declared upon my Oath, that they ſhould not enter into the Land of *Canaan*, the place of their reſting, after their wandering. This Oath you read *Numb.* 14 23. *As I live your Carcaſes ſhall fall in this Wilderneſs. Surely they ſhall not ſee the Land which I ſware to their Forefathers.*

*Paraphraſe on* Pſal. XCVI.

O All ye Inhabitants of every Country in the World, join your Thankſgivings with us of the *Jewiſh* Nation, in ſinging a new Song, which is compoſed in Honour of the great God, who is the Governor of the whole Earth.

2. Celebrate his great Fame which he has acquired by the Redemption of his People, and other many miraculous Acts for their ſupport; nor let it be only a tranſient Act of rejoycing, but commemorate his Deliverance in every Days Devotion.

3. Let us make known to all the Heathen Nations, what miraculous Operations he has wrought for our ſakes; that they, from a Senſe of his omnipotent Power, may be perſwaded to joyn themſelves with us in his Worſhip.

4. For our God is a God of ſuch boundleſs Perfection, that no Praiſe can reach his Excellencies; he is to be reverenced above all other Deities, who we ſee were lately plagued by him, 1 *Sam.* 4. 3.

5. For as for all Heathen Deities, they are but Images or wicked Angels, or the departed Souls of Men: but the God, whom we worſhip, is the great Creator of the Univerſe.

6. His Habitation in the Heavens is ſurrounded with inacceſſible Majeſty and Glory, and his preſence in his Tabernacle among us, by the glory of the Shechinah, is the repreſentation of that unſpeakable Majeſty.

7. And, O you Inhabitants of foreign Nations, from the Senſe you have of his Omnipotence and Goodneſs, by his making and governing the World, do you pay likewiſe your acknowledgment to ſo great and gracious a God.

8. Let them attribute to him thoſe adorable Perfections, which his Nature abounds with, and come and offer Sacrifice with us, in the Courts of his Tabernacle.

9. Come and praiſe the Lord before his holy and beautiful Place of Reſidence, his ſacred Ark, every Nation of the World paying the ſame reverential Regards to him, which we do.

10. And you, O People of God, inſtruct your Heathen Neighbours what you are informed, concerning the Nature of God and his Worſhip; that he is the Creator of the Univerſe, and at the conſummation of all things, ſhall judge the World according to thoſe righteous Laws which he has preſcribed.

11, 12. And indeed the whole Creation has great reaſon to rejoyce, for an extraordinary Benefit ſurpaſſing all Mens Conception, which God has deſigned to the World:

13. For the Meſſias the true God, is ſhortly to make his entrance upon Earth, and to govern the World by Laws more full of Equity and Goodneſs, than any of the natural or ceremonial Laws, which he has hitherto preſcribed.

*Paraphraſe on* Pſal. XCVII.

GOD comes to take upon him the regal Adminiſtration of Affairs throughout the World, himſelf preſiding as univerſal Monarch thereof; which is matter of unſpeakable Joy and Comfort to all the Gentile World.

2. Clouds and Darkneſs *are* round about him: Righteouſneſs and Judgment *are* the habitation of his Seat.

3. There ſhall go a Fire before him: and burn up his Enemies on every ſide.

4. His lightnings gave ſhine unto the World: the Earth ſaw it, and was afraid.

5. The Hills melted like Wax at the preſence of the Lord: at the preſence of the LORD of the whole Earth.

6. The Heavens have declared his Righteouſneſs: and all the People have ſeen his Glory.

7. Confounded be all they that worſhip carved Images, and that delight in vain Gods: worſhip him all ye Gods.

8. Sion heard of it, and rejoyced: and the Daughters of Juda were glad, becauſe of thy Judgments, O LORD.

9. For thou, LORD, *art* higher than all that are in the Earth: thou art exalted far above all Gods.

10. *O* ye that love the LORD, ſee that ye hate the thing which is evil: *the Lord* preſerveth the Souls of his Saints; he ſhall deliver them from the Hand of the Ungodly.

11. *There is* ſprung up a Light for the Righteous: and joyful gladneſs for ſuch as are true hearted.

12. Rejoyce in the LORD, ye Righteous: and give Thanks for a Remembrance of his Holineſs.

# EVENING PRAYER.

## The XCVIII. PSALM.

*Cantate Domino.*

¶ ¶ *This Pſalm has no Title in the Hebrew, but only* A Pſalm. *The Greek Copies attribute it to* David; *from whence ſome think it may have relation to ſome of the Davidical Conqueſts; but it is moſt probable, as the moſt learned of the Jewiſh and Chriſtian Writers think, that it is a Prophetical Exultation for the Converſion of the* Gentiles.

O Sing unto the LORD a new Song: for he hath done marvellous things.

2. With his own right Hand, and with his holy Arm: hath he gotten himſelf the Victory.

3. The LORD declared his Salvation: his Righteouſneſs hath he openly ſhewed in the ſight of the Heathen.

4. He hath remembred his Mercy and Truth toward the Houſe of Iſrael: and all the ends of the World have ſeen the Salvation of our God.

5. Shew your ſelves joyful unto the LORD, all ye Lands: ſing, rejoyce and give thanks.

6. Praiſe

2. And when he takes his Royal Chair, a thick impenetrable Cloud ſhall be his Canopy; and Juſtice and Equity ſhall be the attendants on each ſide of his Throne.

3. And when he makes his triumphal Proceſſion, a devouring Fire ſhall clear his way before him; which ſhall ſcorch and burn all thoſe that dare to oppoſe the ſolemnity of his Entrance.

4. Shining gleams of Lightning were darted thro' the Sky, a terrible Earthquake accompanying it, as if the Ground ſhook for fear of the diſmal Flaſhes.

5. The Minerals and Metals which the Hills were pregnant with, were melted at the preſence of the great God, as if they had been made of Wax, and run down in burning Streams by their Sides.

6. What a juſt and powerful God he is, is demonſtrated by theſe Convulſions of the Heavens that are made in this terrible Tempeſt, which all the World muſt take notice of.

7. And when the King Meſſias ſhall be thus manifeſted to the World, the Heathen Superſtitions and Idolatries ſhall vaniſh away, and Men ſhall be aſhamed of their fooliſh Religions; Earthly Princes, and the very Angels in Heaven ſhall pay their adoration to him.

8. All the Inhabitants of *Jeruſalem*, and all the true Seed of *Abraham*, who ſhall believe in the Meſſias, ſhall have their Hearts filled with Joy, at the coming of this Heavenly Prince.

9. For thou, O King Meſſias, art the ſupreme God; thou art infinitely advanced above all the Angelical Natures in Heaven.

10. But let not your Joy terminate in ſome few vocal Praiſes, and Exaltation of your Spirits; but let it ſink ſo deep into your Hearts, that it may make all the Actions of your Life, by an uninterrupted Courſe of Piety, to afford a ſuitable return for the Favours God has beſtowed upon you; and then God will never let your Enemies prevail againſt you again.

11. And tho' hereafter you may have ſome Misfortunes befal you, yet you may reſt yourſelves aſſured, that it will not be long, before God ſhall afford you the bright Beams of the Goſpel-Light, and the unſpeakable Comfort and Satisfaction, which all good Men ſhall receive from the Coming of the Meſſias, and the Benefits which he ſhall confer upon Mankind.

12. This is Matter of the greateſt Joy and Triumph to all good Men; who will be always obliged to give thanks to God, for ſo unſpeakable a Bleſſing.

*Paraphraſe on* Pſal. XCVIII.

O Sing unto the Lord a new and extraordinary Song, for he hath done for the ſake of his Church, things full of Amazement and Aſtoniſhment.

2. He has not by any mortal Hand, but by his own omnipotent Arm, has he gained a Victory; and that not only over our Temporal but our Spiritual Enemies.

3. He hath manifeſted his Salvation univerſally extended by the Coming of the Meſſias: he has manifeſted his Righteouſneſs, in deſtroying the Kingdom of Darkneſs, to all the Heathen World.

4. He hath remembred the Promiſe of the Meſſias, made to the ancient Patriarchs of the Jews; and all the Heathen Nations have ſeen (*that is, in the Prophetick Phraſe, ſhall ſee*) that Salvation or Bleſſing which they ſhall receive from *Abraham's* Seed, *Gen.* 12. 3.

5. Therefore, O all ye Heathen Countries, ſince you are to partake of this ineſtimable Bleſſing, do you, as a mark of your

6. Praiſe the LORD upon the Harp: ſing to the Harp with a Pſalm of Thankſgiving.
7. With Trumpets alſo and Shawms: O ſhew yourſelves joyful before the LORD the King.
8. Let the Sea make a Noiſe, and all that therein is: the *round* World, and they that dwell therein.
9. Let the Floods clap *their* Hands, and let the Hills be joyful together before the LORD: for he is come to judge the Earth.
10. With Righteouſneſs ſhall he judge the World: and the People with Equity.

## The XCIX PSALM.

*Dominus regnavit.*

¶ ¶ *This Pſalm has no Title in the Hebrew, but the Greeks attribute it to* David, *it ſeeming to have a relation to his quiet Eſtabliſhment in his Throne,*

THE LORD is King, be the People never ſo unpatient: he ſitteth *between* the Cherubims, be the Earth never ſo unquiet.
2. The LORD *is* great in Sion and high above all People.
3. They ſhall give Thanks unto thy Name: *which is* great, wonderful, and holy.
4. The King's Power loveth Judgment, thou haſt prepared Equity: thou haſt executed Judgment, and Righteouſneſs in Jacob.
5. O magnifie the LORD our God: and fall down before his Footſtool, *for* he *is* Holy.
6. Moſes and Aaron among his Prieſts, and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.
7. He ſpake unto them out of the cloudy Pillar: for they kept his Teſtimonies, and the Law *that* he gave them.
8. Thou heardeſt them, O LORD our God: thou forgaveſt them, O God, and puniſhedſt their own Inventions.
9. O magnifie the LORD our God, and worſhip him upon his Holy Hill: for the Lord our God *is* Holy.

The

your Thankfulneſs to ſo gracious a God, joyn with us Jews in our Praiſes to the Lord.

6. Do you praiſe the Lord together with us, upon the moſt tuneful Inſtrument the Harp, and joyn to this a Vocal Muſick, ſinging ſacred Songs, in Thankfulneſs to God, for ſo great a Bleſſing.

7. Let there be added to the ſacred Conſort, the moſt melodious Wind-Muſick in uſe among us, Trumpets and Pipes; to raiſe our Joy to the greateſt height, when we appear in the Preſence of the great JEHOVAH, who is King of Heaven and Earth.

8. Let the Waves of the Sea join their Murmurs, to make up the Harmony: Let all the whole Orb of the Earth, and all the Inhabitants of it, come in for their parts in the univerſal Chorus.

9. Let the daſhing of the Waters in the Rivers, imitate the clapping of Hands in this general Dance and rejoycing of Nature: Let the Hills by a pleaſant Verdure, ſeem to ſmile and ſing; ſince the great God himſelf makes his appearance upon Earth, to govern Men by his Laws.

10. He ſhall then govern Mankind, not by the imperfect Dictates of Natures dim Light, nor by Ceremonial Precepts; but by new and Divine Laws, full of Equity and Goodneſs.

*Paraphraſe on* Pſal. XCIX.

ALL Men may now be fully convinced, that God governeth the World, notwithſtanding the fierce Oppoſitions, which wicked Men make to the wiſe Deſigns of his Providence; he has his eſpecial reſidence in the Ark of his Covenant, (where the Cherubims, which he has ordered to be made there, extend their Wings) and at his pleaſure executes his Decrees, tho' the Inhabitants of the World be in never ſo turbulent Commotions.

2. The Lord, whoſe ſacred Ark is now ſeated in *Sion*, is a God of ineffable Splendor and Greatneſs, and of ſuch a transcendent Power, as will defeat all the Oppoſitions of his Enemies.

3. All the Inhabitants of *Judea*, ſhall pay devout Thanks to thee, who art a God of ſo great Power, all whoſe Diſpenſations are ſo miraculous, and thy Nature ſo pure.

4. Thou who art King of *Iſrael*, doſt govern thy Subjects by the moſt equitable Laws; nothing, which is hard or unjuſt, mixing with thy Determinations.

5. Therefore let us addreſs ourſelves to him, in Pſalms of Thankſgiving, and in the moſt humble Proſtration fall down before his Mercy-Seat; praiſing and adoring him for the exquiſite Holineſs of his Nature, and the Righteouſneſs of his Proceedings.

6. And in this I would have you follow the Examples of thoſe great Saints of God, his famous Miniſters *Moſes* and *Aaron*, Exod. 32. 11. Numb. 16. 45. as in a like manner did *Samuel* that celebrated Prophet, 1 *Sam.* 7. 5. and 12. 9. theſe devout Servants of God interceded with earneſt Prayers to God in behalf of the People, to deprecate the Judgments due for their Sins, and he vouchſafed a gracious Anſwer to them.

7. With theſe the Almighty God was pleaſed to confer, as with an ordinary Friend, out of a bright Cloud which ſurrounded him; being recommended and made ſo dear to him, by their exact Obſervance of his Commands, and their Zeal for his Worſhip.

8. This did engage thee, O our gracious God, to lend a favourable Ear to theſe good Men's Petitions, in behalf of the People; forgiving their Sins, and ſtaying the Plague, which thou didſt ſend for their Puniſhment, when thou wert taking ſo ſevere Vengeance upon them for their Idolatry.

9. Let theſe Conſiderations have that good Effect upon our Minds, as to bring us, with earneſt Devotion and Proſtration, both of Mind and Body, to worſhip him at his Tabernacle upon Mount *Sion*; for He is the only true God, a God of that infinite Goodneſs and Holineſs, as requires all the Praiſe and Adoration which we can pay him.

## The C. PSALM.

*Jubilate Deo.*

¶ ¶ *The Hebrew Title is only* A Psalm of Praise: *It is a form of Thanksgiving used at the Peace-Offering mentioned* Lev. 7. 12. *as the Chaldee Paraphrase observes.*

O Be joyful in the LORD all ye Lands: serve the LORD with gladness, and come before his presence with a Song.

2. Be ye sure that the LORD he *is* God; *it is* he that hath made us, and not we ourselves: *we are* his People, and the Sheep of his Pasture.

3. O go your way into his Gates with Thanksgiving, *and* go into his Courts with Praise: be thankful unto him, *and* speak good of his Name.

4. For the LORD *is* gracious, his Mercy *is* everlasting: and his Truth *endureth* from Generation to Generation.

## The CI PSALM.

*Misericordiam & judicium.*

¶ ¶ *This Psalm which is intituled in the Original to* David, *seems to be composed at his first coming to the Kingdom, when he reigned only in* Hebron, 2 Sam. 2. 1. *and before he came into the entire Possession of that Monarchy. In this he lays down some very wise and pious Resolutions which he prescribed to himself, to observe in the Administration of his Government.*

MY Song shall be of Mercy and Judgment: unto thee, O LORD, will I sing.

2. O let me have understanding: in the way of Godliness.

3. When wilt thou come unto me: I will walk in my House with a perfect Heart.

4. I will take no wicked thing in hand; I hate the Sins of unfaithfulness: *there shall* no *such* cleave unto me.

5. A froward Heart shall depart from me: I will not know a wicked *Person.*

6. Whoso privily slandereth his Neighbour: him will I destroy.

7. Whoso hath also a proud Look and high Stomach: I will not suffer *him.*

8. Mine Eyes look upon such as are faithful in the Land: that they may dwell with me.

9. Whoso leadeth a godly Life: he shall be my Servant.

10. There shall no deceitful Person dwell in my House: he that telleth Lies, shall not tarry in my sight.

11. I shall soon destroy all the Ungodly that are in the Land: that I may root out all wicked Doers from the City of the LORD.

MORN.

*Paraphrase on* Psal. C.

O Give Thanks unto God, all ye Heathen Nations; join with us in praising and adoring the only true God, and by appearing in his presence at his Holy Temple.

2. Assuredly know ye, that the LORD our God JEHOVAH, is the only true God; for it was he that made us when we were not, the undoubted Mark of an omnipotent Power, which makes him to be the God of the whole World by virtue of his Creation of it; but having chosen the Seed of *Abraham* to be his Flock, and his peculiar People, we are his by Election, and he in a peculiar manner, is our God.

3. Now being blessed with these wonderful Favours, O ye sacred Priests, whose Office intitles you to approach nigher to the Divine Presence, do you enter into the Temple-Gates with Songs of Thanksgiving: And do you, O People, to whom it is indulged to go no farther than the Courts, joyn in your turn in the common Praise.

4. For what greater Motives are there to Praise, than the *Goodness*, the *Mercy*, and the *Truth* of God? His *Goodness* in Creating us; his *Mercy* in Sparing us; and his *Truth* revealed unto us, and for ever to remain among us.

*Paraphrase on* Psal. CI.

NOW I am advanced to the Kingdom of *Israel*, I will compose a Psalm, which shall not be in a strain of Exultation, how I am impowered to take Vengeance upon my Opposers, and to exercise a Despotick Rule over my Subjects; but to shew what gentle and Merciful Administration I design to make use of, throughout my Reign; and I will direct my Song to thee, O God, that thou mayest be a Witness of the Truth and Sincerity of what I say.

2. And, O my gracious God, since I am addressing to thee, I beseech thee in the first place, to afford me a perfect understanding in the Duties of Religion, which are incumbent upon me, both as a Prince, and as a Servant of God.

3. When thou shalt be pleased to give me an entire Possession of my promised Kingdom, I will endeavour so to manage my Court, that not only I myself will set a good Example, by the Holiness of my Conversation, but I will oblige all others about me, to an Integrity of Manners likewise.

4. I will not engage in an unlawful Enterprise, tho' never so seemingly advantageous to the publick Affairs, or my private Interest; I abhor Insincerity in a private Person, much more in a Prince: And if at any time the Persons about me, shall dare to motion to me any indirect Action, for my own or the publick Good, they shall be for ever banished my presence.

5. I will discharge from my Service, those stomachful Persons who will not bear Admonition, or who will not reform their Manners, being told of their Faults; but a Man of a lewd flagitious Life, shall not so much as be admitted to my presence.

6. Those ill Men, so common in all Courts, that invent malicious Reports to supplant others, and bring them into Disgrace with the Prince; that monopolize his Favours for themselves, and their Creatures; all these I will dismiss from my Service, as soon as ever I find them exercising this wicked Craft.

7. All those proud and ambitious Men, who are pressing for Honours and Preferments above their Merits, to the Discouragement of more modest and deserving Persons, shall not be permitted to have any Employ under me.

8. But I will endeavour to look out for Men of tried Fidelity, and exact Honesty, to put into place of Trust, or any other Service about me.

9. But as for those who are to be employed near my Person, and with whom I am obliged to have a closer Conversation, they must be Persons of a strict Life, and eminent for Piety and Devotion.

10. No crafty designing Man shall be advanced by me to any place of Honour or Profit; when I find any Person guilty of Falsity or Dissimulation, I will immediately dismiss him from my Service.

11. And by this Method I do not doubt so to discourage Vice and Immorality, as that there shall not be any Persons notoriously wicked left in *Israel*, and that *Jerusalem*, the Sacred Capital of my Kingdom, shall be inhabited only by good and pious Servants of God.

*Para-*

# MORNING PRAYER.

## The CII. PSALM.

*Domine, exaudi.*

¶ ¶ *The Title of this Pſalm in the Hebrew is,* A Prayer of the Afflicted, when he is overwhelmed, and poureth out his Complaint before the Lord. *The Chaldee Paraphraſe and* Kimchi, *will have it to be compoſed in the Name of the Jewiſh Nation during the Captivity, which is a very probable Conjecture. Moſt certainly it was anciently uſed among the Jews as a proper Form of Devotion, at a time of Humiliation; and hence likewiſe it was adapted to the ſame uſe by Chriſtians, this being one of the ſeven Penitential Pſalms.*

HEar my Prayer, O LORD: and let my crying come unto thee.

2. Hide not thy Face from me in the time of my Trouble: incline thine Ear unto me when I call; O hear me, *and that* right ſoon.

3. For my Days are conſumed away like Smoke: and my Bones are burnt up as it were a Fire-brand.

4. My Heart is ſmitten down, and withered like Graſs: ſo that I forget to eat my Bread.

5. For the Voice of my groaning: my Bones [* *will ſcarce*] cleave to my Fleſh.

6. I am *become* like a Pelican in the Wilderneſs: and like an Owl *that is* in the Deſert.

7. I have watched, and am even as it were a Sparrow: that ſitteth alone upon the Houſe-top.

8. Mine Enemies revile me all the Day *long*: and they that are mad upon me, are ſworn *together* againſt me.

9. For I have eaten Aſhes as it were Bread: and mingled my Drink with weeping;

10. *And that* becauſe of thine Indignation and Wrath: for thou haſt taken me up, and caſt me down.

11. My Days *are gone* like a ſhadow: and I am withered like Graſs.

12. But thou, O LORD, ſhall endure for ever: and thy remembrance throughout all Generations.

13. Thou ſhalt ariſe, *and* have Mercy upon Sion: for it is time that thou have Mercy upon her, yea, the time is come.

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* *It muſt be owned here is a Fault in our Tranſlation, but not one of Dr.* Coverdale's *making; for the words* [will ſcarce] *muſt be put in by ſome body elſe who corrected the firſt Edition of* Coverdale. *For* Coverdale *in the Margin of his Bible, refers to a parallel place to this,* Lam. 4. 8. *and there he tranſlates,* Their Skin cleaveth to their Bones, *as it ought to be here; allowing that* Baſhar, *Fleſh, here ſignifies the ſame as* Gnor, *Skin, there; and that* Dabach *and* Tzapath *both ſignifie to* cleave *or ſtick cloſe. For the Septuagint tranſlates the firſt Verb by* κολλαω, *and the ſecond by* πήγνυμι, *which both ſignifie the ſame thing. So that this Expreſſion amounts to no more than that of our Engliſh Phraſe,* I am all Skin and Bone.

14. *And*

*Paraphraſe on* Pſalm CII.

I Beſeech thee, O gracious God, to hear my earneſt Petitions, which under this great Grief and Pain of Mind I put up to thee.

2. Do not thou, under this mighty Diſtreſs, in token of thy Diſpleaſure, turn thy Face from me, but rather bow down from thy heavenly Throne to liſten to my Prayer; and if it be thy heavenly Pleaſure, afford me an early Aſſiſtance.

3. My Life is gone off in Smoke, ſo entirely vaniſh'd, that nothing thereof is viſible; my Body is ſo waſted and burnt up with Grief, that there is nothing remaining; but as it were a few dead Coals, and burnt Sticks-ends.

4. My Vitals are withered as Graſs, that is burnt up by the ſcorching Sun; my Grief is ſo violent, that it makes me neglect the taking my neceſſary Suſtenance.

5. Through my long and exceſſive Grief, my Fleſh is ſo conſumed away, that my Skin ſticks to my Bones.

6. I am become as deſtitute of Company, and as forlorn as the lonely Pelican which keeps always in the Wilderneſs; and as the Owl who lies hid in ſome ſolitary Rock or ruinous Building.

7. I am as Solitary as a Sparrow, which having loſt her Mate, ſits by her ſelf diſconſolate, upon the top of ſome lonely Houſe.

8. Nor is the want of Friendſhips and Converſation my only Ground of Complaint, my greateſt Misfortune is, that I have ſo many cauſeleſs Enemies; they are continually employing their Tongues againſt me, in vile Slanders; they are bent upon my Ruin with ſo much Fury, that they have bound themſelves with an Oath to deſtroy me.

9. Whilſt I act the part of a Penitent Mourner, having refrained from all Food, and in ſtead of that, have been all the day long covered with Aſhes; not having any other Drink but my Tears.

10. Nor did this Sorrow ſo much proceed from a Conſideration of their malicious Deſigns againſt me, as from a deep Senſe of thy Anger towards me, for my Sins committed againſt thee, which provoked thee to puniſh me with this Extremity, raiſing me up to an height, on purpoſe to throw me down with the greater force.

11. My Life is paſſed away like a Dream or empty Shadow, and is withered like Graſs in the hot Sun.

12. But this is my great Support and Comfort, that tho' my Life is ſo ſhort and tranſitory, yet thou, my God, art of infinite Duration; and thou, through innumerable Ages to come, ſhalt be bleſſed, for thy Goodneſs communicated to them; tho' thy Diſpenſations to us at preſent are ſevere.

13. And we doubt not, but in a little while, thou wilt not be an unconcerned Spectator of our Sufferings, but that thou wilt riſe up in our defence, and reſtore us to our holy City *Jeruſalem* as thou haſt promiſed; for the Seventy Years which thou didſt foretel our Captivity ſhould laſt, *Jer.* 24. 10. *Dan.* 9. 2. & 24. 25. are now nigh expiring.

14. For

14. *And why?* thy Servants think upon her Stones: and it pitieth them to ſee her in the Duſt.

15. The Heathen ſhall fear thy Name, O LORD: and all the Kings of the Earth thy Majeſty;

16. When the LORD ſhall build up Sion: *and when* his Glory ſhall appear;

17. *When* he turneth him unto the Prayer of the poor deſtitute: and deſpiſeth not their deſire.

18. This ſhall be written for *thoſe* that come after: and the People which ſhall be born ſhall praiſe the LORD.

19. For he hath looked down from his Sanctuary: out of the Heaven did the LORD behold the Earth.

20. That he might hear the Mournings of ſuch as are in Captivity: and deliver the Children appointed unto Death;

21. That they may declare the Name of the LORD in Sion: and his Worſhip at Jeruſalem;

22. When the People are gathered together: and the Kingdoms alſo to ſerve the LORD.

23. He brought down my Strength in my Journey: and ſhortned my Days.

24. But I ſaid, O my God, take me not away in the midſt of mine Age: *as for* thy Years, *they endure* throughout all Generations.

25. Thou, Lord, in the beginning haſt laid the Foundation of the Earth: and the Heavens *are* the work of thy Hands.

26. They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a Garment.

27. And as a Veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy Years ſhall not fail.

28. The Children of thy Servants ſhall continue: and their Seed ſhall ſtand faſt in thy Sight.

## The CIII. PSALM.

*Benedic, anima mea.*

¶ ¶ *This Pſalm bears the Title of* David, *and it is thought, was compoſed by him, upon a Recovery from ſome ſit of ſickneſs: In this he Praiſes God's Goodneſs, as well for the Pardon of his Sins, as for the ſparing his Life. It is full of great Devotion, and abounds with variety of curious Poetical Images.*

PRaiſe the LORD, O my Soul: and all that is within me *praiſe* his holy Name.

2. Praiſe

14. For we thy Servants cannot but kindly think of the broken Walls and Rubbiſh of that once famous City; pitying that ſuch a ſad Deſolation ſhould have been made of ſuch noble Structures.

15. And when thou haſt finiſhed this glorious Act of our Reſtoration, the very Heathen Princes and Nations ſhall celebrate thy great Power and Goodneſs to thy Servants.

16. For when our great God ſhall impower us to rebuild the Walls of our deſolate City, and when his glorious Majeſty ſhall be worſhipped there again with the ancient Solemnity:

17. When he ſhall have heard the Prayers of us now miſerable Captives, and ſhall have reſtored us to our former Liberty and Eſtates:

18. This Reſtoration of the Jewiſh Nation ſhall ſtand for ever in the Memoirs of Hiſtory, and all future Generations ſhall praiſe and admire the Power and Goodneſs of God, for working ſuch a Deliverance for his People.

19. For God now doth vouchſafe to look down from his Heavenly Throne, upon us poor Mortals.

20. Vouchſafing to hear the diſmal Cries and Complaints of his poor Captives, and to knock off the Fetters of thoſe wretched Priſoners, whom the Tyranny of their Conquerors had condemned to die.

21. Thereby to give them an opportunity of paying their ſolemn Worſhip to thee, in their Mother City *Jeruſalem*.

22. Eſpecially at thoſe great Seaſons of publick Worſhip, when all the Tribes of *Iſrael* are to go up from the ſeveral Quarters the Country, to offer Sacrifices at the Temple there.

23. But when long ago I was in hopes of this glorious Deliverance, thou didſt blaſt all my Expectations, and when I thought I was in my way to that Happineſs, thou didſt not afford me Strength or Life, to perform that deſirable Journey.

24. Then did I addreſs my ſelf to thee in earneſt Prayer, begging of thee that thou wouldſt not cut me off in the moſt flouriſhing part of Life, and before I can ſhare of the publick Joy of the Reſtoration thou haſt promiſed; but if I do not live to ſee it, thou, who art an everlaſting and immutable God, wilt not fail to make our Poſterity happy therein.

25. For we doubt not, but thou canſt with eaſe build up *Jeruſalem* again, who in the Creation didſt lay the Foundations of the Earth, and didſt build the Heavens thereupon.

26. But tho' this glorious Fabrick of the Univerſe be a work of great Strength and long Duration, yet it has not a Nature of infinite continuance, for in much leſs than an Infinity of Time, it muſt moulder away and wear out, as a Coat does, and will require to be repaired anew.

27. And as for the Inhabitants of the Earth likewiſe, every Generation wears off, and a new Set of People ſucceed in their room, in the ſame manner, as when we put on a new Suit of Apparel, we lay aſide the old: But thou art a God of infinite Duration, who doſt receive no change by Time, but after Millions of Ages enjoyed in perfect Felicity, thou haſt a happy Eternity yet for to come.

28. This conſideration, of thy good and powerful Nature, doth encourage me to hope, that thou wilt ſhortly bleſs us with a joyful Reſtoration to our Native Country; and tho' I may not be ſo happy, to partake of the publick Joy in my time, yet our Children may reap the deſired Benefit, which they ſhall receive by an Eſtabliſhment of thy Worſhip, to continue among them for many Ages.

*Paraphraſe on* Pſal. CIII.

O My Soul raiſe up thy ſelf, in the moſt devout Contemplation, and grateful Remembrance of what God has done for thee; and let all the inward Powers and Affections of my Mind rejoyce, in acknowledgment of his Favours.

2. I

2. Praiſe the LORD, O my Soul: and forget not all his Benefits;
3. Who forgiveth all thy Sin: and healeth all thine Infirmities;
4. Who ſaveth thy Life from Deſtruction: *and* crowneth thee with Mercy and loving Kindneſs.
5. Who ſatisfieth thy Mouth with good *things*: making thee young and luſty as an Eagle.
6. The LORD executeth Righteouſneſs and Judgment: for all them *that are* oppreſſed with wrong.
7. He ſhewed his ways unto Moſes: his works unto the Children of Iſrael.
8. The LORD *is* full of Compaſſion and Mercy: Long-ſuffering, and of great Goodneſs.
9. He will not always be chiding: neither keepeth he *his Anger* for ever.
10. He hath not dealt with us after our Sins: nor rewarded us according to our wickedneſſes.
11. *For look* how high the Heaven is in compariſon of the Earth: *ſo* great is his Mercy alſo toward them that fear him.
12. *Look* how wide alſo the Eaſt is from the Weſt: *ſo* far hath he ſet our Sins from us.
13. Yea, like as a Father pitieth *his own* Children: even ſo is the LORD merciful unto them that fear him.
14. For he knoweth whereof we are made: he remembreth that we *are but* Duſt.
15. The Days of Man are *but* as Graſs: *for* he flouriſheth as a flower of the Field.
16. For as ſoon as the Wind goeth over it, it is gone: and the place thereof ſhall know it no more.
17. But the merciful goodneſs of the LORD *endureth* for ever and ever, upon them that fear him: and his Righteouſneſs upon Childrens Children;
18. *Even* upon ſuch as keep his Covenant: and think upon his Commandments to do them.
19. The LORD hath prepared his ſeat in Heaven: and his Kingdom ruleth over all.

20. O

2. I ſay to thee again, O my Soul, raiſe up thyſelf in devout and thankful Thoughts, towards thy gracious God, and be not inſenſible of the great Favours, he has conferred upon thee.

3. That gracious God, who, after a ſhort Correction for my Faults, did take away the Rod from me, and did forgive thoſe Sins which enforced my Puniſhment.

4. Who did ſave my Life, from the late apparent Danger of a Mortal Diſtemper, which I did lie under; and through thy great Mercy and Kindneſs, did reſtore me to my former Health.

5. Who did confer upon me a number of choice Bleſſings, to the Satisfaction of every Deſire of mine; and who was ſo far from impairing my Strength by Sickneſs, that I look thereby more fair and beautiful, as an Eagle which has lately ſhed his Feathers.

6. Nor is his Goodneſs extended to me alone; for not only the whole World do partake thereof, but it is particularly manifeſted, in the protection of injured Innocents.

7. This is that gracious God, who revealed his ſacred Will, and the way he would be worſhipped in, to his Servant *Moſes*; and for many Ages together, in their going out of *Egypt*, in their travelling through the Wilderneſs, and in their ſetling in the promiſed Land, wrought extraordinary Miracles, for the ſake of his choſen People *Iſrael*.

8. But above all, he is a good and a merciful God, who bears long with our Sins before he puniſhes them; and when we are under his Chaſtiſement, he is willing to ſpare us, whenever we unfeignedly turn to him by an hearty Repentance.

9. He is ſo far from being an implacable God, whoſe Vengeance will never be ſatisfied, that his Diſpleaſure is as ſoon over, as ever it has wrought upon us the deſired Effect of our being bettered by our Afflictions.

10. Tho' the number and the heinouſneſs of our Offences might deſerve the ſevereſt Penalties, he might inflict upon us; yet he does not puniſh according to that proportion which, by Reaſon of our Guilt, we might expect.

11. For the vaſt diſtance, between the higheſt Heaven and the Centre of the Earth, is but a faint reſemblance, how infinitely God's Mercy and Goodneſs does exceed any Service, which we can pay to him.

12. Nay, the two remoteſt Points of Eaſt and Weſt, which are yet further diſtant from each other, are not to be compared to that infinite Mercy, which does vouchſafe to forgive the Sins committed againſt an infinite God.

13. No Father's Bowels yearn with an equal tenderneſs, towards his darling Child, to what the love of God doth to his faithful Servants.

14. He takes into his All-wiſe Conſideration the frailty of our Nature, and our Proneneſs to Sin; and makes allowances for our Original Depravation, and our Nature, which, in is beſt unlapſed State, was not impeccable.

15. For Man, at moſt, is but a poor weak Animal, of but a ſhort Life, and ſubject to a world of Accidents; ſo that he may not be unfitly compared to the Herbs, and Flowers of the Field:

16. Which are ſubject to be blaſted by every blight; whereby they decay and die away, ſo that no tracts of them are remaining.

17. But if Men are deſirous of attaining a ſtate of Immortality, they muſt take care faithfully to diſcharge the Duties, which God has required of them; and then God will reward them hereafter with eternal Life, for the ſlight Service of a few Years in this World; and will bleſs their Poſterity after them, *Exod* 20. 6, 23.

18. And to attain theſe mighty Benefits there is no other condition required, than to diſcharge the Obligation, which he has laid upon us, with a faithful Diligence and Circumſpection.

19. And we have no reaſon to doubt but God will perform the Condition on his part, in enſtating us in the foreſaid Happineſs; ſince his Omnipotence empowers him thereunto, he being the great King of Heaven, where from his Throne he diſpoſeth of, and governs, all things throughout the Univerſe.

14. *And why?* thy Servants think upon her Stones: and it pitieth them to ſee her in the Duſt.

15. The Heathen ſhall fear thy Name, O LORD: and all the Kings of the Earth thy Majeſty;

16. When the LORD ſhall build up Sion: *and when* his Glory ſhall appear;

17. *When* he turneth him unto the Prayer of the poor deſtitute: and deſpiſeth not their deſire.

18. This ſhall be written for *thoſe* that come after: and the People which ſhall be born ſhall praiſe the LORD.

19. For he hath looked down from his Sanctuary: out of the Heaven did the LORD behold the Earth.

20. That he might hear the Mournings of ſuch as are in Captivity: and deliver the Children appointed unto Death;

21. That they may declare the Name of the LORD in Sion: and his Worſhip at Jeruſalem;

22. When the People are gathered together: and the Kingdoms alſo to ſerve the LORD.

23. He brought down my Strength in my Journey: and ſhortned my Days.

24. But I ſaid, O my God, take me not away in the midſt of mine Age: *as for* thy Years, *they endure* throughout all Generations.

25. Thou, Lord, in the beginning haſt laid the Foundation of the Earth: and the Heavens *are* the work of thy Hands.

26. They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a Garment.

27. And as a Veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy Years ſhall not fail.

28. The Children of thy Servants ſhall continue: and their Seed ſhall ſtand faſt in thy Sight.

## The CIII. PSALM.

*Benedic, anima mea.*

¶ ¶ *This Pſalm bears the Title of* David, *and it is thought, was compoſed by him, upon a Recovery from ſome fit of ſickneſs: In this he Praiſes God's Goodneſs, as well for the Pardon of his Sins, as for the ſparing his Life. It is full of great Devotion, and abounds with variety of curious Poetical Images.*

PRaiſe the LORD, O my Soul: and all that is within me *praiſe* his holy Name.

2. Praiſe

14. For we thy Servants cannot but kindly think of the broken Walls and Rubbiſh of that once famous City; pitying that ſuch a ſad Deſolation ſhould have been made of ſuch noble Structures.

15. And when thou haſt finiſhed this glorious Act of our Reſtoration, the very Heathen Princes and Nations ſhall celebrate thy great Power and Goodneſs to thy Servants.

16. For when our great God ſhall impower us to rebuild the Walls of our deſolate City, and when his glorious Majeſty ſhall be worſhipped there again with the ancient Solemnity:

17. When he ſhall have heard the Prayers of us now miſerable Captives, and ſhall have reſtored us to our former Liberty and Eſtates:

18. This Reſtoration of the Jewiſh Nation ſhall ſtand for ever in the Memoirs of Hiſtory, and all future Generations ſhall praiſe and admire the Power and Goodneſs of God, for working ſuch a Deliverance for his People.

19. For God now doth vouchſafe to look down from his Heavenly Throne, upon us poor Mortals.

20. Vouchſafing to hear the diſmal Cries and Complaints of his poor Captives, and to knock off the Fetters of thoſe wretched Priſoners, whom the Tyranny of their Conquerors had condemned to die.

21. Thereby to give them an opportunity of paying their ſolemn Worſhip to thee, in their Mother City *Jeruſalem*.

22. Eſpecially at thoſe great Seaſons of publick Worſhip, when all the Tribes of *Iſrael* are to go up from the ſeveral Quarters the Country, to offer Sacrifices at the Temple there.

23. But when long ago I was in hopes of this glorious Deliverance, thou didſt blaſt all my Expectations, and when I thought I was in my way to that Happineſs, thou didſt not afford me Strength or Life, to perform that deſirable Journey.

24. Then did I addreſs my ſelf to thee in earneſt Prayer, begging of thee that thou wouldſt not cut me off in the moſt flouriſhing part of Life, and before I can ſhare of the publick Joy of the Reſtoration thou haſt promiſed; but if I do not live to ſee it, thou, who art an everlaſting and immutable God, wilt not fail to make our Poſterity happy therein.

25. For we doubt not, but thou canſt with eaſe build up *Jeruſalem* again, who in the Creation didſt lay the Foundations of the Earth, and didſt build the Heavens thereupon.

26. But tho' this glorious Fabrick of the Univerſe be a work of great Strength and long Duration, yet it has not a Nature of infinite continuance, for in much leſs than an Infinity of Time, it muſt moulder away and wear out, as a Coat does, and will require to be repaired anew.

27. And as for the Inhabitants of the Earth likewiſe, every Generation wears off, and a new Set of People ſucceed in their room, in the ſame manner, as when we put on a new Suit of Apparel, we lay aſide the old: But thou art a God of infinite Duration, who doſt receive no change by Time, but after Millions of Ages enjoyed in perfect Felicity, thou haſt a happy Eternity yet for to come.

28. This conſideration, of thy good and powerful Nature, doth encourage me to hope, that thou wilt ſhortly bleſs us with a joyful Reſtoration to our Native Country; and tho' I may not be ſo happy, to partake of the publick Joy in my time, yet our Children may reap the deſired Benefit, which they ſhall receive by an Eſtabliſhment of thy Worſhip, to continue among them for many Ages.

*Paraphraſe on* Pſal. CIII.

O My Soul raiſe up thy ſelf, in the moſt devout Contemplation, and grateful Remembrance of what God has done for thee; and let all the inward Powers and Affections of my Mind rejoyce, in acknowledgment of his Favours.

2. I

2. Praiſe the LORD, O my Soul: and forget not all his Benefits;
3. Who forgiveth all thy Sin: and healeth all thine Infirmities;
4. Who ſaveth thy Life from Deſtruction: *and* crowneth thee with Mercy and loving Kindneſs.
5. Who ſatisfieth thy Mouth with good *things*: making thee young and luſty as an Eagle.
6. The LORD executeth Righteouſneſs and Judgment: for all them *that are* oppreſſed with wrong.
7. He ſhewed his ways unto Moſes: his works unto the Children of Iſrael.
8. The LORD *is* full of Compaſſion and Mercy: Long-ſuffering, and of great Goodneſs.
9. He will not always be chiding: neither keepeth he *his Anger* for ever.
10. He hath not dealt with us after our Sins: nor rewarded us according to our wickedneſſes.
11. *For look* how high the Heaven is in compariſon of the Earth: *ſo* great is his Mercy alſo toward them that fear him.
12. *Look* how wide alſo the Eaſt is from the Weſt: *ſo* far hath he ſet our Sins from us.
13. Yea, like as a Father pitieth *his own* Children: even ſo is the LORD merciful unto them that fear him.
14. For he knoweth whereof we are made: he remembreth that we *are but* Duſt.
15. The Days of Man are *but* as Graſs: *for* he flouriſheth as a flower of the Field.
16. For as ſoon as the Wind goeth over it, it is gone: and the place thereof ſhall know it no more.
17. But the merciful goodneſs of the LORD *endureth* for ever and ever, upon them that fear him: and his Righteouſneſs upon Childrens Children;
18. *Even* upon ſuch as keep his Covenant: and think upon his Commandments to do them.
19. The LORD hath prepared his ſeat in Heaven: and his Kingdom ruleth over all.

20. O

2. I ſay to thee again, O my Soul, raiſe up thyſelf in devout and thankful Thoughts, towards thy gracious God, and be not inſenſible of the great Favours, he has conferred upon thee.

3. That gracious God, who, after a ſhort Correction for my Faults, did take away the Rod from me, and did forgive thoſe Sins which enforced my Puniſhment.

4. Who did ſave my Life, from the late apparent Danger of a Mortal Diſtemper, which I did lie under; and through thy great Mercy and Kindneſs, did reſtore me to my former Health.

5. Who did confer upon me a number of choice Bleſſings, to the Satisfaction of every Deſire of mine; and who was ſo far from impairing my Strength by Sickneſs, that I look thereby more fair and beautiful, as an Eagle which has lately ſhed his Feathers.

6. Nor is his Goodneſs extended to me alone; for not only the whole World do partake thereof, but it is particularly manifeſted, in the protection of injured Innocents.

7. This is that gracious God, who revealed his ſacred Will, and the way he would be worſhipped in, to his Servant *Moſes*; and for many Ages together, in their going out of *Egypt*, in their travelling through the Wilderneſs, and in their ſetling in the promiſed Land, wrought extraordinary Miracles, for the ſake of his choſen People *Iſrael*.

8. But above all, he is a good and a merciful God, who bears long with our Sins before he puniſhes them; and when we are under his Chaſtiſement, he is willing to ſpare us, whenever we unfeignedly turn to him by an hearty Repentance.

9. He is ſo far from being an implacable God, whoſe Vengeance will never be ſatisfied, that his Diſpleaſure is as ſoon over, as ever it has wrought upon us the deſired Effect of our being bettered by our Afflictions.

10. Tho' the number and the heinouſneſs of our Offences might deſerve the ſevereſt Penalties, he might inflict upon us; yet he does not puniſh according to that proportion which, by Reaſon of our Guilt, we might expect.

11. For the vaſt diſtance, between the higheſt Heaven and the Centre of the Earth, is but a faint reſemblance, how infinitely God's Mercy and Goodneſs does exceed any Service, which we can pay to him.

12. Nay, the two remoteſt Points of Eaſt and Weſt, which are yet further diſtant from each other, are not to be compared to that infinite Mercy, which does vouchſafe to forgive the Sins committed againſt an infinite God.

13. No Father's Bowels yearn with an equal tenderneſs, towards his darling Child, to what the love of God doth to his faithful Servants.

14. He takes into his All-wiſe Conſideration the frailty of our Nature, and our Proneneſs to Sin; and makes allowances for our Original Depravation, and our Nature, which, in is beſt unlapſed State, was not impeccable.

15. For Man, at moſt, is but a poor weak Animal, of but a ſhort Life, and ſubject to a world of Accidents; ſo that he may not be unfitly compared to the Herbs, and Flowers of the Field:

16. Which are ſubject to be blaſted by every blight; whereby they decay and die away, ſo that no tracts of them are remaining.

17. But if Men are deſirous of attaining a ſtate of Immortality, they muſt take care faithfully to diſcharge the Duties, which God has required of them; and then God will reward them hereafter with eternal Life, for the ſlight Service of a few Years in this World; and will bleſs their Poſterity after them, *Exod* 20. 6, 23.

18. And to attain theſe mighty Benefits there is no other condition required, than to diſcharge the Obligation, which he has laid upon us, with a faithful Diligence and Circumſpection.

19. And we have no reaſon to doubt but God will perform the Condition on his part, in enſtating us in the foreſaid Happineſs; ſince his Omnipotence empowers him thereunto, he being the great King of Heaven, where from his Throne he diſpoſeth of, and governs, all things throughout the Univerſe.

20. O Praiſe the Lord: ye Angels of his, ye that excel in Strength: ye that fulfil his Commandment, and hearken unto the Voice of his Words.

21. O praiſe the LORD all *ye* his Hoſts: *ye* Servants of his that do his Pleaſure.

22. O ſpeak good of the LORD, all ye Works of his, in all places of his Dominion: praiſe thou the Lord, O my Soul.

# EVENING PRAYER.

## The CIV PSALM.

*Benedic, anima mea.*

¶ ¶ *This Pſalm has no Title in the Hebrew, but the Greeks inſcribe it*; A Pſalm of *David* upon the Creation of the World. *And the Greeks herein are followed by the Latin, Syriac, Arabick and Ethiopick Verſions.* Eben Ezra *gives a further reaſon why it ſhould be* David's, *becauſe it begins juſt as the foregoing Pſalm ends,* Praiſe the Lord, O my Soul. *But whoever be the Author of it, it is one of the moſt exalted pieces of Poetry extant in Antiquity.*

PRaiſe the LORD, O my Soul: O LORD my God: thou art become exceeding glorious, thou art cloathed with Majeſty and Honour.

2. Thou deckeſt *thy ſelf* with light as *it were with* a Garment: and ſpreadeſt out the Heavens like a Curtain.

3. Who layeth the Beams of his Chambers in the Waters: and maketh the Clouds his Chariot, and walketh upon the Wings of the Wind.

4. *He* maketh his Angels Spirits: and his Miniſters a flaming Fire.

5. *He* laid the foundations of the Earth: *that* it never ſhould move at any time.

6. Thou coveredſt it with the deep like as *with* a Garment: the Waters ſtand in the Hills.

7. At thy rebuke they flee: at the Voice of thy Thunder they are afraid.

8. They go up as high as the Hills, and down to the Valleys beneath: even unto the place which thou haſt appointed for them.

9. Thou haſt ſet them their Bounds which they ſhall not paſs: neither turn again to cover the Earth.

10. He ſendeth the Springs into the Rivers: *which* run among the Hills.

11. All Beaſts of the Field drink thereof: and the wild Aſſes quench their Thirſt.

12. Beſide them ſhall the Fowls of the Air have their Habitation: *and* ſing among the Branches.

13. He

20. And, O you holy Angels of God, that are endowed with a greater degree of Power than the reſt of God's Creation; you that have the Honour to be ſent on Meſſages and Embaſſies from the great God, do you join with us in praiſing our Almighty Creator.

21. O all you mighty Army of Spiritual Beings, all ye Angelical Orders and glorified Souls, that are employed in praiſing God and doing his Will with exactneſs; do you join with us in praiſing our Almighty Creator.

22. O all ye Men in every part of the World, join in theſe thankful Praiſes to Almighty God: but thou, O my Soul, for the great favour God has lately vouchſafed me, in freeing me from a dangerous Diſtemper, thou haſt more particular Obligations to pay him the moſt devout Praiſes.

*Paraphraſe on* Pſal. CIV.

LET my Soul and all my inward Affections praiſe and magnifie thee, who art the only true God, whom I have the Honour to worſhip: thou, who art a God of inexpreſſible Glory, and art ſurrounded with Eternal Majeſty and Dignity.

2. Methinks I ſee thee like a magnificent Prince, enrobed with inacceſſible Light, the Arch of the Azure-Skies hanging, as it were a Canopy, over thy Throne, the other quarters of the Firmament being drawn like a Curtain round thee.

3. The Superceleſtial Waters are the Beams and Rafters of thy great Chamber of State; the Clouds of the Air are the Chariot that thou doſt triumphantly ride in, and the Winds like winged Courſers, carry thee ſwiftly through the Air.

4 The Winds which waft thee along, are excited by an Angelical Power, and the Flaſhes of Lightning, which attend thy Thunder, are occaſioned by the Miniſtry of thoſe Ceeſtial Beings.

5. It was this great God, who in the Creation of the Univerſe, fix'd the Earth upon ſo firm a Foundation, that no exterior Force could diſturb or ſhake it.

6. It was thou, O God, that didſt firſt enwrap the Globe of the Earth with the circumfuſed Ocean, the greateſt Eminences thereof being covered with Water.

7. But at the Word of thy Command, all the Continents and Iſlands ſtood out above the Waters, and the Sea retired into the Chanels which thou didſt prepare for it.

8. And tho' now oftentimes that mighty Body of Water rages and ſwells in a violent Storm, raiſing itſelf into proud Billows, which ſeem to vye height with the Mountains again, and then of a ſudden ſink down into low Vallies; yet for all this boiſterous Tumult, thou doſt confine the unruly Waves within the Bounds thou haſt made for them.

9. The neighbouring Shores are the Limits which, with all their Violence and Fury, they are not able to paſs; and though, in tempeſtuous Weather, they threaten another Inundation, yet they ſhall never cover the Earth again.

10. It is his Almighty Power and Wiſdom, that makes the Springs that riſe upon the Hills, to run down in Rills by their ſides; and afterwards, by Conjunction with one another in the Vallies, to form themſelves into great and navigable Rivers.

11. On the brinks whereof, the Shepherds and Husbandmen lead their Cattle to drink; and to which even the wild Beaſts, who have no Conductor, can come and plenteouſly quench their Thirſt.

12. The coolneſs of their Vapours, and the clear moiſture of their Streams, draw a multitude of Birds to the Trees that grow round their Banks; upon whoſe Branches they ſit and ſing, and fill the Air around with their warbling-Notes.

13. It

13. He watereth the Hills from above: the Earth is filled with the fruit of thy Works.

14. He bringeth forth Graſs for the Cattle: and *green* Herb for the ſervice of Men.

15. That he may bring Food out of the Earth, and Wine *that* maketh glad the Heart of Man: *and* Oyl to make *him* a cheerful Countenance, and Bread to ſtrengthen Man's Heart:

16. The Trees of the LORD alſo are full *of Sap*: even the Cedars of Libanus which he hath planted.

17. Wherein the Birds make their Neſts: *and* the Fir-Trees *are* a dwelling for the Stork.

18. The high Hills *are* a refuge for the wild Goats: *and ſo are* the *ſtony* Rocks for the Conies.

19. He appointed the Moon for *certain* Seaſons: and the *Sun* knoweth his going down.

20. Thou makeſt darkneſs that it may be Night: wherein all the Beaſts of the Foreſt do move.

21. The Lions roaring after their Prey: do ſeek their Meat from God.

22. The Sun ariſeth, and they get them away together: and lay them down in their Dens.

23. Man goeth forth to his Work. and to his Labour: until the Evening.

24. O LORD, how manifold are thy Works: in Wiſdom haſt thou made them all, the Earth is full of thy Riches.

25. *So is* the great and wide Sea alſo: wherein *are* things creeping innumerable, both ſmall and great Beaſts.

26. There go the Ships, *and there is* that Leviathan: *whom* thou haſt made to take his Paſtime therein.

27. Theſe wait all upon thee: that thou mayeſt give *them* Meat in due Seaſon.

28. *When*

13. It is God, by whoſe gracious Bounty the Rains, ſent from his Store-houſe above, impregnate the Hills with a fatning Moiſture, producing thereby all the great Variety of Fruits and Plants.

14. It is he, that makes the Graſs ſpring out of the Earth, for the Suſtenance of the Cattle, and the eſculent Plants for the Food of Men.

15. It is he, that makes the Grain and Seeds which are ſown in the Ground, to grow up and ripen; it is he, which makes the Vine yield forth its refreſhing Juice, to recruit the Strength, and to eaſe the Cares of Men; it is he, that produces all thoſe curious Oils and Balſams, which yield ſuch grateful Smells, and which Men anoint themſelves with in Feaſts, and other joyful Occaſions; it is his Bounty, that affords Bread to ſuſtain the Bodies of Men, and to repair their Strength, when it is decay'd by Labour.

16. It is he, that fills the Trees with Sap, raiſing up a vegetative Juice from the Earth, to diſtend all their Fibres, to make them increaſe in their Wood and flouriſh in their Leaves; cauſing the noble Cedar-Trees to ſpread their lofty Heads and flouriſh, tho' they are rooted in ſuch a barren craggy Mountain as *Libanus*.

17. Theſe curious Cedars not only adorn the Hills, and afford the moſt excellent Timber for Mens building, but they yield likewiſe an advantageous opportunity for Birds to build their Neſts in, whoſe Rooms are, as it were, wainſcotted with living Cedar; the Fir-Tree, which is fetched ſo far for our Buildings, grows naturally into a Houſe for the Stork.

18. The craggy Rocks, that moſt barren part of Nature, have their uſe too; they are a retreat to the wild-Goats, who have agility to climb them, and can with ſecurity live by picking up the ſhort Graſs which grows ſtraggling upon them; and the holes within them make Chambers for Rabbets to dwell in.

19. It is he that made the Moon, and ſetled the Laws of her Revolutions and Changes, for the governing the Tides at Sea, and for her influences on Plants and Human Bodies; as alſo for the determining and well-dividing of the Seaſons of the Year, and the Obſervation of Feſtivals, *Eccluſ.* 43. 6, 7. and the Sun too has his determinate times of riſing and ſetting fixed by God.

20. It is by thy appointment, O God, that the Sun does not always ſhine upon us, but for ſeveral hours withdrawing his Light, affords us opportunity of compoſing ourſelves by Sleep; and at which time the wild Beaſts of the Foreſt have an opportunity, of going abroad to fetch in Prey, when they are out of fear of the Hunters, who are now aſleep in their Beds.

21. At that time the Lions ſtart out of their Dens, and run roaring after thoſe weaker Animals, which they devour for their Prey, the Providence of God affording it to them for their ſuſtenance.

22. As ſoon as the Sun ariſeth, theſe noxious Beaſts leave off their Depredation upon the weak Cattle, and run skulking into their Dens again.

23. And then Men riſe from their Repoſe, and go out to Labour in the Field, where they ſpend the whole Day in cultivating the Soil, or gathering the Fruits thereof; and at the Evening they return to their Houſes for Refreſhment, and Repoſe again.

24. The Conſideration of the wonderous Wiſdom diſcovered in thy works upon the Earth only, does make me to cry out, That the whole Earth does abound with the Riches beſtowed by a bountiful God.

25. But the Sea likewiſe puts in for a ſhare in the Declaration of thy Wiſdom and Goodneſs, as abounding with numberleſs Animals, and ſo vaſt a variety of Species of ſmall and great Fiſh.

26. Thou haſt contrived this mighty Body of Waters, to be a means of conveying Men to Traffick in Ships from one Coaſt to another; in this thou haſt given an Habitation for the great Whale to rove about in, and to exerciſe a Monarchy over all the Fry of leſſer Fiſh, and to pleaſe himſelf in hunting after them.

27. All theſe different Kinds of Animals depend upon thee for their Suſtenance, and whenever their Appetites are craving for Food, thou art always ready to ſatisfie their Hunger, by affording them proper and convenient Suſtenance.

28. In

28. *When* thou giveſt it them, they gather it: and when thou openeſt thy Hand, they are filled with good.

29. *When* thou hideſt thy Face, they are troubled: *when* thou takeſt away their Breath, they die, and are turned again to their Duſt.

30. When thou letteſt thy Breath go forth, they ſhall be made: and thou ſhalt renew the Face of the Earth.

31. The glorious *Majeſty* of the LORD ſhall endure for ever: the LORD ſhall rejoyce in his Works.

32. The Earth ſhall tremble at the look of him: *if* he *do but* touch the Hills, they ſhall Smoke.

33. I will ſing unto the LORD as long as I live: I will praiſe my God while I have my Being.

34. And ſo ſhall my Words pleaſe him: my Joy ſhall be in the LORD.

35. As for Sinners, they ſhall be conſumed out of the Earth, and the Ungodly ſhall come to an end: praiſe thou the LORD, O my Soul, praiſe the LORD.

# MORNING PRAYER.

## The CV. PSALM.

*Confitemini Domino.*

¶¶ *This Pſalm being without Inſcription, is however to be attributed to* David, *who is the undoubted Author thereof, this being the ſame Pſalm which we have* 1 Chron. 16. *and of which he is recorded there to be the Compoſer. It was afterwards altered to what it ſtands here; but whether that were done by* David's *own, or ſome other more modern Hand, is not ſo certain. It contains an Hiſtory of God's various Providences to the* Jews.

Praiſe the Lord. O Give thanks unto the LORD, and call upon his Name: tell the People what things he hath done.

2. O let your Songs be of him, and praiſe him: and let your talking be of all his wondrous Works.

3. Rejoyce in his holy Name: let the Heart of them rejoyce that ſeek the LORD.

4. Seek the LORD and his Strength: ſeek his Face evermore.

5. Remember the marvellous Works that he hath done: his Wonders and the judgments of his Mouth;

6. O ye Seed of Abraham his Servant: ye Children of Jacob his choſen.

7. He

28. In the time of the greateſt Scarcity, they pick up the Crums which thou doſt ſcatter out before them, which is a juſt Sufficiency for their Suſtenance; and when with a full Hand theu doſt deal out to them a larger Proportion, they then feaſt upon thy Bounty.

29. If at any time thy Favours are withheld from them, they pine for Want or Sickneſs; when thou doſt demand back the Breath which thou didſt give them, they are reſolved again into the firſt Principle, the Duſt, out of which they were conſtituted, 1 *Gen.* 24. 25.

30. At other times thou art pleaſed to ſend out thy prolifick Spirit, to raiſe up a new Set of Animals, to ſupply the place of the Deceaſed; and doſt ſtock the Earth with a new Generation of Inhabitants.

31. This wiſe Method of Providence God has always purſued in making and governing the World, and providing ready Supplies upon all occaſions for the Defects; and always ſhall do ſo as long as Nature laſts. This he does approve of, and and is pleaſed with; as he did at the firſt Creation, when he looked, and behold! all things were exceeding good, *Gen.* 1. 31.

32. And as God at firſt gave Laws to all the parts of Nature, ſo they do ſtill ſubmit to him, whenever his Power is pleaſed to interpoſe: The moſt ſtubborn parts of the Univerſe tremble at his Commands, and are forced to yield exact Obedience to them; at his preſence, the very Hills, like Mount *Sinai*, ſend forth Flame and Smoke.

33. The Contemplations of God's Wiſdom and Goodneſs, ſhall afford me a conſtant Theme for my Pſalmody as long as I live: Nay, in whatever ſtate and condition I ſhall be continued in being, after death, it will be my deſire to praiſe him.

34. For, as this is the moſt acceptable Service which any Perſon can pay to God; ſo this to the devout Soul is the moſt pleaſant Exerciſe, which ſhe can entertain herſelf in; being both a Duty and a Reward.

35. But, as for ſtupid and regardleſs Sinners, who take no notice of God's marvellous Wiſdom and Goodneſs, who mind nothing but gratifying their brutiſh Appetites, and value not the offending ſo good a God: God ſhall afford them a Taſte of his Vengeance, by the Ruin and extirpation of their Families. But do thou, O my Soul, make a more prudent Choice than theſe ill Men; and, in ſtead of diſobeying and diſhonouring him, do thou make it thy buſineſs to love and praiſe his infinite Goodneſs.

*Paraphraſe on* Pſal. CV.

O Ye Nation of the *Jews*, do you with the moſt grateful Acknowledgments ſing praiſes to the moſt gracious God; proclaiming to all the World, what aſtoniſhing Miracles he has wrought for your Sakes.

2. Let him be the ſubject of your publick Hymns, and let all your private Diſcourſe be, concerning the wonderful Effects of his Providence towards us.

3. Let all your rejoycing be in magnifying and praiſing the only true God; for certainly there is no degree of Joy ſo exceſſive, as is experienced by his devout Worſhippers.

4. Apply your ſelves for relief from your Troubles, to God Almighty's aſſiſtance; and be not diſheartned, if God does not immediately hearken to your Prayer, but continue ſtill with unwearied ſuit to make your Addreſſes to him, in the Courts of his Tabernacle, where his eſpecial Preſence is.

5. Do you gratefully call to mind the great Miracles, he wrought in *Ægypt* on your behalf; and what terrible Judgments he pronounced againſt the *Egyptians*, Exod. 3. 20.

6. O ye Off-ſpring of *Abraham*, that beloved Servant of God, to whom the Promiſes were made, *Gen.* 21. 12. and of *Jacob*, who was choſen before his Brother *Eſau*, that the ſacred Seed might deſcend from him.

7. He

7. He *is* the LORD our God: his Judgments *are* in all the World.
8. He hath been alway mindful of his Covenant and Promiſe: *that* he made to a thouſand Generations;
9. *Even the Covenant* that he made with Abraham: and the Oath that he ſware unto Iſaac;
10. And appointed the ſame unto Jacob for a Law: *and* to Iſrael *for an* everlaſting Teſtament.
11. Saying, unto thee will I give the Land of Canaan: the lot of your Inheritance.
12. When there were yet *but* a few of them: and they ſtrangers in the Land;
13. *What time* as they went from one Nation to another: from one Kingdom to another People;
14. He ſuffered no Man to do them wrong: but reproved even Kings for their ſakes.
15. Touch not mine Anointed: and do my Prophets no harm.
16. Moreover he called for a dearth upon the Land: and deſtroyed all the Proviſion of Bread.
17. But he had ſent a Man before them: *even* Joſeph, *who* was ſold to be a Bond-ſervant.
18. Whoſe Feet they hurt in the Stocks: the Iron entred into his Soul.
19. Until the time came that his Cauſe was known: the Word of the LORD tried him.
20. The King ſent and delivered him: the Prince of the People let him go free.
21. He made him Lord alſo of his Houſe: and Ruler of all his Subſtance;
22. That he might inform his Princes after his Will: and teach his Senators Wiſdom.
23. Iſrael alſo came into Egypt: and Jacob was a ſtranger in the Land of Ham.
24. And he increaſed his People exceedingly: and made them ſtronger than their Enemies.
25. *Whoſe* Heart turned *ſo*, that they hated his People: and dealt untruly with his Servants.
26. *Then* ſent he Moſes his Servant: *and* Aaron whom he had choſen.
27. And theſe ſhewed his Tokens among them: and Wonders in the Land of Ham.

28. He

7. He is the peculiar God of our Nation, tho' the whole World is governed by his Providence.

8. He has been very careful to diſcharge every Point of the Covenant, which he made many Ages ago, in protecting and maintaining us.

9. That Covenant, which he made with our Progenitor *Abraham*, Gen. 15. 17, 18. and which he confirmed to his Son *Iſaac*:

10. Which he afterwards renewed unto *Jacob*, *Gen.* 28. 13. and which he afterwards paſſed into a Law, among thoſe Sanctions which he gave by the Hand of *Moſes*, *Exod.* 23. 22, 23. never to be aboliſhed.

11. The Tenour of which Covenant was, That I will give thee the Poſſeſſion of the Land of *Canaan*, to be divided by Lot among the Tribes of *Iſrael*.

12. Which Promiſe was made, when the Family of the Patriarch was very ſmall, and were only Sojourners in the Land of *Canaan*, *Gen.* 23. 4. and were ſo far from being like to obtain the Dominion of that Country, that they were hardly able to protect themſelves from being deſtroyed in it.

13. When they were forced to wander for their Subſiſtence unto divers Countries, removing unto ſeveral parts of *Canaan*, *Gen.* 12. 6. from thence to *Egypt*, *Gen.* 12. 10 and to *Gerar*, *Gen.* 20. 1.

14. He carefully defended them from all Injuries and Inſults which were offered them, *Gen* 31. 24. and ſmartly reproved the King of *Egypt*, *Gen.* 12. 16. and the King of *Gerar*, *Gen.* 20. 3. for ſome unlawful Deſigns they were enterpriſing againſt them.

15. Commanding them not to injure thoſe, whom he had anointed, both to be Princes and Prophets.

16. And when he was pleaſed to ſend a Famine into the Land of *Canaan*, and all the neighbouring Countries, *Gen.* 41. 54 ſo that all Men were in great want of Bread-Corn, that neceſſary Support of Life:

17. He ſent *Joſeph*, as it were, an Harbinger before them into *Egypt* to ſecure it for them; God by his good Providence ſo ordaining, that their ſelling their Brother for a Slave, ſhould put him in a Capacity of ſaving the Lives of the reſt of the Family, *Gen.* 45. 5.

18. He was there, for a time, upon a malicious Calumny ſhut up in Priſon, and his Legs galled with Iron Bolts, which eat through his Fleſh.

19. God being pleaſed, by this ſevere Affliction, to try and refine him like Silver, till ſuch time as his Wiſdom thought fit to vindicate his Innocency, and to free him from his Sufferings.

20. For the King of *Egypt* having heard of his great Qualifications, commanded him to be releaſed out of Priſon, *Gen.* 41. 14.

21. Making him the Vice-Roy of all his Dominions, and his Provedore, or Prefect of his Granaries, *Gen.* 41. 40.

22. All the great Men of that Kingdom receiving their Inſtructions from him, who were commanded to do nothing without his Orders, *Gen.* 41. 44.

23. After that came down *Jacob* with his eleven Sons, being invited by his Son *Joſeph* to ſojourn in *Egypt*, which Country was firſt planted by *Miſraim* the Son of *Cham*.

24. God multiplying them exceedingly, *Exod.* 3. 10. and making them mightier than the *Egyptians*, *Exod.* 1. 9.

25. This raiſed the Envy and Hatred of the *Egyptians* againſt them, ſo that they contrived wicked Methods to deſtroy the People of God, *Exod.* 1. 10, 11, *&c.* by exceſſive Labour and Deſtruction of their Children.

26. Whilſt they were groaning under theſe Hardſhips, God Almighty ſeaſonably ſent to their relief *Moſes* joyned with his Brother *Aaron*, as his Commiſſioners, with Powers from above, to demand of *Pharaoh* the Releaſe of the *Iſraelites* from their Bondage.

27. And, that they might be the better furniſhed to go through this great Office, God inveſted them with the Power of working great Miracles, both for evidencing the Truth of their Miſſion to the Jews, and ſubduing the proud Heart of that Prince, which they performed to the great Aſtoniſhment of all who beheld.

28. He ſent Darkneſs and it was dark: and they were not obedient to his Word.
29. He turned their Waters into Blood: and ſlew their Fiſh.
30. Their Land brought forth Frogs: *yea, even* in their Kings Chambers.
31. He ſpake the Word, and there came all manner of Flies: and Lice in all their Quarters.
32. He gave them Hail-*ſtones* for Rain: and flames of Fire in their Land.
33. He ſmote their Vines alſo, and Fig-trees: and deſtroyed the Trees that were in their Coaſts.
34. He ſpake the Word, and the Graſhoppers came, and Caterpillars innumerable: and did eat up all the Graſs in their Land, and devoured the Fruit of their Ground.
35. He ſmote all the Firſt-born in their Land: *even* the chief of all their Strength.
36. He brought them forth alſo with Silver and Gold: *there was* not one feeble *Perſon* among their Tribes.
37. Egypt was glad at their departing: for they were afraid of them.
38. He ſpread out a Cloud *to be* a covering: and Fire to give light in the Night-*ſeaſon*.
39. *At their* deſire he brought Quails: and he filled them with the Bread of Heaven.
40. He opened the Rock *of Stone*, and the Waters flowed out: ſo that Rivers ran in the dry Places.
41. For *why?* he remembred his holy Promiſe: *and* Abraham his Servant.
42. And he brought forth his People with joy: *and* his Choſen with gladneſs;
43. And gave them the Lands of the Heathen: and they took the Labours of the People in poſſeſſion;
44. That they might keep his Statutes: and obſerve his Laws. **Praiſe the Lord.**

EVEN-

28. And, when *Pharaoh* would not comply with the Propoſal *Moſes* made to him from God, but oppreſſed the *Iſraelites* the more, God, at the requeſt of *Moſes*, inflicted a very grievous Plague upon all the Land of *Egypt*, a Darkneſs which was to be felt, *Exod.* 10. 21.

29. At *Aaron*'s waving his Rod over the Waters, they were all turned into Blood, and the Fiſh, that were therein, died, *Exod.* 7. 20.

30. At *Aaron*'s ſtretching out his Rod over the Streams, (*i. e.* the Canals and Cuts, which were made out from the River *Nile*) an innumerable Fry of Frogs were generated, which covered all the Country, and crept even into *Pharaoh*'s Bed-Chamber, *Exod.* 8. 2.

31. Then, by the Direction of God was performed another very great Miracle, which the Magicians were not able to imitate, for when *Aaron* ſmote the Duſt of the Earth with his Rod, the little parts thereof became invigorated with Life, and turned into Flies and Lice, which infeſted the *Egyptians* to an unconceivable degree.

32. Afterwards God plagued them with Hail-ſtones mixed with Fire.

33. Which tore their Trees, and deſtroyed their Plants, *Exod.* 10. 4.

34. What was not deſtroyed by Hail, was eat up by the plague of Caterpillars or Locuſts which followed, *Exod.* 10. 4.

35. And at the cloſe of all, God ſent his deſtroying Angel in the Night, to take away the Life of the Firſt-born of Man and Beaſt, throughout all *Egypt*, who executed that Command with the utmoſt Severity.

36. Thus God having wrought upon *Pharaoh*'s ſtubborn Heart, to give way for their departure out of *Egypt*, he gave them Favour with the *Egyptians* to borrow their Jewels and Ornaments, *Exod.* 12. 36. And what is yet more remarkable, when they went from thence, no one by infirmity or ſickneſs was rendered unfit for travelling.

37. The People of *Egypt*, at their going, were glad they were rid of ſuch troubleſome Inmates, for whoſe ſakes they had ſuffered ſo much.

38. And in their march out of *Egypt*, God was pleaſed moſt wonderfully to exert his Providence towards them; covering them in the Day-time from the heat of the Sun by a thick Cloud; and, in the Night-time, lighting them in their way by a Pillar of Fire, *Exod.* 13. 12.

39. And when they marched through the Wilderneſs of *Zin*, and murmured for want of Food, God not only pardoned their intemperate words; but ſupplied them with conſtant Flocks of Quails to eat, and with Manna which rained down upon them, *Exod.* 16. 16.

40. And at *Rephidim*, when they murmured for the Brackiſhneſs of the Waters, he made a freſh Spring of Water flow out of the Rock, which run down from thence through a good part of the Country, in a great Stream.

41. All theſe Miracles he was pleaſed to work for the ſake of the *Iſraelites*; out of the regard he had to the Promiſe he made to our Fore-father *Abraham*, that he would inſtate his Poſterity in the Land of *Canaan*.

42. And in diſcharge of this Promiſe, he did bring his choſen People, in a moſt joyful manner, out of their Slavery in *Egypt*.

43. And brought them into the promiſed Land, driving out the old Inhabitants, who by their Idolatries and Wickedneſs had highly provoked God, dividing their Lands among the Tribes of *Iſrael*.

44. Not that they ſhould revel, and wanton, with the Productions of that fertile Country; but that they might live there in eaſie Circumſtances, the better to ſerve God, and obey thoſe holy Commandments which he had given them.

Para-

# EVENING PRAYER.

## The CVI. PSALM.

*Confitemini Domino.*

¶ ¶ *This Pſalm has no other Title but only* A Hallelujah: *Some have thought it to be compoſed in the Captivity. Our Engliſh Paraphraſts, Dr.* Hammond *and Biſhop* Patrick, *think it one of* David's *Pſalms, and that it is one of thoſe Pſalms which* David *delivered into the hands of* Aſaph *and his Brethren,* 1. Chron. 16. 7. *However it ſhould ſeem to have been uſed as a Form of Prayer during the Captivity, when the Jews under that great Affliction, thought fit to acknowledge their National Sins, which had brought down thoſe heavy Judgments of God among them. And the laſt Verſe but one,* Save us, O Lord our God, and gather us from among the Heathen, *&c. was probably added in that time, if it was not compoſed then, as 'tis my Opinion it was.*

Praiſe the Lord. O Give thanks unto the LORD, *for he is* gracious: and his Mercy *endureth* for ever.

2. Who can expreſs the noble Acts of the LORD: or ſhew forth all his Praiſe?

3. Bleſſed *are* they that alway keep Judgment: *and* do Righteouſneſs.

4. Remember me, O LORD, according to the favour *that thou beareſt unto* thy People: O viſit me with thy Salvation.

5. That I may ſee the felicity of thy Choſen: and rejoice in the gladneſs of thy People, and give Thanks with thine Inheritance.

6. We have ſinned with our Fathers: we have done amiſs, and dealt wickedly.

7. Our Fathers regarded not thy Wonders in Egypt, neither kept they thy great Goodneſs in remembrance: but were diſobedient at the Sea, *even* at the Red Sea.

8. Nevertheleſs he helped them for his Name's ſake: that he might make his Power to be known.

9. He rebuked the Red Sea alſo, and it was dried up: ſo he led them through the deep, as through a Wilderneſs.

10. And he ſaved them from the Adverſaries hand: and delivered them from the hand of the Enemy.

11. *As for* thoſe that troubled them, the Waters overwhelmed them: there was not one of them left.

12. Then believed they his Words: and ſang Praiſe unto him.

13. *But* within a while they forgat his Works: and would not abide his Counſel.

14. But Luſt came upon them in the Wilderneſs: and they tempted God in the Deſart.

15. And he gave them their deſire: and ſent leanneſs *withal* into their Soul.

16. They angred Moſes alſo in the Tents: and Aaron the Saint of the LORD.

17. So the Earth opened and ſwallowed up Dathan: and covered the Congregation of Abiram.

18. And

*Paraphraſe on* Pſal. 106.

O All ye Jewiſh People, pay your unfeigned Thanks to the great God, for all the great Series of his Mercies, which for ſeveral Ages he has been pleaſed to continue to our Nation, notwithſtanding our manifold Provocations whereby we have offended him.

2. What Tongue is able to expreſs the extraordinary Miracles, which he has wrought for our ſakes, or ſufficiently commend the omnipotent Power he has ſo frequently exerted in our Preſervation?

3. Thoſe are not always happy Perſons, whoſe Lot it is to live in a conſtant run of wordly Fortune, but they who conſcientiouſly obſerve the Laws of God; for then they need not doubt, but that he in his good time will ſecure them a proportionable Reward for their Obedience.

4, 5. I beſeech thee, O Lord, to crown me with thoſe Bleſſings, which thou haſt promiſed to beſtow upon thy faithful Servants; and let me partake of that joyful Tranquillity of Mind, which attends all good Perſons, on the Reflection upon their vertuous Actions.

6. However, both I, and all the Body of the Jewiſh Nation, cannot but acknowledge our ſelves unworthy of ſuch Favours; we having by ſo many particular and National Sins, provoked thy Anger towards us.

7. Our Forefathers, when but juſt redeemed from the Egyptian Bondage, and fearing the purſuit of *Pharaoh*'s Hoſt, began to murmur againſt God, and to diſtruſt his Deliverance, tho' they had ſo lately experienced his Miracles, before the *Egyptians*, *Exod.* 14. 10.

8. But, tho' this was a very great degree of Infidelity and Diſobedience, yet he was ſo gracious as not to forſake them in this Extremity, and, by a wonderful Deſtruction of their Enemies, gave them a freſh Inſtance of his omnipotent Power interpoſing in their behalf, thereby to convince the Heathen Nation of his being the only true God.

9. And being now upon the brink of the Red Sea, the Deep before them, and *Pharaoh*'s Troops behind them, and there being no poſſible way, which Human Sagacity might ſuggeſt, of eſcaping, God was pleaſed, by his miraculous Power, to lay dry the bottom of the Sea, by the retiring of the Waters, and to afford them an opportunity of travelling over the Sands of the Channel of a wide and deep Sea, with as much eaſe as the Sands of a Deſart, where there is no Water.

10. By this means, moſt wonderfully preſerving them from the Hands of their Enemies.

11. Whilſt *Pharaoh* and his Hoſt, which followed cloſe in the purſuit of them, were all overwhelmed by the returning Waters.

12. This miraculous Preſervation wrought upon them for ſome little time, *Exod.* 14. 31. they ſinging Praiſes to God for ſo great a Deliverance, in a Hymn, which was compoſed upon that occaſion by *Moſes*, *Exod.* 15. 1.

13. But it was not very long before they fell to their murmuring again, at the Waters of *Marah*, *Exod.* 15. 24. not relying upon God's wiſe Providence, but only upon the ordinary tendency of ſecond Cauſes.

14. They had no regard to God's Goodneſs and Promiſes, but were only guided by their own headſtrong Paſſion, and unreaſonable Fancies; demanding of God more of thoſe unneceſſary Miracles, to gratifie their Curioſities.

15. And in this God was pleaſed to comply with their Deſires, but withal ſo ſeverely puniſhed them, that their Souls were, as it were, lean with Grief, *Iſa.* 17. 14.

16. At another time, they broke out in a Mutiny againſt *Moſes* and *Aaron*, for pretending to a Superiority over the reſt of the People, tho' God had veſted them with it, *Numb.* 16. 3.

17. Which Rebellion was moſt terribly puniſhed upon the Ringleaders thereof, *Corah*, *Dathan*, *Abiram*, &c. who were ſwallowed up alive by the opening of the Ground, *v.* 32.

18. Other

18. And the Fire was kindled in their Company: the flame burnt up the Ungodly.

19. They made a Calf in Horeb: and worſhipped the molten Image.

20. Thus they turned their Glory: into the ſimilitude of a Calf that eateth Haſ.

21. *And* they forgat God their Saviour: who had done ſo great things in Egypt;

22. Wondrous works in the Land of Ham: *and* fearful things by the Red Sea.

23. So he ſaid he would have deſtroyed them, had not Moſes his Choſen ſtood before him in the gap: to turn away his wrathful Indignation, leſt he ſhould deſtroy *them.*

24. Yea, they thought ſcorn of that pleaſant Land: and gave no credence unto his Word.

25. But murmured in their Tents: and hearkened not unto the Voice of the LORD.

26. Then lift he up his hand againſt them: to overthrow them in the Wilderneſs;

27. To caſt out their Seed among the Nations: and to ſcatter them in the Lands.

28. They joyned themſelves unto Baal-peor: and ate the Offerings of the dead.

29. Thus they provoked *him* to anger with their own Inventions: and the Plague was great among them.

30. Then ſtood up Phinees and prayed: and *ſo* the Plague ceaſed.

31. And that was counted unto him for Righteouſneſs: among all Poſterities for evermore.

32. They angered *him* alſo at the Waters of Strife: ſo that he puniſhed Moſes for their ſakes;

33. Becauſe they provoked his Spirit: ſo that he ſpake unadviſedly with his Lips.

34. Neither deſtroyed they the Heathen: as the LORD commanded them;

35. But were mingled among the Heathen: and learned their works.

36. *Inſomuch that* they worſhipped their Idols, which turned to their own decay: yea, they offered their Sons and their Daughters unto Devils.

37. And

18. Other of the Mutinous were deſtroyed by Fire from Heaven, whilſt they were impiouſly aſſuming the Prieſtly Office, *v.* 32.

19. They yet committed a greater Wickedneſs, whilſt *Moſes* was in the Mount, receiving the Law from God, for then they made a Golden Calf and worſhipped it, *Exod.* 32. 6.

20. Thus relinquiſhing the Worſhip of the Glorious God, who conſtantly exhibited himſelf to them in the ſhining Cloud, *Exod* 24. 16. to fall down before the Image of a heavy Beaſt, which if he had been alive, muſt have been fed with Graſs or Hay.

21. Perfectly forgetting their God, who had ſo lately redeemed them from the Egyptian Bondage; and who had wrought ſo many Miracles for their ſakes:

22. Thoſe aſtoniſhing Plagues, which he brought upon *Pharaoh* and his People, during their ſtay in *Egypt*, and the mighty Devaſtation he made of his Hoſt in the Red-Sea, at their departure.

23. This provoked God ſo highly, that he threatened to deſtroy the whole Nation of the *Iſraelites*, and to raiſe himſelf up a new People out of the Houſe of *Moſes*, *Exod.* 24. 10. againſt which *Moſes* ſo earneſtly prayed, oppoſing himſelf, as it were, in the Breach where this terrible Inundation of God's Wrath was pouring in; and God was pleaſed to hearken unto his Petition, and to pardon them for his ſake.

24. Some time after, when they came near the Land of *Canaan*, they were guilty of another Rebellion againſt God, undervaluing the Country upon the Report of the Spies, *Numb.* 13. 28. and would not believe, that God was able to bring them into Poſſeſſion of that Land whoſe Inhabitants were ſo mighty, *v.* 27. tho' he had ſo ſolemnly promiſed it.

25. Murmuring not only againſt *Moſes* and *Aaron*, but God himſelf, *Numb.* 14. 2, 3. refuſing to go to that Land, which God commanded them to take Poſſeſſion of, *Numb.* 21. 1.

26. This provoked God ſo greatly, that he ſolemnly ſware, that That Rebellious Generation ſhould not inherit the Promiſed Land, but that their Carcaſes ſhould fall in the Wilderneſs, *Numb* 14. 21.

27. And would have delivered them all up, to have been utterly cut off by the Heathen Nations, or mixed among them, *Numb.* 14. 45.

28. Not long after they mixed themſelves with the Moabitiſh Women, *Numb.* 35. 3. who ſeduced them to the worſhip of *Baal*, whoſe Temple was upon Mount *Peor* in *Moab*.

29. This ſo enraged God, that he ordered the principal of theſe notorious Offenders, to be ſlain and hanged up in the Face of the Sun, ſending a devouring Plague among the People, by which twenty four thouſand were deſtroyed.

30. *Phinehas*, actuated by a pious Zeal, killed the Iſraelitiſh Man, and the Midianitiſh Woman, in the very act of their Wickedneſs, which appeaſed the Anger of God, and thereby the Plague ceaſed, *Numb.* 25. 5.

31. And this noble Act of Zeal for God's Honour, was ſo well-pleaſing to God, that he was pleaſed to reward him for it, by entailing the Prieſthood in his Family, *Numb.* 25. 12.

32. And at the Waters of *Meribah*, (*i. e.*) Strife, they extraordinarily provoked God by their diſtruſt of his Providence; which was the occaſion of *Moſes*'s committing a Fault, which God was pleaſed to puniſh in him, God excluding him from the entrance into *Canaan*.

33. Raiſing his Paſſion to ſuch an height, that he uſed an unbecoming Expreſſion, *Hear now, ye Rebels, ſhall WE fetch you Water out of this Rock?* aſſuming thereby a Power to himſelf; which was to be attributed only to Almighty God, *Numb.* 11. 16.

34. Neither did they deſtroy the Seven Nations, as God gave them ſpecial command to do, *Judges* 1. 21. &c. *Deut.* 7. 2.

35. Nay they not only ſuffered them to live, but made a Covenant and League with them, *Judges* 2. 1, 2. by which they contracted the ſame Vices which they were guilty of, *Judges* 3. 6, 7.

36. Nay they proceeded to worſhip the Idols of thoſe Nations, *Judges* 2. 11. & 3. 5. which was the occaſion of their deſtruction and overthrow, *Deut.* 7. 16. *Judges* 2. 3. learning from Them the moſt abominable Sacrificial Rites, to Sacrifice not only Humane Bodies, but even thoſe of their own dear Children, to thoſe Devils which they worſhipped.

37. Be-

37. And ſhed innocent Blood, *even* the Blood of their Sons and of their Daughters: whom they offered unto the Idols of Canaan, and the Land was defiled with Blood.

38. Thuswere they ſtained with their own works: and went a whoring with their own Inventions.

39. Therefore was the wrath of the Lord kindled againſt his People: inſomuch that he abhorred his own Inheritance.

40. And he gave them over into the Hand of the Heathen: and they that hated them were Lords over them.

41. Their Enemies oppreſſed them: and had them in ſubjection.

42. Many a time did he deliver them: but they rebelled againſt him with their own Inventions, and were brought down in their Wickedneſs.

43. Nevertheleſs, when he ſaw their adverſity: he heard their Complaint.

44. He thought upon his Covenant, and pitied them, according unto the multitude of his Mercies: yea, he made all thoſe that led them away Captive, to pity them.

45. Deliver us, O LORD our God, and gather us from among the Heathen: that we may give Thanks unto thy holy Name, and make our boaſt of thy Praiſe.

46. Bleſſed *be* the LORD God of Iſrael from everlaſting, and world without end: and let all the People ſay, Amen. Praiſe the Lord.

# MORNING PRAYER.

## The CVII PSALM.

*Confitemini Domino.*

¶¶ *This Pſalm is an excellent Hymn, compoſed in memory of God's Goodneſs, in delivering Men from the various Calamities, which in this Life they are frequently ſubject to; from the Dangers of the Sea, Impriſonment and Captivity, Famine, Diſeaſes, and the like. It ſhould ſeem to have been wrote not long after the Captivity, and to be a grateful Commemoration of the extraordinary Favours of God, which they had then lately experienced, and in delivering them from ſome Difficulties they met with in their return home. It was a Song in parts, one Verſe recurring four times, to be ſung by the Chorus.*

O Give Thanks unto the LORD, for *he is* gracious: and his Mercy *endureth* for ever.

2. Let them give Thanks whom the LORD hath redeemed: and delivered from the hand of the Enemy;

3. And gathered them out of the Lands, from the Eaſt and from the Weſt: from the North and from the South.

4. They

37. Becoming thereby guilty of the moſt execrable Murder, and ſpilling the Blood of ſo many poor innocent Children, and ſo nearly related to them; which they offered up to the Idols of their conquered Slaves, thereby making the Country as Infamous again by their own Wickedneſs, as it was formerly by that of the *Canaanites*.

38. Thus they became as polluted by theſe enormous Crimes, which they perpetrated in imitation of the Heathens, as a common Proſtitute.

39. This ſo inflamed the Anger of God againſt them, that tho' he had choſen them out of the reſt of the World, to be his peculiar People; yet he, by reaſon of their obſtinate Wickedneſs, began to abhor them, as much as he formerly was pleaſed with them.

40. Therefore God delivered them up to the Power of the Nations, whom they ſhould have deſtroyed, whoſe Hatred not being abated towards them for their Indulgence, they made them bear the Yoke which they themſelves ſhould have been under, *Judges* 4. 3.

41. Other neighbouring Nations, as *Meſopotamians* and *Moabites*, Judg. 3. 12. the *Midianites* and *Amalekites*, Judg. 3. 8. the *Philiſtines* and *Ammorites*, Judg. 10. 6. conquered then and made them their Tributaries.

42. From all theſe Calamities God Almighty was pleaſed to find ways to deliver them, by raiſing up brave Generals, to attack their Heathen Conquerors, and to ſhake off the Foreign Yoke; but yet ſtill, by new Idolatries and other National Crimes, they provoked God to withdraw his Protection, and ſuffer them to fall into their former Condition of Subjection to external Powers.

43. And yet our gracious God, notwithſtanding this ungrateful Uſage, did not perfectly throw aſide all care of them; but when they were under great Afflictions, and ſent up their mournful Cry to God, *Judg.* 10. 14. he was ſtill ready to ſhew his pity to them, and deliver them.

44. He then was pleaſed, out of his great Mercy, not to take the Advantage of the Forfeiture of the Covenant he had made with their Forefathers, *Gen.* 15. 18. cauſing their Conquerors to ſhew Compaſſion towards them, and to make them rather Tributaries, than to utterly deſtroy them.

45. And therefore, we beſeech thee, who art the ſame gracious God, to deliver us from the preſent Captivity, and to gather us together from the ſeveral Provinces we are now diſperſed into; that we may return home to our Native Country, to pay thee our wonted Worſhip at *Jeruſalem*, and that we may for ever celebrate thy Divine Goodneſs, for ſuch a mighty Favour conferred on us.

46. For ever bleſſed be the great JEHOVAH, the God of *Iſrael*, who hath, throughout the Circle of ſo many Ages, wrought ſuch wonderful Deliverances for his People, and let all Nations joyn their Voices in ſaying Amen to this.

*This is the end of the fourth Book of Pſalms, according as the Jews divide them.*

*Paraphraſe on* Pſalm CVII.

O Return to the good God unfeigned Thanks, for all the kind Diſpenſations of his Providence, which he has been pleaſed, in ſo many various Particularities, to lay out for the Benefit of Mankind.

2. In particular let the Jewiſh Nation, whom God has lately redeemed from a wretched State of Captivity, pay their Thanks to him for ſo undeſerved a Favour.

3. Whom he hath collected together, after their Diſperſion, from all parts of the *Aſſyrian* Empire.

4. They went aſtray in the Wilderneſs out of the way: and found no City to dwell in.

5. Hungry and thirſty: their Soul fainted in them.

6. So they cried unto the Lord in their trouble: *and* he delivered them from their diſtreſs.

7. He led them forth by the right way: that they might go to the City where they dwelt.

Cho.] 8. *O that* Men *would therefore praiſe the* LORD for *his goodneſs: and declare the Wonders that he doth* for *the Children of Men!*

9. For he ſatisfieth the empty Soul: and filleth the hungry Soul with goodneſs.

10. Such as ſit in darkneſs and in the ſhadow of death: *being faſt* bound in Miſery and Iron.

11. Becauſe they rebelled againſt the Words of the Lord: and lightly regarded the Counſel of the moſt High*eſt*;

12. He alſo brought down their Heart through heavineſs: they fell down, and *there was* none to help them.

13. So when they cried unto the LORD in their Trouble: he delivered them out of their diſtreſs.

14. For he brought them out of darkneſs, and out of the ſhadow of death: and brake their Bonds in ſunder.

Cho.] 15. *O that* Men *would therefore praiſe the* LORD for *his goodneſs: and declare the Wonders that he doth* for *the Children of Men!*

16. For he hath broken the Gates of Braſs: and ſmitten the Bars of Iron in ſunder.

17. Fooliſh Men are plagued for their Offences: and becauſe of their Wickedneſs.

18. Their Soul abhorred all manner of Meat: and they were even hard at Death's door.

19. So when they cried unto the LORD in their Trouble: he delivered them out of their diſtreſs.

20. He ſent his Word, and healed them: and they were ſaved from their deſtruction.

Cho.] 21. *O that* Men *would therefore praiſe the* LORD for *his goodneſs: and declare the Wonders that he doth* for *the Children of Men!* 22. That

4. For in their returning home, they met with great Difficulties in the Deſert thro' which they travelled, wandering thro' unknown Places, frequently miſtaking their way, and not finding any Town or City to refreſh themſelves in.

5. Having ſpent their Proviſions, and being ready to die for Hunger and Thirſt, and not knowing where to get Supplies, they were ready to faint away, for want of Neceſſaries in that long Journey.

6. But they putting up their Petitions to God, to deliver them in this great Extremity, he, out of his gracious Goodneſs, was pleaſed to afford them a ſpeedy Relief.

7. He directed them into the right Road again, and brought them to an inhabited Place, where they ſtaid ſome time to furniſh themſelves with Neceſſaries, to proſecute their further Journey.

Cho.] 8. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

9 For it is he that provideth plentiful Food, to fill every hungry Belly, not denying us a Supply of any thing which is neceſſary for our Uſe.

10. Nay God is not wanting to take into his Conſideration the Caſe of the poor Priſoners, who are confined to a dark Dungeon, and clogged with Iron Fetters and Chains.

11. Which Calamities are ſent them by God, as a juſt Puniſhment for their Sins, in that they have neglected and violated his ſacred Laws, in the time of their Proſperity.

12. And this being the Condition of the Jewiſh Nation before their Captivity, God was pleaſed to humble their proud Hearts by that great Affliction, and they found that their own Power, which they truſted too much in before, would not avail for their Deliverance.

13. And therefore being deſtitute of all Human Aſſiſtance, they cried to God for his Divine Aid, and he out of his gracious Goodneſs, was pleaſed to work their Deliverance from that lamentable Condition of Life, they were under.

14. Bringing them out of that dark and diſmal Dungeon, which they were ſhut up in, and knocking off their Fetters from their Feet.

Cho.] 15. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

16. Nay, when God has determined to reſcue his Servants from the Calamities of Captivity or Impriſonment, it is not the great Strength of the Place that can keep them in; for he can with eaſe make the Brazen Gates to flie, and the maſſy Bars of Iron to ſnap in ſunder.

17. And thus does his good Providence diſplay itſelf in other Caſes; when fooliſh Men, by leading a diſſolute debauched courſe of Life, have injured their Conſtitutions, and brought themſelves into ſome grievous or painful Diſeaſe:

18. So that thereby their Stomachs are become ſo weak, that they loath the moſt palatable and delicious Diſhes of Meat, and are ſick even to Death:

19. Theſe very Perſons, who have deſerved ſo ill at God's Hands, if they put up their Petitions to God, and ſtedfaſtly rely upon him for Relief, he ſeldom fails to afford it them, but finds a way to work their Recovery, when all the power of Medicine has failed, and the Skill of Phyſicians has been baffled.

20. God Almighty, by ſome inviſible means, has bettered their Conſtitution, and ſaved them from the Grave, to which (if the Divine Providence had not interpoſed) they were inevitably a-going.

Cho.] 21. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

22. That

22. That they would offer unto him the Sacrifice of Thankſgiving: and tell out his Works with gladneſs.

23. They that go down to the Sea in Ships: and occupy their Buſineſs in great Waters,

24. Theſe Men ſee the Works of the LORD: and his Wonders in the deep.

25. For at his Word the ſtormy Wind ariſeth: which lifteth up the Waves thereof.

26. They are carried up to the Heaven, and down again to the deep: their Soul melteth away becauſe of the trouble.

27. They reel to and fro, and ſtagger like a drunken Man: and are at their Wits end.

28. So when they cry unto the LORD in their trouble: he delivereth them out of their diſtreſs.

29. For he maketh the Storm to ceaſe: ſo that the Waves thereof are ſtill.

30. Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

Cho.] 31. *O that* Men *would therefore praiſe the* LORD for *his goodneſs: and declare the Wonders that he doth* for *the Children of Men!*

32. That they would exalt him alſo in the Congregation of the People: and praiſe him in the ſeat of the Elders!

33. *Who* turneth the Floods into a Wilderneſs: and drieth up the Water-ſprings.

34. A fruitful Land maketh he barren: for the wickedneſs of them that dwell therein.

35. Again he maketh the Wilderneſs a ſtanding Water: and Water-ſprings of a dry Ground.

36. And there he ſetteth the hungry: that they may build them a City to dwell in.

37. That they may ſow their Land, and plant Vineyards: to yield them Fruits of increaſe.

38. He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their Cattle to decreaſe.

39. And

22. That they would continually pay to him a hearty Thankfulneſs, for all his Mercies and Benefits continually reached out unto them; which is the moſt acceptable Sacrifice which they can offer to God; devoutly praiſing him, and recounting the miraculous Operations of his Providence.

23. And this the Mariners, whoſe employ calls them to ſail about at Sea, have frequent Opportunities of doing.

24. For theſe Men do very often behold many wonderous Works of God, which are not to be diſcovered by others; not only many Fiſhes and Sea-Monſters, but the ſurprizing Commotions of that vaſt Body of Waters.

25. For whenever God pleaſeth, a ſmall quantity of Vapour ariſing, thickens into a Storm, which at laſt grows to that Violence, as to make the Sea, which was ſmooth before, to be raiſed into mountainous Waves.

26. Thoſe whoſe hap it is to be out at Sea in Ships or Boats, in the Diſtreſs of ſuch foul Weather, are ſometimes mounted by a riſing Wave as high as the Clouds, and at other times ſeem to be carried down to the very bottom of the Sea; they being all the time in the moſt terrible Fright, as having all the Agonies of preſent Death upon them.

27. The violent Agitation of the Ship is ſuch, that they, like drunken Men, can hardly ſtand upon their Legs; and as if they were Mad, run about from place to place without any certain Deſign, both doing and undoing the ſame thing.

28. But when they find, that their Skill in Sailing and all other Human Endeavours fail them, they at laſt are forced to apply to God for help, and his Goodneſs does not fail to afford it them.

29. And he, who reſerves to himſelf an uncontroulable Authority over the Winds and Waters, in anſwer to their Prayers, allays the boiſterous Tempeſt, and ſmooths the diſturbed Waves into a calm and quiet Sea.

30. This kind Diſpenſation of God's good Providence, ſpreads over their Minds with pleaſing and delightful Thoughts, eſpecially when their Bark is ſafely arrived at the Port to which they deſign'd to go, it being an extraordinary Satisfaction, then to recount their former Difficulties.

Cho.] 31. *O that Men would be ſufficiently mindful of ſuch extraordinary Benefits conferred by God upon them, and make a publick Declaration of ſuch miraculous Inſtances of his Providence!*

32. Nor let God be praiſed only upon particular Occaſions, and in remembrance of ſome ſingle beneficial Acts of his Providence; but let him conſtantly be praiſed in the publick Congregation at his Temple; and in the Meeting of the Elders of our Nation in their publick Council.

33. For the whole Power of Nature is ſubject to his Juriſdiction and Command; for he, by drying up the Springs, makes the Ground of the moſt fertile Meadow as bare of Graſs as the Sands of a Wilderneſs.

34. And when, at any time, he has a mind to chaſtiſe the Inhabitants of a place for their Sins; he, by with-holding the Rain, turns the moſt plentiful Country into the Barrenneſs of a Deſert.

35. And again, when it pleaſes him, he, by ſending gentle and fatning Rains, makes a dry ſandy Country, for a time, to be overflowed with Water, ripening the Fruits thereof with a prodigious increaſe, rendering it thereby more fruitful, than if freſh Springs had broke out from every part thereof.

36. And tho' the Inhabitants of ſuch a Country might ſeem, at firſt View, to be under a neceſſity of being ſtarved, as being ſituated in the midſt of ſuch dry Sands; yet God ſuffers them to build Cities there, and to provide ſufficient Food for their Subſiſtence.

37. They Manuring the Land, and planting Vineyards, by the Produce of which they are fed.

38. God in the mean time ſo bleſſing them, that their People grow very numerous, and that their Cattle receive a proportional Increaſe.

39. And

39. And again when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;

40. * Though he ſuffer them to be evil entreated through Tyrants: and let them wander out of the way in the Wilderneſs;

41. Yet helpeth he the Poor out of Miſery: and maketh him houſholds like a Flock *of Sheep.*

42. The Righteous will conſider *this* and rejoyce: and the Mouth of all Wickedneſs ſhall be ſtopped.

43. Whoſo *is* Wiſe, will ponder theſe *things:* and they ſhall underſtand the loving kindneſs of the LORD.

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* *Our Tranſlation here differs from moſt others. The Reaſon is, Dr.* Coverdale *took the Prepoſition* Gnal *to ſignifie* before, *or* in the Preſence of; *as it doth* Zech. 6. 4. *The Spirits went forth from ſtanding* gnal Adhonai, *before the Lord; which the* Targum *explains by* Radham coram. *So* Pſal. 9. 19. *Let the Heathen be judged,* gnal panecha, *in thy ſight, or before thy Face. So* Exod. 20. 3. *Thou ſhalt have no other Gods,* gnal pani, *before me, or before my Face. So that if our Tranſlation had been juſt literal, it had run thus,* Though he poured out Shame *upon them* in the preſence of Princes. *And it refers to the mean and hard Services the Jews were forced to undergo, as well in the Babyloniſh as the Egyptian Bondage. And this anſwers better to what goes before and comes after, than any other Tranſlation.*

# EVENING PRAYER.

## The CVIII. PSALM.

### *Paratum cor meum.*

¶¶ *This Pſalm is made up of two Davidical Pſalms, and for that reaſon may be intituled,* A Pſalm of David. *The firſt Verſes are taken out of the* 57*th Pſalm, and the latter part out of the* 60*th Pſalm, from the* 6*th Verſe to the end. Whether this were done by* David *himſelf, or by ſome later Compiler, is not ſo certain.*

O God, my Heart is ready, [*my Heart is ready:*] I will ſing and give Praiſe with the beſt *Member that I have.*

2. Awake, thou Lute and Harp: I *my ſelf* will awake right early.

3. I will give Thanks unto thee, O LORD, among the People: I will ſing Praiſes unto thee among the Nations.

4. For thy Mercy *is* greater than the Heavens: and thy Truth *reacheth* unto the Clouds.

5. Set up thy ſelf, O God, above the Heavens: and thy glory above all the Earth.

6. That thy beloved may be delivered: let thy right Hand ſave them, and hear thou me.

7. God hath ſpoken in his Holineſs: I will rejoyce therefore and divide Sichem, and mete out the Valley of Succoth. 8. Gilead

39. And when, for ſome wiſe Reaſons of Providence, it pleaſes God to puniſh a People ſituate in the moſt happy Country, he finds means to do it, by making them Captives or Tributaries to a Foreign Power, or by any other National [*Plague, i. e.*] Calamity.

40. Tho' he ſuffer a Nation to undergo great Hardſhips, under the Oppreſſion of unmerciful Princes, as he did the Jewiſh Nation in *Egypt* and *Babylon*, and make them ſuffer much by wandering through deſert Places, as he did the Jews in going from *Egypt*, and from *Babylon:*

41. Yet he, in his good time, delivers them from their Oppreſſion and Wants, and makes their Families to increaſe and grow numerous, as a flock of Sheep doth in a fertile Paſture.

42 This gracious Diſpenſation of God's Providence, will be cauſe of great Joy and Exultation to all good Men; and all the Objections of wicked Men, againſt the Juſtice of God's Providence, will be for ever ſtopped.

43. All truly wiſe and good Men will make a very uſeful Improvement, upon the Conſideration of theſe Acts of the Divine Providence; marking out the Bounty and Wiſdom of God, in all the particulars of his providential Diſpenſations.

*Paraphraſe on* Pſalm CVIII.

AND now, O Lord, I have as firm and fix'd an Aſſurance of my Deliverance, as if thou hadſt actually wrought it for me; and therefore I will ſing a triumphant Hymn to thy Honour.

2. I will now rowſe up my Muſical Faculty, which, during my Danger, has been long ſleeping; do you, my Inſtruments, that have ſo long hung uſeleſs by, awake; I myſelf will raiſe up all my Powers, to ſing the Divine Praiſe.

3. I will not only ſing thy Praiſe among the Tribes of *Iſrael*, but likewiſe will diſplay it among Foreign Nations, where my Pſalms ſhall be ſung.

4. For thy Mercy and Truth are infinite in Extenſion, and unmeaſurable, as a Line drawn from Earth, thro' the immenſe ſpace of the Heavens.

5. O Lord, ſhew thy ſelf to be the Supreme God, the Governour of Heaven and Earth, in delivering me from this wonderful Danger, which nothing but thy omnipotent Arm can reſcue me from; and the Glory, which will accrue from ſuch an unexpected Preſervation of thy Servant, will ſound thy Praiſe all over the World.

6. That thy choſen People may be delivered from the preſent Calamity, thou interpoſing thy Almighty Power in their Defence, which I have implored by my Prayers.

7. In anſwer to this Prayer of mine, God has given this Oracular Reſponſe out of his Sanctuary, the Subſtance whereof is this, 'That I ſhall conquer and triumph over the Infidel 'Army which is now advancing towards us; and the Coun-'try of the *Sichemites* ſhall be divided out among the Soldiers 'of my Victorious Army; all the great Valley of *Succoth* will 'be meaſured out into Parcels, and to be choſen by Lots 'among the Conquerors.

8. 'That

8. Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my Head.

9. Juda is my Law-giver, Moab is my Waſh-pot: over Edom will I caſt out my Shoe; upon Philiſtia will I triumph.

10. Who will lead me into the ſtrong City: and who will bring me into Edom?

11. Thou haſt not forſaken us, O God: and wilt not thou, O God, go forth with our Hoſts?

12. O help us againſt the Enemy: for vain is the help of Man.

13. Through God we ſhall do great Acts: and it is he that ſhall tread down our Enemies.

## The CIX PSALM.

### *Deus laudum.*

¶¶ *This Pſalm being full of very bitter Imprecations, as ſome others likewiſe are, it has been thought by ſome to have diſcovered too much of the Spirit of the Law, to be uſed now for a Form of Devotion, under the Goſpel. But moſt of theſe Words which we render as Imperatives or Optatives, are only in the Hebrew, Indicative Futures, and might be rendred* His Days *ſhall be* few, another *ſhall take* his Office, his Children *ſhall be* Fatherleſs, *&c. It is intituled,* A Pſalm of David, *and is thought to be an Invective againſt* Doeg, *that wicked Agent of* Saul, *who did ſo much Miſchief to* David *and his Friends, under the Countenance of that Prince; the Holy Ghoſt ſo managing the Compoſition, that it ſhould likewiſe have a regard to* Judas *the wicked betrayer of our Lord, as St.* Peter *affirms,* Acts 1. 16. *For as* David *was a Type of our Saviour, ſo the betrayer of* David *was likewiſe pre-ordained to figure out the Betrayer of Chriſt.*

HOld not thy Tongue, O God of my Praiſe: for the Mouth of the Ungodly, yea, the Mouth of the deceitful is opened upon me.

2. And they have ſpoken againſt me with falſe Tongues: they compaſſed me about alſo with Words of hatred, and fought againſt me without Cauſe.

3. For the love that I had unto them, lo, they take now my contrary part: but I *give my ſelf unto* Prayer.

4. Thus have they rewarded me evil for good: and hatred for my good will.

5. Set thou an Ungodly Man to be Ruler over him: and let Satan ſtand at his right Hand.

6. When Sentence is given upon him, let him be condemned: and let his Prayer be turned into Sin.

7. Let his Days be few: *and* let another take his Office.

8. Let his Children be Fatherleſs: and his Wife a Widow.

9. Let his Children be Vagabonds, and beg *their Bread:* let them ſeek it alſo out of deſolate Places.

10. Let

8. 'That *Gilead*, and that part of the Tribe of *Manaſſes*, 'which is beyond *Jordan*, tho' for a time they were ſubject to '*Iſhboſheth*, *Saul*'s Son, 2 *Sam.* 2. 8, 9. yet for the future they 'ſhall be entirely under my Government; *Ephraim*, which 'was under the ſame Defection from me, ſhall hereafter be a 'main Support of my Kingdom; *Judah*, the principal Tribe 'of all my Subjects, according to *Jacob*'s Prediction, *Gen.* 48. 19. 'is my Law-giver, out of which I chooſe my chief ſubordinate 'Magiſtrates and Miniſters of State.

9. 'The *Moabites*, after they are conquered by me, ſhall be 'reduced to a ſervile Condition, whom I ſhall make Slaves of 'to waſh my Feet, or to do ſuch other mean Drudgeries: And thou, O *Philiſtia*, be thou full of triumphal Acclamations, to receive me as thy Lord and Conqueror.

10. Who will attend me, in my triumphal Entry, into *Rabba*, that ſtrong City of the *Ammonites*, 2 Sam. 12. 26. who will join in my Cavalcade, when I go to take Poſſeſſion of *Edom*?

11. Certainly, O Lord, thou haſt not laid aſide thy uſual Protection of us; Wilt not thou, in thy former manner, head our Armies?

12. We beſeech thee to vouchſafe us thy Aſſiſtance in all our Extremities; for we look upon all Human Aid to ſignifie nothing, in reſpect of thine.

13. For whilſt we are ſo happy as to have the Divine Aſſiſtance, we doubt not, but we ſhall perform noble Exploits; 'tis his Power only, that can enable us to gain a Victory over our Enemies.

### *Paraphraſe on* Pſalm CIX.

I Beſeech thee, O God, whom I am wont to celebrate in my Pſalms, not to be ſilent whilſt my Adverſaries are ſo clamorous; and when the Mouths of crafty malicious Informers are opened ſo wide againſt me:

2. For *Saul* giving ear to ſome malicious Perſons about him, they have much injured my Reputation by falſe Suggeſtions againſt me, they have wounded me in my moſt tender Part, my Honour, without any provocation given to them by me.

3. And in requital for the good Offices I did them, whilſt I was in Power, they join with the forwardeſt of the Faction to ruin me; but I make no revengeful return upon them, I only put up my Prayer to God for his Forgiveneſs of them.

4. Whilſt they, without any Senſe of their Duty, continue to do me as much Miſchief, as I have formerly done them Kindneſſes.

5. But among my chiefeſt Adverſaries there is one wicked Wretch, who remarkably diſtinguiſheth himſelf in malicious Contrivances from the reſt, *viz. Doeg*, let him partake of the utmoſt Cruelty of *Saul*'s Tyranny, ſince he is ſuch a ſtrenuous Promoter thereof; and let Satan be as malicious an Informer againſt him, as he has been againſt me.

6. And indeed, I cannot but before-hand read the fall of this abominable Miſcreant, that when he ſhall be called before the Judgment-Seat of God, he ſhall be ſentenced to everlaſting Deſtruction; and the Prayer which he had made, when he was going out of the World, ſhall be ſo far from being allowed in his behalf for Pardon of the Sins of his Life, that it ſhall be deemed a greater Aggravation of them.

7. He ſhall be cut off in the prime of his Years, and the Employ, which he is engaged in, ſhall be conferred upon another.

8. His Children ſhall be expoſed deſolate to the World without a Father, and his Wife without an Husband.

9. His Poſterity ſhall have no fix'd Habitation, but ſhall rove about as Vagabonds through the World, and ſhall beg their Victuals in Holes and Corners, as being aſhamed to be ſeen.

10. Let the Extortioner conſume all that he hath: and let the Stranger ſpoil his labour.

11. Let there be no Man to pity him: nor to have compaſſion upon his Fatherleſs Children.

12. Let his Poſterity be deſtroyed: *and* in the next Generation let his Name be clean put out.

13. Let the wickedneſs of his Fathers be had in remembrance in the Sight of the LORD: and let not the Sin of his Mother be done away.

14. Let them alway be before the LORD: that he may root out the memorial of them from off the Earth;

15. And that becauſe his Mind was not to do good: but perſecuted the poor helpleſs Man, that he might ſlay him that was vexed at the Heart.

16. His delight was in Curſing, and it ſhall happen unto him: he loved not Bleſſing, therefore ſhall it be far from him.

17. He clothed himſelf with Curſing, like as with a Raiment: and it ſhall come into his Bowels like Water, and like Oyl into his Bones.

18. Let it be unto him as the Cloak that he hath upon him: and as the Girdle that he is alway girded withal.

19. Let it thus happen from the LORD unto mine Enemies: and to thoſe that ſpeak Evil againſt my Soul.

20. But deal thou with me, O Lord GOD, according unto thy Name: for ſweet is thy Mercy.

21. O deliver me, for *I am* helpleſs and poor: and my Heart is wounded within me.

22. I go hence like the ſhadow that departeth: and am driven away as the Graſhopper.

23. My Knees are weak through faſting: my Fleſh is dried up for want of fatneſs.

24. I became alſo a reproach unto them: they that looked upon me, ſhaked their Heads.

25. Help me, O LORD, my God: O ſave me according to thy Mercy.

26. And they ſhall know, how that this *is* thy Hand: *and that* thou, Lord, haſt done it.

27. Though they curſe, yet bleſs thou: and let them be confounded that riſe up againſt me; but let thy Servant rejoyce.

28. Let

10. His Fortune ſhall be eat out by the Intereſt of Uſurers; and thoſe that are Strangers to him, ſhall get into Poſſeſſion of his Eſtate.

11. In his Want, he ſhall not ſo much as be relieved by the Charity of good diſpoſed Perſons; and his Children ſhall find no Compaſſion after he is dead.

12. His Line ſhall be cut off, all his Family dying Childleſs; and in the next Generation, there ſhall not be any mention made of him.

13. Whatever Sins his Fore-fathers have been guilty of, ſhall be puniſhed in him their accurſed Off-ſpring.

14. The Eye of God ſhall take notice of every Sin which he is guilty of, till he has drawn up a Charge ſo great againſt him, as will neceſſarily involve him in utter Ruin and Extirpation.

15. And the Reaſon of this is, becauſe the righteous God will not ſuffer ſuch Tyranny and Villany to go unpuniſhed, in perſecuting and killing ſo many harmleſs Prieſts, 1 *Sam* 22. 18.

16. His falſe Swearing againſt thoſe Innocent Perſons which he with ſo much Satisfaction put himſelf upon, ſhall at laſt fall with heavy Vengeance upon himſelf; and he not ſhewing Mercy and Kindneſs when it was in his Power, no one ſhall do the like to him.

17. His Perjury, with which he is wrap'd round as with a Garment, ſhall come nigher to him than his Skin; for it ſhall enter into his very Bowels, and be to him like the Bitter Water of Jealouſie, *Which cauſeth the Curſe, making the Belly to ſwell, and the Thigh to rot*, Numb. 5. 22.

18. It ſhall ſtick as cloſe as his Coat, and bind him as tight as his Girdle, never being able to evade the Puniſhment which God ſhall lay upon him.

19. Theſe ſhall be the fearful Calamities which ſhall befal my malicious Informers, particularly *Doeg*, and *Judas*, that accurſed Wretch the Betrayer of Chriſt, whom he does prefigure.

20. But I beſeech thee, O Lord, to manifeſt thoſe kind Indulgences to me, which the Goodneſs of thy Nature doth ſuggeſt, thou being always ready to ſuccour Perſons in Diſtreſs and Perplexity.

21. And indeed my caſe at preſent is very deplorable; I am forſaken of all my Friends, 1 *Sam.* 25. 8. and my Grief pierceth my very Heart.

22. I am a very Shadow, nay like the Shadow of the ſetting-Sun, altogether as faint and vaniſhing; no poor Graſhopper leaps from place to place oftner, than I am forced to change my Abode.

23. I have been ſo long in want of Neceſſaries, that my Knees grow weak, being hardly able to ſupport my Body; my once plump and comely Perſonage, my vital Moiſture being dried up, is become lean and lank.

24. I am become a Jeſt to my Adverſaries, who, when they ſee me, ſhake their Heads and point at me, ſaying; Here goes *David*, half-ſtarved with the Expectation of his Crown.

25. But I beſeech thee, O Lord, to afford me thy Aſſiſtance, and to interpoſe that miraculous Preſervation of me, which I have ſo frequently already experienced.

26. That however incredulous they are, to believe the Operations of thy Providence, they may be convinced, that thy Almighty Power has appeared in defence of me.

27. Tho' they curſe and calumniate me, yet if thou art pleaſed to beſtow upon me thy Bleſſing, I ſhall not value any Effect of their Malice; for, whilſt they ſhall lie under great degrees of Shame, I ſhall be advanced to a joyful and honourable Condition.

28. And

28. Let mine Adverſaries be clothed with Shame: and let them cover themſelves with their own Confuſion, as with a Cloak.

29. As for me, I will give great thanks unto the Lord with my Mouth: and praiſe him among the multitude.

30. For he ſhall ſtand at the right Hand of the Poor: to ſave his Soul from unrighteous Judges.

# MORNING PRAYER.

## The CX PSALM.

### *Dixit Dominus.*

¶ ¶ *That this Pſalm was written by* David, *the Title does ſufficiently evidence, which attributes it to him. And that it has been always looked upon to be a Propheſie of the Meſſias, in or before our Saviour's time, is evident, by the Queſtion of our Saviour to the Phariſees, with relation to a Paſſage in this Pſalm,* The Lord ſaid unto my Lord, *&c.* If *David* called him Lord, how is he his Son? *Which is a plain Evidence, That the Jews at that time, explained this Pſalm of the Meſſias. So likewiſe this Pſalm is expounded of Chriſt,* Heb. 1. 13. and 10. 3. *And tho' ſome Modern Jews, in deſpight of Chriſtianity, have interpreted this Pſalm, as written upon* Abraham, *by* Eleazer *or* Melchiſedeck; *yet many of them allow the Subject of it to be the Meſſias. Tho' the Midraſh upon the Pſalms interprets this of* Abraham, The Lord ſaid unto my Lord, *&c. yet it is added,* This is likewiſe the Speech of God to the Meſſias. R. Obadiah *upon this Pſalm explains the whole of the Meſſias; ſo does* R. Saadia Gaon *upon* Daniel. *And ſo do two ancient Rabbins,* R. Barachias *and* Rabbi Levi, *quoted by* R. Moſes, Ben Nachman. *The whole Pſalm does conſiſt of a Speech which God the Father, the firſt Perſon of the Trinity, is introduced ſpeaking to the Meſſias, the Second Perſon.*

THE Lord ſaid unto my Lord: Sit thou on my right Hand, until I make thine Enemies thy Foot-ſtool.

2. The Lord ſhall ſend the Rod of thy Power out of Sion: be thou Ruler, even in the midſt among thine Enemies.

3. In the Day of thy Power, ſhall the People offer thee Free-will Offerings with an holy Worſhip: the dew of thy Birth is of the Womb of the Morning.

4. The Lord ſware, and will not repent: thou *art* a Prieſt for ever after the order of Melchiſedeck.

5. The Lord upon thy right Hand: ſhall wound even Kings in the Day of his Wrath.

6. He ſhall judge among the Heathen; he ſhall fill *the places* with the dead Bodies: and ſmite in ſunder the Heads over divers Countries.

7. He ſhall drink of the Brook in the way: therefore ſhall he lift up his Head.

The

28. And time will come, when theſe malicious Men, that now do me ſo much Miſchief, ſhall be in a much more deſpicable Condition than I am now in; for when they ſhall have loſt their Power, the Infamy of their Wickedneſs ſhall ſtick as cloſe to them as their Cloaths.

29. And when God ſhall be pleaſed to deliver me from my preſent Troubles, I will not ceaſe to praiſe God by ſinging of Pſalms to his Honour, and praiſing him in the publick Congregation.

30. For God is always ready at hand, to ſuccour innocent Perſons under Oppreſſion, and to ſave their Lives from thoſe injurious Magiſtrates, and great Men, who would take them away.

*Paraphraſe on* Pſalm CX.

THE Almighty God, to whom I owe an unlimited Obedience, has given out an eternal Decree, and directed himſelf to my Lord the Meſſias, whoſe Subject likewiſe I am, in theſe Words: 'Do thou ſit with all the Enſigns of Maje-'ſtick Power on my right Hand, in a Dignity tranſcendent 'to that of all Creatures, even the Angelical Natures them-'ſelves, *Heb.* 1. 13. until I have ſubjugated all the Enemies of 'thy Spiritual Kingdom unto thee; Death, 1 *Cor.* 15. 25. and 'the Devil, *Mat.* 12. 29. *John* 14. 30. and made them, as it 'were, thy Foot-ſtool, to get on Horſe-back upon, in the way 'of our Aſiatick Conquerors.

2. 'The Father and Fountain of the Deity communicating 'all Power to thee, ſhall make thy Empire to begin by Preach-'ing firſt the Goſpel among the Jews, *Acts* 1. 8. and ſhall from 'thence propagate it throughout the whole World, the moſt 'Idolatrous Nations, which are the moſt perfectly eſtranged 'from the true Worſhip, ſhall ſubmit themſelves to thy 'Laws.

3. 'For at the time, when thy Power ſhall diſplay itſelf, and 'the Apoſtolical Forces, ready for their Miſſion, ſhall march 'out to ſubdue the World to thy Scepter, *Acts* 3. 48. the ſe-'veral Nations ſhall readily ſubmit themſelves to thy Juriſdi-'ction and ſacred Laws: This Inauguration of thine being 'attended with as many Votaries and Subjects, as there are 'drops of Dew in a Morning upon the Graſs.

4. 'I the everlaſting Father, have eſtabliſhed it by an eter-'nal Decree, which is equivalent to an Oath, That thou 'ſhalt not only be a King but a Prieſt, and that not after the 'Aaronical Order, who die often, and their Places are filled 'again by new Succeſſors, but after the Order of *Melchiſedeck*, 'who had no Succeſſor, nor beginning nor ending of Days, 'but abideth a Prieſt continually, *Heb.* 7. 3.

5. 'I who am God the Father, whoſe Divine Nature thou 'doſt partake of, and with whoſe omnipotent Power thou art 'inveſted, ſhall make the great Princes of the World to ſub-'mit to thy Authority; and thoſe who refuſe to do it, I ſhall 'break their Kingdom in pieces.

6. 'He ſhall ſet up a Juriſdiction among the Heathen Na-'tions; and, like a great Conqueror, who makes Devaſtation 'in the Places which he ſubdues, he ſhall ſubject all that op-'poſe themſelves to his Dominion.

7. 'He ſhall at firſt undergo many Troubles and Afflictions, 'and be put to as great Straits as a Soldier, who in his March 'is forced to drink at the next Stream; but, at laſt, he ſhall be 'exalted to the moſt tranſcendent Degree of Glory, *Phil.* '2. 9.

*Para-*

## The CXI PSALM.

*Confitebor tibi.*

¶ ¶ *The Title of this Psalm is only* Hallelujah: *It is composed after the Method of the Letters in the Hebrew Alphabet; two whereof are in every Verse, and three in the two last. Which Contraction in the Close, the Jews think was to reduce it to the Number of the Ten Commandments. The Psalmist here relates the general and particular Benefits of God's Providence to the whole World, but most especially to to the Jewish Nation.*

Praise the Lord. I Will give Thanks unto the LORD with *my* whole Heart: secretly among the faithful, and *in* the Congregation.

2. The Works of the LORD are great: sought out of all them that have Pleasure therein.

3. His Work *is* worthy to be praised and had in honour: and his Righteousness endureth for ever.

4. The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5. He hath given Meat unto them that fear him: he shall ever be mindful of his Covenant.

6. He hath shewed his People the Power of his Works: that he may *give* them the heritage of the Heathen.

7. The works of his Hands *are* verity and judgment: all his Commandments *are* true.

8. They stand fast for ever and ever: *and are* done in Truth and Equity.

9. He sent Redemption unto his People: he hath commanded his Covenant for ever; holy and reverend *is* his Name.

10. The fear of the LORD *is* the beginning of Wisdom: a good Understanding have all they that do *thereafter*; the praise of it endureth for ever.

## The CXII PSALM.

*Beatus vir.*

¶ ¶ *There is no other Title of this Psalm, than only* A Hallelujah. *It contains a Description of a pious Man, whose good Actions render him acceptable both to God and Man. The Psalm is modelled into several Dimeters or short Verses, each beginning with the Letters of the Hebrew Alphabet.*

Praise the Lord. BLessed *is* the Man *that* feareth the LORD: *he* hath great delight in his Commandments.

2. His Seed shall be mighty upon Earth: the Generation of the faithful shall be blessed.

3. Riches and Plenteousness *shall be* in his House: and his Righteousness endureth for ever.

4. Unto the Godly there ariseth up light in the darkness: he is merciful, loving and righteous.

5. A

*Paraphrase on* Psalm CXI.

I Will heartily give Thanks to God, not among the common Herd of prophane People, but in a select Company of God's devout Servants.

2. The wonderful Operations of God's good Providence, are easily discovered by those who are of a pious Disposition, and take pleasure in the Contemplation thereof.

3. His Works are full of Admiration, and Surprize, to all who seriously consider them; and all his Dispensations are a constant Series of Wisdom and Goodness.

4. The Lord has established the Passover, and other Feasts of his Church, to be a perpetual Memorial of his wonderful Deliverances of his People, *Exod.* 34 6.

5. He has carefully provided Food for his Servants in their great Straits, for *Abraham*, *Jacob*, &c. with their Families, *Gen.* 12. 11. and 42. 1. from *Egypt*; feeding afterwards the Jews with Manna in the Wilderness, *Exod.* 16. in pursuance of the Covenant which he made with them, *Gen.* 15. 14.

6. He demonstrated before the Heathen his Omnipotent Power, in expelling the Seven Nations, and planting the *Israelites* in their stead.

7. And indeed these and all other Dispensations of God's Providence, are not only subject to no Impediment; but are exquisitely just and holy, no Passion or Irregularity mixing in his Determinations.

8. It is he that redeemed his chosen People from the Egyptian Bondage; he has given us, by the Hand of *Moses*, a Body of admirable Laws; making himself, by interposing his Almighty Authority on our behalf, formidable to all the World.

9. Therefore it is the most advisable Method, which any wise Man can pursue, to preserve in his Mind a Reverential Awe of God, and a Fear to disobey him; for the Practice of the Divine Law, is the chiefest degree of Wisdom which any one can arrive at; for this will procure him such a substantial Happiness, which he can never be deprived of, either in this World or the next.

*Paraphrase on* Psalm CXII.

THat Man is the most Holy and substantially Happy, who lives in a conscientious Fear of God, and in an uniform Obedience of his Commands; for such a Religious Course of Life will afford him more Pleasure and Delight, than any can be found in the most prosperous State of Sin.

2. For to live a good Life is the propereſt Method a Man can take, even to advance his worldly Happiness, and to make his Family flourish; for the Piety of such a Parent, seldom fails to entail a Blessing upon his Posterity, and to make them thrive in the World.

3. The good Things of this World shall flow in upon his Posterity; or in the next Life however, he shall not fail of an eternal Reward.

4. Unto such a good Man in the dark time of Affliction, (which no Man in this World can plead a total Exemption from) God mixes with his Sufferings such gracious Allays of Spiritual Comfort, as enables him to bear them with Ease and Patience; for his *kind and merciful* Temper, which he has shewed to others, will invite them to improve all Opportunities of relieving his Wants; and the Reflections upon his good and *righteous* Life, will buoy him up under the most heavy Pressures.

5. And

5. A good Man is merciful, and lendeth: and will guide his Words with diſcretion.
6. For he ſhall never be moved: and the Righteous ſhall be had in everlaſting remembrance.
7. He will not be afraid of any evil tidings: for his Heart ſtandeth faſt, and believeth in the LORD.
8. His Heart *is* eſtabliſhed, and will not ſhrink: until he ſee *his deſire* upon his Enemies.
9. He hath diſperſed abroad, and given to the Poor: and his Righteouſneſs remaineth for ever; his Horn ſhall be exalted with Honour.
10. The Ungodly ſhall ſee *it*, and it ſhall grieve him: he ſhall gnaſh with his Teeth, and conſume away; the deſire of the Ungodly ſhall periſh.

## The CXIII PSALM.

*Laudate, pueri.*

¶ ¶ *This Pſalm is likewiſe intituled*, An Hallelujah. *And is deſigned to ſet forth in ſeveral Particulars, the admirable Providence of God: It was one of the Liturgical Pſalms ſung at the New Moons, and Paſſover.*

Praiſe the Lord. PRaiſe the LORD ye Servants: O praiſe the Name of the LORD.
2. Bleſſed be the Name of the LORD: from this time forth for evermore.
3. The LORD's Name is praiſed: from the riſing up of the Sun, unto the going down of the ſame.
4. The LORD *is* high above all Heathen: *and* his Glory above the Heavens.
5. Who *is* like unto the LORD our God, that hath his dwelling ſo high: and yet humbleth *himſelf* to behold *the things that are* in Heaven and Earth?
6. He taketh up the ſimple out of the duſt: *and* lifteth the Poor out of the mire,
7. That he may ſet *him* with the Princes: even with the Princes of his People.
8. He maketh the barren Woman to keep Houſe: *and to be* a joyful Mother of Children. Praiſe the Lord.

EVEN-

5. And indeed his Charity to the Poor, and providing them with thoſe Neceſſaries which they want, is ſo far from leſſening his Eſtate, and impairing his worldly Happineſs, that they are very much improved thereby, by his obtaining God's Bleſſing which is promiſed to theſe Vertues, *Pſal.* 35. 25. and by his Cautious, and circumſpect way of Converſation, he frees himſelf from thoſe Inconveniences which a paſſionate and unguarded Speech expoſes Men to.

6. Whereas other Men are expoſed to the Viciſſitudes of this World, and thrown down from Plenty to a forlorn Degree of Poverty; this Man, all his time, ſhall maintain the Condition of Life which God has placed him in; and after Death his Memory ſhall be ſweet and flouriſhing, whilſt wicked Mens Names ſhall periſh; or ſhall be mentioned only with Diſhonour and Infamy.

7. When the ill News of any calamitous Diſaſter meets him, he is not bore down by the Shock of an unforeſeen Misfortune, but his Spirits are kept up by his dependence upon a gracious God; which Diſpenſations however ſevere, he knows are deſigned for his good, and will turn to his greater Advantage, than if his own Choice had had the direction of his Fortune.

8. He being animated by the Expectation of the Divine Protection, will not make any cowardly Compliances, which are contrary to his Duty, to gain redreſs from his Misfortunes, but will wait for God's Deliverance, who he is certain will, in his good time, find out Methods to ſecure him from his Enemies Attempts againſt him, better than he himſelf can think on.

9. And in conſideration that he has been Charitable to the Poor, according to his Abilities, he ſhall ſecure himſelf an everlaſting State of Glory in another World; and ſhall obtain an honourable Reputation and comfortable Subſiſtence in this.

10. And when the Wicked ſee, that his Vertues ſecure him ſo many Temporal and Spiritual Advantages, they ſhall greatly envy his Happineſs; but all the hopes which they entertained of attaining Proſperity and Greatneſs by their vitious and indirect Practices, ſhall not only miſerably fail them, but ſhall bring them into wretched Poverty and Contempt.

*Paraphraſe on* Pſalm CXIII.

O All ye faithful Servants and Worſhippers of God, Praiſe him, the Great JEHOVAH, the only true God.
2. To him be aſcribed Honour and Praiſe to all Eternity.
3. The Lord, for the many wonderful Works which he has done for his choſen People, is celebrated all over the World; from the moſt Eaſtern to the moſt Weſtern Countries.
4. The moſt powerful Heathen-Monarchs, tho' never ſo much advanced in Power and Dignity, fall infinitely ſhort of his Omnipotence and eternal Glory, who dwelleth in incomprehenſible Majeſty in the higheſt Heavens.
5. Who is to be compared to our God for his Majeſtick Splendor? And yet this is not half ſo glorious as his moſt Godlike Attribute, his Goodneſs is; who being ſo infinitely exalted above all his Creatures, does in great Pity and Condeſcenſion vouchſafe to take care of them, and relieve them in all their Wants.
6. He raiſes Men from a forlorn degree of Poverty or Miſery, to a gladſome and comfortable way of living.
7. Nay ſometimes he raiſes them even to the Regal Dignity as he did *David*, 1 Sam. 2. 8. making him, from being the Shepherd of a poor Flock, to be Prince of a great People.
8. He affords the Satisfaction of bearing Children to barren Women, ſuch as *Sarah* and *Hannah*, taking away from them the Reproach of an unfruitful Womb, to their very great Joy and Comfort.

# EVENING PRAYER.

## The CXIV PSALM.

*In exitu Iſrael.*

¶ ¶ *This Pſalm is a ſhort Hiſtorical Relation of the* Exit *of the Children of* Iſrael *out of* Egypt, *and their Paſſage into* Canaan, *expreſſed in Poetical Figures, with a moſt charming Elegance.*

WHen Iſrael came out of Egypt: and the Houſe of Jacob from among the ſtrange People,

2. Juda was his Sanctuary: *and* Iſrael his Dominion.

3. The Sea ſaw that and fled: Jordan was driven back.

4. The Mountains skipped like Rams: *and* the little Hills like young Sheep.

5. What *aileth* thee, O thou Sea, that thou fleddeſt: and thou Jordan, that thou waſt driven back?

6. Ye Mountains, *that* ye skipped like Rams: *and* ye little Hills like young Sheep?

7. Tremble thou Earth at the preſence of the Lord: at the preſence of the God of Jacob.

8. Who turned the hard Rock *into* a ſtanding Water: and the Flint-ſtone into a ſpringing Well.

## The CXV. PSALM.

*Non nobis, Domine.*

¶ ¶ *This Pſalm is by the Septuagint and vulgar Latin joyned to the former, but the Hebrew and Chaldee make it a diſtinct Pſalm. There being no Author mentioned in the Title, the Jews are very much divided in their Opinions concerning who it was wrote by. Some attribute it to* Moſes *when he was in the Red-Sea, ſome to* David, *ſome to* Mordecai *and* Heſter, *ſome to the Three Children in the Furnace. It contains an Exhortation to truſt in God for Aſſiſtance, and not to rely either upon Heathen Idols, or Mens own Deſigns.*

NOt unto us, O LORD, not unto us, but unto thy Name give the praiſe: for thy loving Mercy, *and* for thy Truths ſake.

2. Wherefore ſhall the Heathen ſay: Where is now their God?

3. As for our God, *he is* in Heaven: he hath done whatſoever pleaſed him.

4. Their Idols *are* Silver and Gold: even the work of Mens Hands.

5. They have Mouths and ſpeak not: Eyes have they and ſee not.

6. They have Ears and hear not: Noſes have they and ſmell not.

7. They have Hands and handle not, Feet have they and walk not: neither ſpeak they through their Throat.

8. They

*Paraphraſe on* Pſalm CXIV.

WHen the Jewiſh Nation returned from *Egypt*, where they long lived as Sojourners among a foreign People, who exerciſed them with a very harſh and barbarous Slavery:

2. God Almighty was pleaſed to own this People as his only Church, and to exerciſe a Theocracy over them, he himſelf being their King and Governour.

3. The Sea itſelf was ſenſible of this Divine and Omnipotent Government, and was forced to retire on both ſides, leaving the Channel bare for the *Iſraelites* to paſs over, *Exod.* 14. 21. and *Jordan* was driven back to his Fountain-Head, *Joſ.* 3. 15.

4. *Sinai* and *Horeb* were forced to own the ſame Almighty Authority; and tho' they were great and maſſy Mountains, and ſeemed to be compoſed to an eternal Settledneſs and Gravity, yet at his Preſence, they danced about with a Levity like that of Kids and Lambs, *Exod.* 19. 18.

5. What was the matter with thee, O Sea, that thou didſt retire on both ſides, and leave thy Channel bare? And what was the matter with thee, O *Jordan*, that thou waſt driven back to thy Fountains Head?

6. What was the matter, O *Sinai* and *Horeb*, that you laid aſide your Settledneſs and Gravity, and danced about with a Levity like that of Kids and Lambs?

7. Well! it is no wonder that a Mountain or two ſhould tremble at *God*'s Preſence; for the whole Earth muſt do ſo, whenever the great *God* of *Iſrael* pleaſes.

8. For the whole Power of Nature is ſubject to his Command, of which he gave ſufficient Inſtances, when he ſmote the Rocks of *Meribah* and *Rephidim*, and made thoſe flinty Hills to flow with a mighty Stream, *Exod.* 28. 8. *Numb.* 20. 11.

*Paraphraſe on* Pſalm CXV.

O Lord, we do not aſcribe any of the good Succeſs in our publick Undertakings, which thou haſt been pleaſed to afford us, to any Proweſs of our own in effecting it, or any Merit in deſerving it; there being no other Motive to excite thee to it, but only thy own Goodneſs, and thy firmneſs to thy Covenant made with us, which however we by our Sins have over and over again voided.

2. And what reaſon, I pray now, have the Heathen Idolaters to upbraid us with our Unſucceſsfulneſs, in worſhipping the only true God; ſince they now have of late ſo little Cauſe to brag of their Attempts upon us?

3. Our God, indeed, is not to be ſeen with mortal Eyes, and to be handled and carried about as their Idols are; but he has a glorious Seat in the higheſt Heaven, and from thence he gives out Orders for the Government of the whole World, which he diſpoſes of at his Pleaſure.

4. Theirs are fooliſh ſenſeleſs Gods, made of Silver and Gold, and formed by the Hand of a mean Artificer.

5. They are made indeed with Mouths, but which are indeed of no manner of Uſe, not being able to ſpeak a word; they have Eyes which afford no more ſight, than thoſe of a Man who is ſtark blind.

6. Their Ears are not capable of admitting the Senſation of Sounds; and they have Noſes which cannot ſmell any thing, whether pleaſant or ungrateful, that is brought to them.

7. Their Hands are not endowed with any Motion or Senſe of Feeling; nor can their Feet carry them one ſtep from the Place where they are ſet; and their Mouths likewiſe are ſo far from uttering any articulate Voice, that they cannot of themſelves make the leaſt Noiſe.

8. Both

8. They that make them are like unto them: *and ſo are* all ſuch as put their truſtin them.

9. But [*thou Houſe of*] Iſrael, truſt thou in the Lord: he *is* their ſuccour and defence.

10. Ye Houſe of Aaron, put your truſt in the LORD: he *is* their helper and defender.

11. Ye that fear the LORD, put your truſt in the Lord: he *is* their helper and defender.

12. The LORD hath been mindful of us, and he ſhall bleſs *us*: even he ſhall bleſs the Houſe of Iſrael, he ſhall bleſs the Houſe of Aaron.

13. He ſhall bleſs them that fear the LORD: *both* ſmall and great.

14. The LORD ſhall increaſe you more and more: you and your Children.

15. Ye *are* the bleſſed of the LORD: who made Heaven and Earth.

16. All the whole Heavens *are* the LORD's: the Earth hath he given to the Children of Men.

17. The dead praiſe not *thee*, O LORD: neither all they that go down into ſilence.

18. But we will praiſe the LORD: from this time forth for evermore. Praiſe the LORD.

# MORNING PRAYER.

## The CXVI PSALM.

*Dilexi, quoniam.*

¶¶ *This Pſalm having no Title, makes it uncertain who was the Author, and what is the Occaſion of the Writing thereof: Some attribute it to* David *after the Abſalomian Rebellion; others to him at the bringing the Ark to Mount* Sion; *but it is moſt probable it was wrote by* Eſdras *at the Return from the Captivity; which Opinion is favoured by ſome Chaldaick Expreſſions which occur therein. And the whole Nation of the Jews are repreſented in the Name of a ſingle Perſon.*

I Am well pleaſed: that the LORD hath heard the Voice of my Prayer.

2. That he hath inclined his Ear unto me: therefore will I call upon *him* as long as I live.

3. The Snares of death compaſſed me round about: and the pains of Hell gat hold upon me.

4. I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord: O LORD, I beſeech thee, deliver my Soul.

5. Gracious *is* the LORD, and Righteous: yea, our God is merciful.

6. The LORD preſerveth the ſimple: I was in Miſery, and he helped me.

7. Turn

8. Both they that make them for Gods, and they that worſhip them for ſuch, are altogether as Stupid and Blockiſh, as theſe Idols themſelves.

9. But whilſt theſe Senſeleſs Heathens worſhip theſe fooliſh Gods; do thou, O Jewiſh Nation, which haſt the Happineſs to worſhip the true and eternal God, do thou put thy truſt only in him for thy Defence.

10. And you, O ye Sacred Prieſts, the Lineage of *Aaron*, who have the Honour of officiating in his Divine Service, and therefore have particular Obligations to reverence him; do you always retain an entire Confidence in his Protection, tho' under the moſt preſſing Difficulties.

11. The like Duty is required from every one of you, who are God's choſen People and Servants; for if you place a hearty Confidence in him, he will never fail in any Extremity, to *afford you Deliverance*.

12. For he is always ſenſible of the Difficulties which we may any time lie under, and is ready, when it is proper, to *afford us Deliverance*; he will *afford Deliverance* to the Jewiſh Nation, and to her Sacred Prieſts.

13. He will *afford Deliverance* to his choſen People, to Men, Women and Children, of every Eſtate and Condition.

14. Nay, he ſhall not only preſerve you, but make you a very flouriſhing People, cauſing you to increaſe to a wonderful degree above other Nations, and to be crouded with numerous Inhabitants, and a mighty Stock of Children.

15. And indeed what Bleſſings can you not expect, who are the particular Favourites of the great God of Heaven and Earth?

16. Our great God has made the Heaven to be his Palace, in which he keeps his Royal Reſidence; and the Earth he has given for the Uſe of Mankind, for their Suſtenance and Support, the more comfortably to pay him a Religious Worſhip here.

17. And therefore it is a Duty incumbent upon all Mortals, to pay him a Religious Worſhip in his publick Service, as long as they ſtay in this World, before they go into the obſcure State of the other, where they cannot partake in it.

18. But we all of us take up a joint-Reſolution of praiſing God in the publick Aſſemblies, as long as we live, and we truſt that our Poſterity after us ſhall do the ſame, throughout all ſucceſſive Ages.

*Paraphraſe on* Pſalm CXVI.

IT has been a wonderful Satisfaction to me, that it has pleaſed my gracious God, to hear the Prayers I have made to him under my great Affliction.

2. That he has bowed down from his Heavenly Throne, to lend an Ear to my humble Suit; for which unmerited Favour I will pay my bounden Thanks to him, as long as I ſhall continue in this World.

3. The Snares of Death had intangled me, and all the Agonies of a dying Man were upon me.

4. And, tho' I was long under the greateſt Vexation and Trouble, I ſought no Relief, but by addreſſing myſelf to God in devout Prayer, beſeeching him to ſpare my Life.

5. And then I experienced the Lord to be a gracious, a juſt, and a merciful God.

6. For he never fails to preſerve the good Man, who does not make uſe of any crafty Arts for his Deliverance, but truſteth only in God for it; for he was pleaſed to remove my Afflictions from me, when I was deſtitute of any Human Aid.

7. There-

7. Turn again then unto thy rest, O my Soul: for the Lord hath rewarded thee.

8. And why? thou hast delivered my Soul from Death: mine Eyes from Tears, *and* my Feet from falling.

9. I will walk before the LORD: in the Land of the Living.

10. I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All Men *are* Liars.

11. What reward shall I give unto the LORD: *for* all the benefits *that he hath done* unto me?

12. I will receive the Cup of Salvation: and call upon the Name of the LORD.

13. I will pay my Vows now in the presence of all his People: right dear in the sight of the LORD *is* the Death of his Saints.

14. Behold, O LORD, how that I *am* thy Servant: I am thy Servant, *and* the Son of thine Hand-maid, thou hast broken my Bonds in sunder.

15. I will offer to thee the Sacrifice of Thanksgiving: and will call upon the Name of the LORD.

16. I will pay my Vows unto the LORD in the sight of all his People: in the Courts of the LORD's House, even in the midst of thee, O Jerusalem. Praise the LORD.

## The CXVII PSALM.

### *Laudate Dominum.*

¶¶ *This Psalm is a Prophetical Exaltation, upon the Call of the Gentiles.*

O Praise the LORD, all ye Heathen: praise him, all ye Nations.

2. For his merciful kindness is ever more and more towards us: and the Truth of the LORD *endureth* for ever. Praise the LORD.

## The CXVIII PSALM.

### *Confitemini Domino.*

¶¶ *This Psalm, tho' it bears no Title, is generally by Ancients and Moderns, attributed to* David. *And it was probably an Inauguration-Hymn after he was recognized King of all* Israel *and* Judah. *It is written in the Dialogical Form, in which there are several Interlocutors,* viz. David, *the People, and the Priests. The Psalm seems to have been sung in these Parts, in a publick Procession to the Tabernacle, up Mount* Sion. *That there are some Prophetical Expressions therein which relate to the Messias, not only the Writers of the New Testament,* Mat. 21. 42. Acts 4. 11. *but many of the ancient Rabbies affirm, as St.* Jerom *says.*

*David.*] O Give Thanks unto the LORD, *for he is gracious: because his Mercy* endureth *for ever.*

2. Let Israel now confess, [*that he is gracious:*] and *that his Mercy* endureth *for ever.*

3. Let

7. Therefore, O my Soul, be not thou any longer disquieted, nor be thou anxious about thy future Prosperity; for God, who has lately wrought so great a Deliverance for thee, will not fail to take all fitting Care of thee.

8. Because thou hast rescued my Life from a mortal Distemper; thou hast asswaged my Grief which made mine Eyes run down with Water; thou hast strengthened my Legs, which, through Weakness, were not able to support me and keep me up.

9. And now I find I shall not die of my most dangerous Distemper, but am like to continue, to promote the glory of God, in this Life.

10. I firmly believed, being under my most pressing Calamities (and I am not ashamed to own it) that God would in his good time work my Deliverance; tho' in the Warmth of my Passion, I could not but tax every one in the World besides of Insincerity.

11. How shall I be able to return sufficient Thanks to my gracious God, for such an unparalell'd Benefit, which he has been pleased lately to confer upon me, in bringing me to my native Country?

12. I will offer up an Eucharistical Sacrifice to his Honour, and in solemn manner drink of the sacred Cup, as is usual in those Offerings, and will put up my devout Prayers to beg his further assistance towards me.

13. I will in the solemn Congregation testifie my gratitude to God, that I may incline them all to follow my Example; taking notice that the Lives of good Men are so dear to God, that he will not suffer them to be destroyed by their Enemies.

14. O Lord, by this great Deliverance which thou hast vouchsafed me, thou hast entirely made me thine for ever, as if I had been as it were a Slave born in thy House, by knocking off the Chains which were upon my Legs in my late deplorable State of Captivity.

15. I will offer up a thankful Sacrifice to his Honour, and will put up my devout Prayers to beg his further Assistance towards me.

16. I will offer up the Eucharistical Sacrifice which I vowed to him, in the solemn Congregation; in the Courts of the Temple where they are used to be offered, in the City of *Jerusalem*. Blessed be Name of the Lord.

*Paraphrase on* Psalm CXVII.

O All ye Heathen Nations, joyn with us in praising the only true God!

2. For the Promises of God are more and more fulfilled beyond our Expectation; for it was a very great Favour that so great a Nation as that of the Jews should be raised from the Loins of *Abraham*, but that the Gentile-World should be grafted in upon his Stock, is still a larger and more surprizing Blessing. For which we are obliged for ever to praise the Lord.

*Paraphrase on* Psalm CXVIII.

*David.*] PAy your bounden Thanks to the great God for a constant Series of his Favours continued to us: *For his kindness to us is so settled, as not to be abated by any time.*

2. Let all the Tribes of *Israel* now gathered together in this Religious Assembly, make their publick Acknowledgment of God's great Mercy in establishing Peace and Quiet in this Nation, and putting an end to all Contests about the Crown; *for God's kindness to us is so settled, as not to be abated by any time.*

3. Let

3. Let the Houſe of Aaron now confeſs: *that his Mercy* endureth *for ever.*
4. Yea, let them now that fear the LORD, confeſs: *that his Mercy* endureth *for ever.*
5. I called upon the LORD in Trouble: and the Lord heard me at large.
6. The LORD *is* on my ſide: I will not fear what Man doeth unto me.
7. The LORD taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon mine Enemies.
8. *It is* better to truſt in the LORD: than to put any confidence in Man.
9. *It is* better to truſt in the LORD: than to put any confidence in Princes.
10. All Nations compaſſed me round about: Cho. *but in the Name of the LORD will I deſtroy them.*
11. They kept me in on every ſide, they kept me in, I ſay, on every ſide: Cho. *but in the Name of the Lord will I deſtroy them.*
12. They came about me like Bees, and are extinct even as the Fire among Thorns: Cho. *for in the Name of the Lord I will deſtroy them.*
13. Thou haſt thruſt ſore at me, that I might fall: but the LORD was my help.
14. The LORD is my Strength and my Song: and is become my Salvation.
15. The Voice of Joy and Health *is* in the dwellings of the Righteous: the right Hand of the LORD bringeth mighty things to paſs.
16. The right Hand of the LORD hath the pre-eminence: the right Hand of the LORD bringeth mighty things to paſs.
17. I ſhall not die, but live: and declare the Works of the LORD.
18. The LORD hath chaſtened and corrected me: but he hath not given me over unto death.
19. Open me the Gates of Righteouſneſs: that I may go into them, and give Thanks unto the LORD.
20. This is the Gate of the LORD: the Righteous ſhall enter into it. Levites, *Porters of the Caſtle of Mount* Sion.

*David.*] 21. I will thank thee, for thou haſt heard me: and art become my Salvation.

22. The

3. Let the ſame Acknowledgment be made by the Prieſts in this ſolemn Proceſſion, *That God's kindneſs to us is ſo ſettled, as not to be abated by any time.*

4. Let the Proſelytes, and all other devout Worſhippers of God make the like Acknowledgment of the goodneſs of God, *and that his kindneſs to us is ſo ſettled, as not to be abated by any time.*

5. After my many Afflictions which I ſuſtained under *Saul*'s Reign, and the many Troubles I have been expoſe to, ſince my Advancement to the Crown of *Judah*; God has been pleaſed to grant my Petitions, in as ample a manner as my Heart could have deſired.

6. And ſince I have ſuch ſufficient Evidence to believe, that God takes my part, I ſhall not for the future be afraid of the Combinations of the whole World againſt me.

7. And ſince God has been pleaſed to ſupport my few Friends, who ſtood true to my Intereſt; I do not doubt but my Enemies will run away as faſt from me, as *Saul*'s Troops did from my handful of Men.

8. I have by my own Experience found it to be an undoubted Maxim, that 'tis a much wiſer Courſe to depend upon the favour and bleſſing of God, for the Event of any Enterprize, than upon any human Aſſiſtance how great ſoever.

9. Nay, 'tis much more prudent to rely upon God's Succors, than the Alliances of the moſt potent Princes.

10. A multitude of Nations did league together with the Philiſtines againſt me, 2 *Sam.* 5. 17. *but being aſſiſted by the Power of God, I made no difficulty of overcoming them.*

11. When the aſſociate Arms of the Philiſtines on one ſide, and the *Syrians* and *Ammonites* on the other, quite encircled me; *I being aſſiſted by the Power of God, made no difficulty of overcoming them.*

12. No ſwarm of Bees ever came thicker about me, than theſe joynt-Forces of my Adverſaries, and tho' they bounced and cracked like a Fire of Thorns, yet they were as ſoon extinguiſh'd too: *For being aſſiſted by the Power of God, I made no difficulty of overcoming them.*

13. For you, O my Enemies, made all the vigorous Attack, you were able, to Dethrone me from my Royal Dignity; but the Lord was my Aſſiſter, who was a better Defence than any other Ally.

14. The Lord is my Support; the praiſe of my Deliverance is owing to him alone, it is he only that has preſerved me.

15. All good Mens Families are full of Joy and Satisfaction, for the Succeſſes and Deliverances thou haſt been pleaſed to afford me; all aſcribing it to the working of God's Almighty Power, in ſettling me, after ſo many Struggles and Difficulties, in the Kingdom of *Judah* and *Iſrael*.

16. For the Power of God can ſurmount all Force and Oppoſition; the Power of God brings to paſs the greateſt and moſt ſurprizing Events.

17. I find that now my Troubles and Perſecutions, which endangered my Life, are paſſed and gone; but my Enemies Attempt being defeated, I ſhall live to commemorate God's unparalell'd goodneſs to me.

18. Who made all my Afflictions to be only a gentle Correction to me; but did not lay his Rod ſo ſeverely upon me, as to take away my Life.

19. And now we are advanced in our Proceſſion, to the Caſtle of Mount *Sion*; open to me thoſe ſacred Gates, you that are *Levites* entruſted with being Porters thereof; that I may go thro' them, and offer Sacrifice in the Courts of the Tabernacle of the great God, and pay my bounden Thanks for his great Favours to me.

20. *Levites.* Whoever makes this demand ought to know, that this is the Gate which belongs to the Great JEHOVAH; and none but good and holy Men ought to enter in here. *Sung in the Paſſage thro' the Gate.*

21. *David.* And now being entred into the Courts of thy Tabernacle, I pay thee, O my gracious God, my moſt humble Thanks, for ſo favourably hearing my Prayers which I put up to thee, under my moſt grievous Afflictions in *Saul*'s Reign; thou having now been pleaſed, not only to deliver me from my dangerous Condition, but to advance me to the Royal Dignity.

22. The ſame Stone *which* the Builders refuſed: is become the Head-*ſtone* in the corner.

*People.*] 23. This is the LORD's doing: and it *is* marvellous in our Eyes.

24. This *is* the Day *which* the LORD hath made: we will rejoyce and be glad in it.

25. Help me now, O LORD: O LORD, ſend us now Proſperity.

*Prieſt.*] 26. Bleſſed *be* he that cometh in the Name of the LORD: we have wiſhed you good luck, ye that are of the Houſe of the Lord.

27. God *is* the LORD who hath ſhewed us Light: bind the Sacrifice with Cords, yea, *even* unto the Horns of the Altar.

*David.*] 28. Thou *art* my God, and I will thank thee: *thou art* my God, and I will praiſe thee.

29. O give Thanks unto the LORD, for *he is* gracious: and his Mercy *endureth* for ever.

## EVENING PRAYER.

### The CXIX PSALM.

### Aleph. *Beati immaculati.*

¶ ¶ *This Pſalm is generally thought to be compoſed by* David; *and if ſo, it muſt be ſome time of his Life when he was pretty much at leiſure, to write ſo long, and ſo operoſe a Compoſition. For this Pſalm conſiſts of* 22 *Octoſticks, or Staves of eight Verſes. All the Verſes of each ſingle Stave begin with the ſame Letter of the Hebrew Alphabet, from whence it is denominated. So that the firſt eight Verſes begin with* Aleph A, *the next with* Beth B, Gimel G, *&c. It is further Remarkable, that in every one of theſe Verſes, the Number of which amounts to* 176, *there is ſome Word or other which ſignifies the* Law of God, *excepting only the ſecond Verſe of* Ain, *or* Feci Judicium & Juſtitiam. *There are ten Words which are uſed to this Purpoſe, promiſcuouſly, in this Compoſition.* 1. Torah, *or Law*; 2. Derek, *or Way*; 3. Gneduth, *Teſtimony*; 4. Pekudim, *Commandments*; 5. Mitzevoth, *Precepts*; 6. Imra, *Word*; 7. Miſhphatim, *Judgments*; 8. Zedek, *Righteouſneſs*; 9. Chukkim, *Statutes*; 10. Emunah, *Truth. The Pſalm contains a number of very excellent pious Reflections and Rules, without any great Connexion or Dependence on each other; which was the reaſon probably they were wrote in this Acroſtical Method, that the Initial Letters might be a help to the Memory of thoſe, who were to learn it in the Original.*

BLeſſed *are thoſe that are* undefiled in the way: *and* walk in the Law of the LORD.

2. Bleſſed *are* they that keep his Teſtimonies: *and* ſeek him with their whole Heart.

3. For they who do no wickedneſs: walk in his ways.

4. Thou haſt charged: that we ſhall diligently keep thy Commandments.

5. O that my ways were made ſo direct: that I might keep thy Statutes!

6. So ſhall I not be confounded: while I have reſpect unto all thy Commandments.

7. I

22. And in this I am like a great Stone, whom the Builders long neglected as an uſeleſs Thing, but were at laſt forced to make uſe of it for a Corner-ſtone, and main Support of the Building. And herein I find myſelf to be a Type of the Meſſias, whom the Jews in his Time ſhall unworthily treat, but ſhall afterwards be exalted to the greateſt Honour.

23. *People.* This is a ſingular and unuſual Effect of God's Providences, and which fills all, who conſider it, with Wonder and Aſtoniſhment.

24. This is a Day, which the Lord hath in a peculiar manner made, (*i. e.*) ordered to be kept Holy, *Exod.* 34. 22. *Deut.* 5. 15. in Memory of the Eſtabliſhment of the Judaical Monarchy; and we will exerciſe our ſelves in the Acts of a pious Joy, ſuitable to ſo great a Feſtival.

25. Beſeeching thee to be favourable to our King and Government, and that we may be happy under his Reign, which affords us ſuch promiſing Expectations in the beginning of it.

26. *Prieſts.* We the Prieſts of the moſt high God, whoſe Office it is to attend about the Sacrifices of his Tabernacle, we bleſs you Religious People, who come hither with devout Affections, in the Name of God; we the Domeſticks of the Great JEHOVAH, implore a Bleſſing upon you, from the God whom we have the Honour immediately to wait upon.

27. It is our, the only true God, who has procured us this bright State of Joy and Tranquillity, and therefore in token of our Gratitude, we are ready to offer up our Sacrifice to his Honour; come make haſte with the Victim which is to be offered, and tye it up to the Horns of the Altar.

28. *David.* Thou haſt been always to me a kind and a gracious God, for which I ought to pay thee the greateſt Thanks which my Heart can conceive, or my Tongue can expreſs.

29. O all ye Nations of the Jews, pay your bounden Thanks to the great God, for a conſtant Series of his Favours continued to us: *For his kindneſs to us is ſo ſettled, as not to be abated by any time.*

*Paraphraſe on* Pſalm CXIX.

Aleph. *Beati immaculati.*

THoſe Perſons who propoſe to themſelves, to arrive at as much Happineſs as their Nature is capable of, ought with Diligence and Circumſpection to ſquare their Lives, according as the Law of God directs.

2. In the next place, they ought to take care, that they be diligent in the publick Service of God, and in their private and moſt earneſt Worſhip of him.

3. And laſtly, that they be not guilty of any known Sin, but that they do their Duty in every thing which Religion obliges them to.

4. Thou haſt given us in Charge, that we ſhould with all Diligence and Watchfulneſs obſerve thy ſacred Laws;

5. Therefore I beſeech thee, O gracious Lord, to afford me ſuch a Portion of thy Grace, that I may be enabled to fulfil them.

6. Whilſt I religiouſly obſerve thy Laws I ſhall have nothing either within my own Mind, or without, to reproach me.

7. When

7. I will thank thee with an unfeigned Heart: when I ſhall have learned the Judgments of thy Righteouſneſs.
8. I will keep thy Ceremonies: O forſake me not utterly.

Beth. *In quo corriget?*

WHerewithal ſhall a young Man cleanſe his way: *even* by ruling himſelf after thy Word?
2. With my whole Heart have I ſought thee: O let me not go wrong out of thy Commandments.
3. Thy Words have I hid within my Heart: that I ſhould not ſin againſt thee.
4. Bleſſed *art* thou, O LORD: O teach me thy Statutes.
5. With my Lips have I been telling: of all the Judgments of thy Mouth.
6. I have had as great delight in the way of thy Teſtimonies: as in all manner of Riches.
7. I will talk of thy Commandments: and have reſpect unto thy ways.
8. My delight ſhall be in thy Statutes: and I will not forget thy Word.

Gimel. *Retribue ſervo tuo.*

O Do well unto thy Servant: *that* I may live and keep thy Word.
2. Open thou mine Eyes: that I may ſee the wondrous things of thy Law.
3. I *am* a ſtranger upon Earth: O hide not thy Commandments from me.
4. My Soul breaketh out for the very fervent deſire: *that it hath* alway unto thy Judgments.
5. Thou haſt rebuked the Proud: and curſed are they that do err from thy Commandments.
6. O turn from me Shame and Rebuke: for I have kept thy Teſtimonies.
7. Princes alſo did ſit *and* ſpeak againſt me: but thy Servant is occupied in thy Statutes.
8. For thy Teſtimonies *are* my delight: *and* my Counſellers.

Daleth.

7. When I am well inſtructed in thy Laws, I ſhall be better qualified to offer up my Devotion to God; they affording the beſt Information to diſcharge this Duty aright.
8. Since I have a fixed Reſolution of uniformly obſerving thy Commandments, I have no doubt that thou wilt utterly forſake me; truſting that thou wilt deliver me from any Calamity which lies hard upon me, in thy due time.

Beth. *In quo corriget?*

DOth any young Man, that is under the Power of untameable Appetites and Paſſions, want a Method to teach him how to live a pure and unblamable Life? Let him rule his Actions according to the Preſcripts of thy Word.
2. My Heart is fully bent and reſolved to depend upon thee, and to praiſe and honour thee; therefore I beſeech thee, that I may not make any Miſcarriage, in any conſiderable Point of my Duty.
3. I have treaſured up thy Sacred Word in my Heart, to be an Antidote againſt any Temptation which may aſſault me.
4. O Lord, I do not fail to praiſe and glorifie thy holy Name; but that I may do it to better Purpoſe, I beſeech thee to afford me a clearer inſight into thy holy Word, than I have yet attained to.
5. Nay, I have not only meditated upon thy Law, but I take all fit Opportunities of declaring it in my Converſation, and in informing others concerning it.
6. Nay farther, I take more Pleaſure and Satisfaction in contemplating, and diſcourſing upon theſe Divine Sanctions, than in Riches or Honour, or any other Pleaſure which this World affords.
7. Thy Commandments ſhall be my Leſſon, which I ſhall be continually ſaying over and over, and my Thoughts ſhall always be intent upon them.
8. Nor do I think it to be a grievous Exerciſe to me, to ſtudy thy holy Law, but I delight myſelf in it; and by going thro' ſo conſtant and ſo pleaſant a Task, it will fix the Doctrine of thy revealed Will ſo perfectly in my Heart, that I ſhall never forget it.

Gimel. *Retribue ſervo tuo.*

IF I were to offer up a Petition to thee, in which thou mighteſt exert thy Bounty to me in the greateſt Extent; it ſhould not be for long Life, or any of the ordinary Satisfactions thereof, but for thy Grace, that I might live ſuch a Life as thy Law doth direct.
2. And if I may be ſo bold to put in for a ſecond Favour, I beg of thee to enlighten my Underſtanding, that I may have a clear Notice of the many Excellencies which are couched in thy written Word, which are ſo beneficial to me, for my underſtanding the Perfections of thy Nature, and for the diſcharge of my Duty.
3. I take as little Satisfaction in all earthly Enjoyments, as if I was a perfect Sojourner in this World, and which I look upon no more mine, than the Inn I am for a Night to lodge in; therefore, I beſeech thee, do not deprive me of the Comfort I receive, in meditating upon thy Law, which is the only ſolid Pleaſure I am poſſeſſed of.
4. My Soul breaks out into paſſionate Expreſſions, to denote the great and languiſhing Deſire, and Love, it hath for thy Commandments.
5. As good Men, who diligently obſerve thy Laws, have thy Bleſſing continually attending them; ſo wicked Men, who tranſgreſs thy Commandments, are under thy heavy Puniſhment and thy Curſe.
6. Let thy Indignation rather fall upon theſe wicked Rebels to thy Authority; but exempt thy Servant from theſe Penalties, who am, to the utmoſt of my Power, a diligent obſerver of thy Law.
7. Princes and great Men made a Mock of me, for my Religion and Devotion, in their ungodly Meetings; but notwithſtanding this, I continue to meditate upon thy Law, which is my moſt refreſhing Comfort.

Daleth.

Daleth. *Adhæſit pavimento.*

MY Soul cleaveth to the Duſt: O quicken thou me according to thy Word.

2. I have knowledged my ways, and thou heardeſt me: O teach me thy Statutes.

3. Make me to underſtand the way of thy Commandments: *and* ſo ſhall I talk of thy wondrous works.

4. My Soul melteth away for *very* heavineſs: comfort thou me according unto thy Word.

5. Take from me the way of Lying: and cauſe thou me to make much of thy Law.

6. I have choſen the way of Truth: and thy Judgments have I laid *before me.*

7. I have ſtuck unto thy Teſtimonies: O LORD, confound me not.

8. I will run the way of thy Commandments: when thou haſt ſet my Heart at liberty.

## MORNING PRAYER.

He. *Legem pone.*

TEach me, O Lord, the way of thy Statutes: and I ſhall keep it *unto* the end.

2. Give me Underſtanding, and I ſhall keep thy Law: yea, I ſhall keep it with *my* whole Heart.

3. Make me to go in the Path of thy Commandments: for therein is my deſire.

4. Incline my Heart unto thy Teſtimonies: and not to Covetouſneſs.

5. O turn away mine Eyes, leſt they behold vanity: *and* quicken thou me in thy way.

6. O ſtabliſh thy Word in thy Servant: that I may fear thee.

7. Take away the rebuke that I am afraid of: for thy Judgments *are* good.

8. Behold, my delight is in thy Commandments: O quicken me in thy Righteouſneſs.

Vau.

Daleth. *Adhæſit pavimento.*

MY Life is ſunk into the Grave; O do thou revive me by the Precepts of thy Word, which will be a new Life and Soul to me.

2. I laid before thee all the Miſcarriages of my Life, begging of thee Forgiveneſs for them, which thou waſt graciouſly pleaſed to afford me; do thou therefore, O Lord, rightly inform my Mind in thy Law, that I may not make any Miſtakes in my Duty hereafter.

3. Give me a full Underſtanding of all the admirable Rules and Methods, which the Law preſcribes, and this will afford me a conſtant Subject of Meditation, to exerciſe my Thoughts upon.

4. My Soul is grown faint and languiſhing, under the Senſe of ſo many Sins; but the gracious Promiſes which thy holy Word affords, is the beſt Cordial to ſtrengthen and revive me.

5. I beſeech thee not to ſuffer in me any fraudulent or deceitful Word, or Action; but make me to eſteem thy Law, above the richeſt Preſent which thou canſt make me.

6. I have made a holy and vertuous Life my choice, making thy Commandments the Rule to govern all my Actions by.

7. I have conſtantly adhered to the Obſervation of thy Laws, whatever Difficulties and Dangers ſometimes might ſeem to deter me from my Duty; therefore let me not be diſappointed, in my Expectation of my Deliverance from thee.

8. I will not go any ordinary pace, but will make haſte, and run in the Courſe of thy Commandments; when thou ſhalt be pleaſed to ſet my Mind free from the Troubles, which at preſent encompaſs me.

He. *Legem pone.*

O Gracious Lord, inſtruct me fully in the Knowledge of thy Laws; and then I ſhall be enabled to keep them, as long as I live.

2. Give me a ſufficient inſight into thoſe ſacred Precepts, and then I ſhall be qualified to keep entirely every part thereof.

3. Do thou direct my Steps, and teach me to go in the Paths which thy holy Commandments have chalked out; for that is the moſt delightſom Employ, which I can be exerciſed in.

4. And if my Heart yet have not a ſufficient Bent to thy Precepts, do thou incline it more and more to a love of them; and let me not be moved from any Point of my Duty, by any Temporal Conſiderations.

5. Let not my Eyes be inclined to Vanity, nor be delighted with any impure Objects; but on the contrary, let thy holy Word enliven and inflame my Affections, that they may be wholly bent towards thee.

6. Grant that I thy Servant may ſo diligently apply myſelf to the Reading, and Meditating upon thy holy Word; that the excellent Motives, to a pious Life, which are found there alone, may have that Effect upon me, as to engage me to a hearty Fear and Love of thee.

7. I beg, that thou wouldſt free me from the Guilt of my great Sin in the Matter of *Uriah*, which continually haunts my Mind; and I cannot but acknowledge thy Law to be good and gracious, however ungraciouſly I have tranſgreſſed it.

8. I cannot but confeſs, that I receive the greateſt Complacency, whilſt my Mind is meditating upon thy Law; and I beſeech thee to give me Grace by the Benefit thereof, to improve in all Acts of Goodneſs and Holineſs.

Vau.

Vau. *Et veniat ſuper me.*

LET thy loving Mercy come alſo unto me, O LORD: *even* thy Salvation, according unto thy Word.

2. So ſhall I make anſwer unto my Blaſphemers: for my truſt is in thy Word.

3. O take not the Word of thy Truth utterly out of my Mouth: for my hope is in thy Judgements.

4. So ſhall I alway keep thy Law: *yea,* for ever and ever.

5. And I will walk at liberty: for I ſeek thy Commandments.

6. I will ſpeak of thy Teſtimonies alſo, even before Kings: and will not be aſhamed.

7. And my delight ſhall be in thy Commandments: which I have loved.

8. My Hands alſo will I lift up unto thy Commandments which I have loved: and my Study ſhall be in thy Statutes.

Zain. *Memor eſto ſervi tui.*

O Think upon thy Servant, as concerning thy Word: wherein thou haſt cauſed me to put my Truſt.

2. The ſame *is* my Comfort in my Trouble: for thy Word hath quickned me.

3. The Proud have had me exceedingly in deriſion: *yet* have I not ſhrinked from thy Law.

4. For I remembred thine everlaſting Judgments, O LORD: and received Comfort.

5. I am horribly afraid: for the Ungodly that forſake thy Law.

6. Thy Statutes have been my Songs: in the Houſe of my Pilgrimage.

7. I have thought upon thy Name, O LORD, in the Night-ſeaſon: and have kept thy Law.

8. This I had: becauſe I kept thy Commandments.

Cheth. *Portio mea, Domine.*

THou *art* my Portion, O LORD: I have promiſed to keep thy Law.

2. I made my humble Petition in thy preſence with *my* whole Heart: O be merciful unto me according to thy Word.

3. I

Vau. *Et veniat ſuper me.*

LOrd be thou pleaſed, by thy Mercy and Loving-Kindneſs to preſerve me, as thou haſt promiſed in thy holy Word, to do to all that ſincerely rely upon thee.

2. So that I ſhall be able to make a very ſatisfactory Reply to thoſe, who revile me for my Piety towards thee; for I firmly rely upon what thou haſt recorded in thy ſacred Books.

3. O let me always have ſome gracious Promiſe out of thy Word, to rely and ſettle upon; for I have no ſtay for my hopes in any thing elſe.

4. This will be an Obligation upon me, diligently to obſerve thy Commandments all the days of my Life.

5. I now find that I am moſt at liberty, and free from the Slavery of tumultuous Luſts and Paſſions; whilſt I ſquare my Life according to the Rules which thy Law has preſcribed.

6. The Converſation about the excellent Rules of thy Law, is ſo agreeable and charming, that the Awe of no Company ſhall divert my Diſcourſe to any thing elſe; even in the preſence of Kings and great Men, I ſhall continue to talk concerning thee.

7. And whilſt others take their delight and paſtimes in entertaining Exerciſes, my only Satisfaction is in contemplating upon thy ſacred Law.

8. I with lift-up Hands will earneſtly beg for an opportunity of meditating upon thy Word, which is the greateſt delight I can partake of in this World; and my conſtant ſtudy ſhall be thereupon.

Zain. *Memor eſto ſervi tui.*

O Lord, I beſeech thee, to make good thoſe Promiſes which thou haſt revealed in thy Word; on which I have ſteadily relied, that thou wilt in thy good time be as gracious to me, as thou haſt there obliged thy ſelf to be.

2. Whenever I am under Affliction and Trouble, I have recourſe to thy Word for relief: and this revives me when I am almoſt dead.

3. Wicked Men indeed, make a Mock at my Piety, and my Reliance upon thee; yet for all their Taunts and Invectives, I make no ſcruple of obſerving every punctilio of thy holy Laws.

4. I took the opportunity of reflecting upon the great Deliverances, which in all Ages thou haſt afforded to thy Servants: and whenever any Affliction lay hard upon me, my Soul received inexpreſſible Comfort thereby.

5. I have been under the greateſt degree of Fright and Conſternation, whenever I conſidered the wretched Condition, which bold and obſtinate Tranſgreſſors of thy Commandments had brought themſelves into.

6. In all my diſconſolate time, when my Spirits were the loweſt, and my Afflictions were the moſt preſſing, it was the greateſt Refreſhment to me to ſing Pſalms, which thy divine Laws were the Subject of.

7. In the time of the Night, which others ſet apart for Sleep, my Study has been, how I might inviolably obſerve the Precepts of thy Law.

8. And this great Satisfaction which I received from the Contemplation of thy Laws, was owing to my conſtant obſerving them, the Pleaſure of my Speculation therein, continually increaſing with the Exactneſs of my Practice.

Cheth. *Portio mea, Domine.*

I Have choſen thee, O God, to be my Patrimony and Inheritance, upon deliberate thought, I not finding any thing to be ſo truly excellent and ſatisfactory as thy ſelf; and therefore I have made a Reſolution, never to offend thee by any wilful Diſobedience of thy Laws.

2. I humbly addreſs myſelf before thy Tabernacle, the place of thy Preſence, with the moſt ſincere and ardent Deſires; I beſeech thee, therefore, to grant my Petitions, according to the Goodneſs of thy Nature, which is manifeſted in thy holy Word.

3. I called mine own ways to remembrance: and turned my Feet unto thy Teſtimonies.

4. I made haſte, and prolonged not the time: to keep thy Commandments.

5. The Congregations of the Ungodly have robbed me: *but* I have not forgotten thy Law.

6. At Midnight I will riſe to give Thanks unto thee: becauſe of thy righteous Judgments.

7. I *am* a Companion of all *them* that fear thee: and keep thy Commandments.

8. The Earth, O Lord, is full of thy Mercy: O teach me thy Statutes.

Teth. *Bonitatem feciſti.*

O LORD, thou haſt dealt graciouſly with thy Servant: according unto thy Word.

2. O learn me true underſtanding and knowledge: for I have believed thy Commandments.

3. Before I was troubled, I went wrong: but now have I kept thy Word.

4. Thou *art* good and gracious: O teach me thy Statutes.

5. The Proud have imagined a Lie againſt me: *but* I will keep thy Commandments with *my* whole Heart.

6. Their Heart is as fat as Brawn: *but* my delight hath been in thy Law.

7. It *is* good for me that I have been in trouble: that I may learn thy Statutes.

8. The Law of thy Mouth *is* dearer to me: than thouſands of Gold and Silver.

# EVENING PRAYER.

Jod. *Manus tuæ fecerunt me.*

THY Hands have made me, and faſhioned me: O give me underſtanding, that I may learn thy Commandments.

2. They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy Word.

3. I know, O LORD, that thy Judgments *are* right: and *that* thou of very faithfulneſs haſt cauſed me to be troubled.

4. O

3. Neither did it content me barely to pray unto thee, but I did likewiſe what it was in my own Power and Abilities to do, I diligently examined into the State of my Soul, calling to account my old and almoſt forgotten Sins; religiouſly reſolving to lead my Life for the future, more agreeably to thy holy Laws.

4. I did not put this good Reſoltion off, as is the cuſtom of too many, from time to time, but took the firſt opportunity of altering my Courſe of Life, and religiouſly obſerving thy Commandments.

5. Wicked Men have bandied together againſt me like Troops of Robbers, and done me the moſt notorious Acts of Violence; yet notwithſtanding this injurious Treatment, I ſtill reſolved to purſue, what I ſo ſteadily determined, the inviolable keeping of thy Commandments.

6. And indeed thy Laws are ſo full of Equity and Goodneſs, that the Conſideration thereof, ſhall make me riſe up in the middle of the Night to contemplate their Excellency, and to praiſe thee for Bleſſing us with ſuch admirable Sanctions.

7. As I abhor the Society of wicked Men, ſo I make the choiceſt of my Acquaintance out of good Men, that ſincerely fear God, and diligently obſerve his Commandments.

8. Every part of the Creation does in ſome meaſure partake of thy gracious Goodneſs; but my Portion of Happineſs which I beg for my ſhare is, that I may arrive to a perfect Underſtanding of thy Laws.

Teth. *Benitatem feciſti.*

O Lord, I have, through the Courſe of many Years, experienced many gracious Diſpenſations of thy Goodneſs; according to the Character thereof, ſet forth in thy holy Word.

2. O Lord, I ſincerely believe that the Body of thy Laws, is the moſt excellent Rule of Manners which ever was afforded to the World; I beſeech thee, therefore, to afford me a true Knowledge and Inſight into all the admirable Precepts thereof.

3. The Chaſtiſement which thou waſt pleaſed to lay upon me by my late Affliction, was a principal Inſtrument of my Reformation; for after that, I diligently obſerved thoſe Laws of thine, which I before had violated and neglected.

4. Thou art a kind and gracious Father to all thy Creatures; therefore I make it my chief requeſt to thy fatherly Goodneſs, that I may be ſufficiently informed in the Doctrine of thy Law.

5. Tho' my wicked Adverſaries have raiſed Calumnies againſt me; yet whilſt I diligently diſcharge my Duty, and obſerve thy Laws, I deſpiſe their ill Suggeſtions and Calumnies.

6. Their Heart is ſo fat, and all their Senſes ſo ſtupid, that they have no Senſe of the Excellency of the Divine Law; which to me, who have a better and more ſpiritual Taſte, is the moſt delicious thing in the World.

7. My late Afflictions had a very happy Effect upon me; for thereby I had an Opportunity of ſearching more nearly into thy holy Law, and obſerving thoſe Aberrations in my Life, which I had made from it.

8. And indeed I have ſuch a Value for thy Commandments, that I do not eſteem all the Treaſures in the World comparable to them.

Jod. *Manus tuæ fecerunt me.*

I Am the Workmanſhip of thy Hands, and all that I ſtand poſſeſſed of is owing to thee; therefore I beſeech thee, out of thy wonted Goodneſs, inſtruct me in thy Divine Law, which I ſhall eſteem a ſecond, and not leſs glorious Formation of me.

2. Thus ſhall I be an occaſion of great Joy to all good Men, who ſhall extraordinarily triumph when they ſhall ſee thou haſt delivered me, after my ſo long truſting in the Promiſes which thy holy Word have afforded me.

3. I am very well ſatisfied, O Lord, that all the Determinations of thy Providence, tho' never ſo ſevere, are exquiſitely Righteous and Good; and that the Affliction which thou haſt been pleaſed to lay upon me, is owing to thy Goodneſs, who didſt deſign only in a fatherly manner to chaſtiſe me.

4. I

4. O let thy merciful kindneſs be my comfort: according to thy Word unto thy Servant.

5. O let thy loving Mercies come unto me, that I may live: for thy Law *is* my delight.

6. Let the Proud be confounded, for they go wickedly about to deſtroy me: *but* I will be occupied in thy Commandments.

7. Let ſuch as fear thee, and have known thy Teſtimonies: *be* turned unto me.

8. O let my Heart be ſound in thy Statutes: that I be not aſhamed.

Caph. *Defecit anima mea.*

MY Soul hath longed for thy Salvation: *and* I have a good hope *becauſe* of thy Word.

2. Mine Eyes long ſore for thy Word: ſaying, O when wilt thou comfort me?

3. For I am become like a Bottle in the Smoke: *yet* do I not forget thy Statutes.

4. How many *are* the Days of thy Servant: when wilt thou be avenged of them that perſecute me?

5. The Proud have digged Pits for me: which are not after thy Law.

6. All thy Commandments *are* true: they perſecute me falſely, O be thou my help.

7. They had almoſt made an end of me upon Earth: but I forſook not thy Commandments.

8. O quicken me after thy loving Kindneſs: and ſo ſhall I keep the Teſtimonies of thy Mouth.

Lamed. *In æternum, Domine.*

O LORD, thy Word: endureth for ever in Heaven.

2. Thy Truth *alſo remaineth* from one Generation to another: thou haſt laid the Foundation of the Earth, and it abideth.

3. They continue this Day according to thine Ordinance: for all *things* ſerve thee.

4. If my delight *had* not been in thy Law: I ſhould have periſhed in my trouble.

5. I will never forget thy Commandments: for with them thou haſt quickned me.

6. I

4. I beſeech thee, never let me want a hearty Senſe of thy Mercy in my Soul, which may always be a Comfort to me in my Diſtreſs; and let me apply to my ſelf, the gracious Promiſes which thou haſt manifeſted in thy holy Word.

5. Let theſe gracious Promiſes always refreſh me and keep me alive, for without them I am as it were a dead Man; ſuch a wonderful Delight and Satisfaction I take, in meditating on the Precepts and Promiſes of thy Law.

6. Whilſt my wicked Adverſaries, by their falſe Accuſations and malicious Enterpriſes, are working my Ruin; whilſt theſe ſhall be ſhamefully diſappointed in their Deſigns, and ſhall ſuffer worſe Calamities than they have brought upon me; I ſhall be in a State of Peace and Quiet, and have a conſtant opportunity of ſtudying thy Law.

7. I do not deſire that wicked and profane Men ſhould abet my Cauſe; I only wiſh to have thoſe on my ſide that fear God, and diligently obſerve his Commandments.

8. I beg of thee, O God, that thou wouldſt inſpire into my Heart the Grace of Sincerity, that I may not deceive my ſelf or others with a feigned or partial Obedience of thy Commands; but that I may conſcientiouſly and heartily diſcharge every Precept thereof; for then I ſhall be in no Danger of being diſappointed, in my Religious Hopes.

Caph. *Defecit anima mea.*

MY Soul has had a great while an impatient Longing for the Deliverance, which in thy Word thou haſt promiſed to thy faithful Servants.

2. My Eyes have been for a conſiderable time fixed upon thoſe places in thy word, from whence I infer my Preſervation by thy Hands.

3. No leathern Bottle hung up in a ſmoaky Room, is more deformed and withered than I am by Misfortunes; yet for all this I do not forbear the ſtudy of thy Law.

4. How long a time will this Affliction lye upon me? How long long will it be before thou doſt eſpouſe my Cauſe, and chaſtiſe my inſolent Adverſaries?

5. My wicked Enemies have contrived ſeveral very malicious Plots to execute upon me; but as theſe Methods are unwarrantable by thy Word, ſo I doubt not but they will proſper accordingly.

6. The Promiſes made in thy Word to Honeſty and Fidelity, and the Threats againſt Fraud and Diſſimulation, ſhall moſt certainly take Place; therefore I can entertain no doubt of being preſerved by thee from my Enemies.

7. They had ſeveral times very fair Opportunities of executing their Deſigns upon me, and taking away my Life, bringing me into the moſt deſperate Circumſtances; but yet I could never be perſwaded to do any thing contrary to thy Commandments.

8. I beſeech thee to refreſh and enliven me, by thy Grace and Bleſſings, under all my Misfortunes; and then I ſhall not be in danger of violating thy Laws, to procure an unwarrantable Deliverance.

Lamed *In æternum, Domine.*

LOrd, thy Law is eſtabliſhed by an eternal immutable Decree, made in Heaven.

2. Thy Law, which is all Truth and Equity, is handed down in the ſacred Books from one Generation to another; and remaineth as fix'd and immoveable as the Foundation of the Earth.

3. And indeed all the Creation remains ſtill entire, without any fault or decay; obſerving the Law which thou gaveſt them; for all things are ſubject to thy Divine Will and Power.

4. If I had not comforted myſelf in the gracious Promiſes of thy Law, my Afflictions would have gone to my Heart, and have deſtroyed me.

5. Therefore I am reſolved always to have the greateſt Regard to thy holy Word, which has in my Affliction ſtood me in ſo extraordinary a ſtead, and preſerved my Life.

6. I

6. I *am* thine, O ſave me: for I have ſought thy Commandments.

7. The Ungodly laid wait for me to deſtroy me: *but* I will conſider thy Teſtimonies.

8. I ſee that all things come to an end: *but* thy Commandment is exceeding broad.

Mem. *Quomodo dilexi!*

LORD, what Love have I unto thy Law: all the Day long *is* my ſtudy in it.

2. Thou through thy Commandments has made me wiſer than mine Enemies: for they *are* ever with me.

3. I have more underſtanding than my Teachers: for thy Teſtimonies *are* my ſtudy.

4. I am wiſer than the Aged: becauſe I keep thy Commandments.

5. I have refrained my Feet from every evil way: that I may keep thy Word.

6. I have not ſhrunk from thy Judgments: *for* thou teacheſt me.

7. O how ſweet are thy Words unto my Throat: *yea, ſweeter* than Hony unto my Mouth.

8. Through thy Commandments I get underſtanding: therefore I hate all evil ways.

# MORNING PRAYER.

Nun. *Lucerna pedibus meis.*

THY Word *is* a Lantern unto my Feet: and a Light unto my Paths.

2. I have ſworn, and am ſtedfaſtly purpoſed: to keep thy righteous Judgments.

3. I am troubled above meaſure: quicken me, O LORD, according to thy Word.

4. Let the free-will-Offerings of my Mouth pleaſe thee, O Lord: and teach me thy Judgments.

5. My Soul *is* alway in my Hand: yet do I not forget thy Law.

6. The Ungodly have laid a Snare for me: but yet I ſwerved not from thy Commandments.

7. Thy Teſtimonies have I claimed as mine heritage for ever: *and why?* they *are* the very joy of my Heart.

8. I

6. I am entirely thine, thou having made me ſo by thy Creation and Preſervation of me; O therefore keep thy Servant ſafe from the preſent Danger, eſpecially ſince he has given himſelf up entirely to the Study of thy Law.

7. My Enemies have contrived various ways to work my Ruin; but I will reſort to thy Word for Succour againſt their wicked Enterprizes.

8. There is nothing which is ſubject to our mortal Eye, but has a Period of its Duration, and all its Excellencies are quickly enjoyed over; but thy Commandments, as they ſhall never be aboliſhed, ſo there is no ſcanning over all their Perfections.

Mem. *Quomodo dilexi!*

O What an inexpreſſible Pleaſure do I conceive, in meditating upon the Law of God; every Hour of the day, I with the greateſt Satisfaction employ my ſelf in the Study thereof.

8. Thy Law, which has inſtructed me in the excellent Duties of Patience, bearing of Injuries, and a ſtedfaſt Reliance upon God for Deliverance, has made me wiſer than my Enemies, I thereby avoiding the Stratagems they contrive againſt me; for this is my Guard which conſtantly attends my Perſon, and defends me from their Inſults.

3. This experimental Knowledge, and diligent Obſervation of thy Law, makes me more learned therein, than the learned Doctors and Profeſſors of it.

4. This affords me more Knowledge, than the generality of aged Men have attained, by the Experience of their long Life.

5. Becauſe I would inviolably keep thy Law, I would not indulge my ſelf in any Sin, tho' of the leaſt ſize.

6. I have not made any frequent Tranſgreſſions of thy Commandments; for thou art pleaſed thy ſelf to inform me therein.

7. Nothing is more delightful to a ſpiritualiz'd Mind, than the Contemplation of the Law of God; Hony is not half ſo ſweet to the Mouth, as this is pleaſing to a good Man's Soul.

8. Nor is the Study of thy Law more pleaſant than it is advantageous, for I find my underſtanding wonderfully ripened and improved thereby; therefore I mortally hate a vitious Courſe of Life, which impoveriſhes Men's Souls, and makes them fooliſh and ſtupid.

Nun. *Lucerna pedibus meis.*

NO Torch or Lantern is ſo beneficial, to light one along in a dark Night, as thy Law is to direct one's Actions, throughout the Courſe of our Life.

2. I have made a ſolemn Reſolution, that I will not any longer live at random, but that I will walk circumſpectly as thy Law directs.

3. O Lord, my Afflictions ſtick ſo cloſe to me, that they will go nigh to diſpatch me; O do thou revive and comfort me, by the refreſhing Promiſes of thy holy Word.

4. Let my Praiſes and Thankſgivings, thoſe Sacrifices which my Mouth doth offer up to thee, be acceptable in thy ſight; and that I may the better pleaſe thee, enlighten my Mind with a perfect knowledge of thy holy Word.

5. I keep my Soul, as it were, always in my Hand, as Men do ſome choice thing in time of Danger, which they are afraid will be taken away from them, there being ſo many Conſpiracies againſt my Life; but in all this fear, I am not unmindful of diſcharging thoſe Duties which thy Law directs.

6. Very treacherouſly have my wicked Adverſaries laid a Plot to draw me into ſome difficulties, from which they thought I could not extricate my ſelf, without a violation of my Duty; but however I withſtood the Temptation, and did not ſwerve a tittle from what thy Law obliged me to.

7. The Knowledge of thy Law which thou haſt bleſſed me with, is an Inheritance which can never be taken from me: it is ſuch a Comfort as can be abated by no Affliction.

8. There-

8. I have applied my Heart to fulfil thy Statutes alway : *even unto* the end.

Samech. *Iniquos odio habui.*

I Hate them that imagine *evil* things : but thy Law do I love.

2. Thou *art* my Defence and Shield : and my Truſt is in thy Word.

3. Away from me, ye wicked : I will keep the Commandments of my God.

4. O ſtabliſh me according to thy Word, that I may live : and let me not be diſappointed of my hope.

5. Hold thou me up, and I ſhall be ſafe : yea, my delight ſhall be ever in thy Statutes.

6. Thou haſt trodden down all them that depart from thy Statutes : for they imagine *but* deceit.

7. Thou putteſt away all the Ungodly of the Earth *like* droſs ; therefore I love thy Teſtimonies.

8. My Fleſh trembleth for fear of thee : and I am afraid of thy Judgments.

Ain. *Feci judicium.*

I Deal with the thing that is lawful and right : O give me not over unto mine Oppreſſours.

2. Make thou thy Servant to delight in that which is good : that the Proud do me no wrong.

3. Mine Eyes are waſted away with looking for thy Health : and for the word of thy Righteouſneſs.

4. O deal with thy Servant according unto thy loving Mercy : and teach me thy Statutes.

5. I *am* thy Servant, O grant me underſtanding : that I may know thy Teſtimonies.

6. *It is* time for thee, LORD, to lay to thine Hand : *for* they have deſtroyed thy Law.

7. For I love thy Commandments : above Gold and precious Stones.

8. Therefore hold I ſtrait all thy Commandments : and all falſe ways I utterly abhor.

Pe. *Mirabilia.*

THY Teſtimonies are wonderful : therefore doth my Soul keep them.

2. When

8. Therefore I have with very good reaſon, taken up a reſolution, of uniformly obeying all which thou haſt commanded in thy ſacred Word.

Samech. *Iniquos odio habui.*

I Hate the Converſation of wicked and profane Men ; but there is no diſcourſe ſo agreeable, as that which thy Law is the ſubject of.

2. When I am in any difficulty or danger, thou art my Protection, and the Promiſes held out to me in thy holy Word are my ſure Truſt, that I depend upon.

3. All you wicked Perſons, who do not lead your Lives agreeably to God's Word do you forbear my Preſence : for I am reſolved conſcientiouſly and diligently to obſerve God's Laws, and I will not be brought into any danger of violating them, by having your bad Example before my Eyes.

4. The ſacred Word has reached out ſeveral very gracious Promiſes, to deliver me from my Affliction : O be thou pleaſed in this time of Extremity to make good to me what thou haſt promiſed.

5. If thou doſt vouchſafe to ſuſtain me ; nay, the Satisfaction and Delight which I ſhall conceive in the Contemplation of thy Word, will make me to be little Senſible of any outward Misfortunes.

6. Thou, O God, doſt ſhew thy great diſpleaſure againſt treacherous and deceitful Men, by not only defeating their wicked Deſigns, but by ruining the Author of Miſchief, by thoſe very Methods and Arts which they made uſe of againſt others.

7. Thou, O God, doſt try the Wicked in the Fire, and finding no pure Metal in them, doſt throw them away like uſeleſs Droſs : This engages me to love thy Law that Men are to be judged by, which is ſo remarkable for Juſtice and Equity.

8. And when I conſider what a juſt God thou art, and how liable I am to fail in my Duty ; I am in extraordinary fear of incurring the Penalties, which thy Law does inflict upon the Tranſgreſſors thereof.

Ain. *Feci judicium.*

I Make it my Buſineſs ſo to ſquare my Life, as to do nothing but what is honeſt and juſtifiable ; therefore I beſeech thee let me not be run down by the Calumnies of my Adverſaries, nor ruin'd by their Attempts.

2 I beg of thee ſo to encline the Mind of me thy Servant, that my whole delight may be in the Obſervation of the holy Precepts of thy Law, and then I ſhall not fear the miſchiefs, which my Enemies are hatching againſt me.

3. I have ſo long looked for thy Aſſiſtance, that my Eyes are tired ; and for the Promiſes, which thou haſt made in thy holy Word, to thoſe that depend upon thee.

4. O be thou pleaſed to extend thy Mercy to thy poor Suffering Servant ; but chiefly, above all things, I beg to be ſufficiently inſtructed in thy holy Word.

5. And ſince I deſire nothing but devoutly to ſerve and honour thee, I beſeech thee to afford me a perfect underſtanding of thy Law, which is the Rule I muſt govern my Actions by.

6. It is now time, O Lord, for thee to appear in vindication of Piety and Goodneſs ; for ſuch a Torrent of Vice and Profaneneſs has overſpread the World, that they ſuffer thy Law, which forbids theſe mad Extravagancies, to lie by as an uſeleſs thing, no one regarding it.

7. But for my part I profeſs, that I eſteem thy Law above the greateſt Treaſures, and the richeſt Jewels in the World.

8. For this reaſon I pay a conſcientious and uniform Obedience to all thy holy Commandments, and have a perfect Deteſtation of the Actions of wicked Men, who notoriouſly violate them.

Pe. *Mirabilia.*

THE Law of God is a Collection of ſuch choice and admirable Precepts, that my Soul doth not only think it its Duty to obſerve them, but receives the higheſt degree of Satisfaction therein.

2. When thy Word goeth forth: it giveth light and underſtanding unto the ſimple.

3. I opened my Mouth, and drew in my Breath: for my delight was in thy Commandments.

4. *O* look thou upon me, and be merciful unto me: as thou uſeſt to do unto thoſe that love thy Name.

5. Order my ſteps in thy Word: and ſo ſhall no Wickedneſs have Dominion over me.

6. *O* deliver me from the wrongful Dealings of Men: and ſo ſhall I keep thy Commandments.

7. Shew the light of thy Countenance upon thy Servant: and teach me thy Statutes.

8. Mine Eyes guſh out with Water: becauſe Men keep not thy Law.

Tſaddi. *Juſtus es, Domine.*

RIghteous *art* thou, O LORD: and true *is* thy Judgment.

2. The Teſtimonies that thou haſt commanded: *are* exceeding Righteous and true.

3. My Zeal hath *even* conſumed me: becauſe mine Enemies have forgotten thy Words.

4. Thy Word *is* tried to the uttermoſt: and thy Servant loveth it.

5. I *am* ſmall and of no Reputation: yet do I not forget thy Commandments.

6. Thy Righteouſneſs *is* an everlaſting Righteouſneſs: and thy Law is the Truth.

7. Trouble and heavineſs have taken hold upon me: *yet* is my delight in thy Commandments.

8. The Righteouſneſs of thy Teſtimonies *is* everlaſting: O grant me underſtanding, and I ſhall live.

# EVENING PRAYER.

Koph. *Clamavi in toto corde meo.*

I Call with *my* whole Heart: hear me, O LORD, I will keep thy Statutes.

2. Yea, even unto thee, do I call: help me, and I ſhall keep thy Teſtimonies.

3. Early in the Morning do I cry unto thee: for in thy Word *is* my truſt.

4. Mine

2. When thy Word ſhines out upon Men, the moſt ignorant Man receives a great Degree of Spiritual Light therefrom, and Men of ordinary Underſtandings, have their Minds inſtructed with wholſom Truths.

3. I came thirſting and panting, and out of great eagerneſs and earneſt Deſire, gaſping for Breath; that I might partake of the great Satisfaction, which is to be found in the ſtudy of thy Law.

4. I beſeech thee to afford the ſame gracious Indulgence towards me, as thou att uſed to do to the reſt of thy faithful Servants.

5. I beſeech thee to let thy Word ſo direct my Steps, that I may not ſtumble nor fall in the Courſe of my Duty; and then I am confident that I ſhall not fall into any ſettled Habit of Vice.

6. O Lord, I beſeech thee to interpoſe thy Almighty Aid, in delivering me from the Injuſtice and Violence of my Adverſaries, and this Favour ſhall engage me, in gratitude, continually to obſerve thy Commandments.

7. Look upon me thy Servant with a ſerene and pleaſant Aſpect; but the greateſt favour thou canſt allow me, is perfectly to inſtruct me in thy Law.

8. My Afflictions which I have ſuſtained, have occaſioned me a great deal of Sorrow; but nothing has gone ſo near my Heart, and made my Eyes flow with ſo many Tears, as the univerſal corruption and depravation of Mens manners.

Tſaddi. *Juſtus es, Domine.*

O Lord thou haſt not only an eſſential Holineſs in thy Nature; but there is an unſpotted Sanctity, and unblameable rectitude in all thy Laws and Diſpenſations.

2. All the Precepts, ſet down in thy ſacred Word, are full of admirable Righteouſneſs and Equity.

3. And indeed this has been an occaſion of great trouble and vexation to me, to ſee that my Enemies ſhould not only oppoſe me; but that they ſhould be ſo unreaſonably wicked, as to profane and violate thy holy Laws and Religion, which are ſo exquiſitely good, that one would think no one could find fault with them.

4. Thy Law is like Metal, refined in the Fire to the greateſt Purity; and this one great reaſon of the Affection which I thy Servant bear towards it.

5. And let Men think of me as deſpicably as they pleaſe, yet I will procure to my ſelf this point of Reputation, that I am a diligent obſerver of the Precepts of thy Law.

6. Thy righteous Laws are founded upon the Rules of eternal, and everlaſting Truth.

7. Variety of Troubles and Dangers have, throughout the ſeveral parts of my Life ſurrounded me: but, even under thoſe heavy preſſures, I took great delight and ſatisfaction, in meditating upon thy ſacred Law.

8. Thy Laws are eternally Juſt and Holy: O be pleaſed to give me a ſufficient underſtanding thereof, and I ſhall not be made unhappy, for any wicked Contrivances, which my Enemies can advance againſt me.

Koph. *Clamavi in toto corde meo.*

I Have long and earneſtly cried unto thee, O Lord, therefore I beſeech thee to hear me at laſt; and I will not be guilty of any ingratitude to thee, after ſuch a favour, but I will inviolably keep thy ſacred Laws.

2. It is unto thee, the gracious God the preſerver of innocent Sufferers, that I make my cry; and, and if thou doſt vouchſafe to grant my Prayer, I will, in token of gratitude, with the greateſt aſſiduity obſerve thy Laws.

3. Very early in the Morning I put up my Prayers to thee for thy Bleſſing and Aſſiſtance, upon my ſtudying thy Law; for therein are the gracious Promiſes which I depend upon for thy Protection.

4. And

4. Mine Eyes prevent the *Night*-watches: that I might be occupied in thy Words.
5. Hear my Voice, O LORD, according unto thy loving kindneſs: quicken me according as thou art wont.
6. They draw nigh that of Malice perſecute me: and are far from thy Law.
7. *Be thou* nigh at hand, O LORD: for all thy Commandments *are* true.
8. *As* concerning thy Teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

Reſh. *Vide humilitatem.*

O Conſider mine adverſity and deliver me: for I do not forget thy Law.
2. Avenge thou my Cauſe, and deliver me: quicken me according to thy Word.
3. Health *is* far from the Ungodly: for they regard not thy Statutes.
4. Great *is* thy Mercy, O LORD: quicken me as thou art wont.
5. Many *there are* that trouble me, and perſecute me: *yet* do I not ſwerve from thy Teſtimonies.
6. It grieveth me when I ſee the Tranſgreſſors: becauſe they keep not thy Law.
7. Conſider, O LORD, how I love thy Commandments: O quicken me according to thy loving kindneſs.
8. Thy Word *is* true *from* everlaſting: all the Judgments of thy Righteouſneſs *endure* for evermore.

Schin. *Principes perſecuti ſunt.*

PRinces have perſecuted me without a Cauſe: but my Heart ſtandeth in awe of thy Word.
2. I am as glad of thy Word: as one that findeth great ſpoils.
3. As for Lies I hate and abhor them: *but* thy Law do I love.
4. Seven times a Day do I praiſe thee: becauſe of thy righteous Judgments.
5. Great is the Peace that they have who love thy Law: and they are not offended *at it.*
6. LORD, I have looked for thy ſaving Health: and done *after* thy Commandments.
7 My Soul hath kept thy Teſtimonies: *and* loved them exceedingly. 8. I

4. And in the Evening before the Night-watch is ſet, I fall to my Devotions again, and to my Meditation and Reading of thy holy Word.
5. O Lord, grant my humble Petition which I put up unto thee, according as thou haſt graciouſly promiſed me, and let me experience a freſh Inſtance of the Favour, which thou waſt formerly uſed to ſhew me.
6. Behold how my wicked Adverſaries, that are likewiſe profane Tranſgreſſors of thy ſacred Laws, gather themſelves in a Body, and are coming towards me to execute ſome malicious Deſign upon me.
7. But I beſeech thee, O Lord, do thou ſtick as cloſe to me as they do; and let me partake of thoſe gracious Promiſes, which are made in thy Law to thy faithful Servants.
8. And I have one thing to remark (and which I learned long ago) concerning the Precepts and Promiſes of thy holy Word, that they are immutable, and not to be ſhaken.

Reſh. *Vide humilitatem.*

I Beſeech thee, O Lord, to preſerve me from the Dangers which now threaten me; for thou knoweſt, that none of my former Misfortunes have made me forget my Duty towards thee.
2. O Lord, I lodge my Cauſe with thee, appealing to the Equity of thy Sentence for the Juſtice thereof; I beſeech thee to reſcue me from their Perſecutions, as I have good hopes from thy Word that thou wilt do.
3. But tho' my ſelf, and other pious Perſons, may have a comfortable Expectation of thy Deliverance; yet the Ungodly cannot pretend to the ſame hopes.
4. Tho' my Sufferings are very great, yet thy Mercy is infinite; therefore I beſeech thee, to afford me the wonted Refreſhings of thy Goodneſs.
3. Thou knoweſt, O Lord, that my Enemies are very numerous; yet this doth not provoke me, to return the ſame Injuries upon them, thou having forbidden the ſame in thy Law, *Lev.* 19. 18.
6. It is a very cutting and piercing Grief to me, to ſee ſo many Men ſo notoriouſly violating thy Commandments; having no manner of Regard to thy ſacred Sanctions.
7. I beſeech thee, O Lord, to take Notice of the ſingular Affection which I bear to thy holy Laws; therefore I beg of thee, out of thy innate Goodneſs, to free me from this Calamity which preſſes ſo hard upon me.
8. And this I am confident thou wilt not forbear to do, for thy Promiſes are everlaſtingly true, and never have failed thy faithful Servants; and they will continue the ſame to the end of the World.

Schin. *Printipes perſecuti ſunt.*

THE great Men and Magiſtrates of the Kingdom, have without any reaſonable Cauſe, driven me from my Habitation, and forced me into deſolate places; but for all this I ceaſe not inviolably to obſerve thy Laws.
2. Nay, tho' my Enemies prevail againſt me, notwithſtanding their wickedneſs; yet, whilſt I have thy ſacred Laws to meditate upon, I am as well-pleaſed, as if I had obtained a Victory over them.
3. As for deceit and lies, I abominate them, and eſteem them unworthy of the Practice of any good of ingenious Man; but tenaciouſly to adhere to thy Laws, tho' no preſent advantage be reaped therefrom, is a thing highly amiable in the ſight of God and all good Man.
4. It is a conſtant ſubject of my Praiſes and Devotion, which I offer up to thee, that thou haſt been pleaſed to make me acquainted with thy holy Laws.
5. For theſe afford ſuch inward Comfort and Satisfaction to the Soul, that no outward Accident can tempt me to violate theſe, for the ſake of any worldly Advantages.
6. O Lord, during my long Troubles, I never put any confidence in any thing but thee; and never would violate any of thy Commandments, to better my Condition thereby.
7. My greateſt concern has been, how I might, in the moſt diligent manner, obſerve the Precepts of thy holy Word; which I always had a greater Eſteem for, than any Satisfactions which this World affords. 8. I

8. I have kept thy Commandments and Teſtimonies: for all my ways *are* before thee.

Tau. *Appropinquet deprecatio.*

LET my Complaint come before thee, O LORD: give me underſtanding according to thy Word.

2. Let my ſupplication come before thee: deliver me according to thy Word.

3. My Lips ſhall ſpeak of thy Praiſe: when thou haſt taught me thy Statutes.

4. Yea, my Tongue ſhall ſing of thy Word: for all thy Commandments *are* righteous.

5. Let thine Hand help me: for I have choſen thy Commandments.

6. I have longed for thy ſaving health, O LORD: and *in* thy Law *is* my delight.

7. O let my Soul live, and it ſhall praiſe thee: and thy Judgments ſhall help me.

8. I have gone aſtray like a Sheep that is loſt: *O* ſeek thy Servant, for I do not forget thy Commandments.

# MORNING PRAYER.

## The CXX. PSALM.

*Ad Dominum.*

¶ ¶ *This and the* 14 *following Pſalms, are entituled in the Hebrew,* Songs of Steps or Degrees. *Some think they were called ſo, becauſe they were ſung by the* Levites, *as they went up the Steps or Stairs of the Temple: Others think that it refers to ſome gradual Riſe or Exaltation of the Voice in ſinging. Both Opinions have their Probabilities, wherefore it is not eaſy to ſay, which of theſe two Reaſons gave occaſion to the Compellation. It ſeems to have been firſt compoſed by* David, *upon the Information of* Doeg, 1 *Sam.* 22. *but was made uſe of by the Jews afterwards, in remembrance of their Captivity.*

WHen I was in trouble, I called upon the LORD: and he heard me.

2. Deliver my Soul, O LORD, from lying Lips: and from a deceitful Tongue.

3. What reward ſhall be given or done unto thee, thou falſe Tongue: *even* mighty and ſharp Arrows, with hot burning Coals.

4. Wo is me that I am *conſtrained to* dwell with Meſech: and to have my Habitation among the Tents of Kedar.

5. My Soul hath long dwelt among them: that are Enemies unto Peace.

6. I *labour* for Peace, but when I ſpeak unto them thereof: they *make them ready* to Battle.

## The CXXI. PSALM.

*Levavi oculos.*

¶ ¶ *This Pſalm is thought to be written by* David, *whilſt he was in the Field with his Army, during the Abſalomian Rebellion. And the Phraſe ſeems to be Military, repreſenting a General earneſtly looking out for the Succours he expects.*

I Will lift up mine Eyes to the Hills: from whence cometh my help.

2. My help *cometh even* from the LORD: who hath made Heaven and Earth.

3. He

8. I have had a conſcientious Regard of violating any one of thy Precepts; as well-knowing, that every unlawful Action of mine, though done never ſo privately, would be open to thy all-ſearching Eye, 1 *Sam.* 14. 4.

Tau. *Appropinquet deprecatio.*

O Lord, I beſeech thee to afford a gracious anſwer to my Petition; and grant me Wiſdom to lead my Life, according to the moſt excellent Rules, which are laid down in thy Law.

2. And I beſeech thee yet further, to enlarge thy Favour to me, in delivering me from the Miſchiefs, which my Adverſaries are deſigning againſt me.

3. Then ſhall I ſing forth thy Praiſe, in the moſt grateful Pſalmody; eſpecially for thy inſtructing me, in thy holy Word.

4. Nay, the principal Theme of my Song, ſhall be the Righteouſneſs of thy Laws.

5. I beſeech thee, O Lord, to interpoſe thy Power on my behalf; for I am reſolved to make uſe of no means for my Deliverance, but what are agreeable to thy Laws.

6. I have been a great while in eager Expectation of being delivered by thee; in the mean-while entertaining myſelf, with the comfortable Promiſes contained in thy holy Word.

7. O Lord, preſerve my Life againſt the preſent Attempts of my Adverſaries, and afford me Comfort from thy gracious Promiſes, which will be a new Obligation to me, for ever to celebrate thy Goodneſs.

8. I have been chaſed from place to place, and am as a Sheep driven away from the Flock by a Wolf; therefore I beſeech thee, O Lord, to afford Peace and Safety to thy poor afflicted Servant, who has done nothing to merit that ill Treatment, which his Enemies have given him.

*Paraphraſe on* Pſal. CXX.

WHen-ever I was in a very great diſtreſs, I put up my Petition to Almighty God, and he was pleaſed graciouſly to hear me.

2. Therefore, in the preſent Exigence, I beg of thee that thou wouldſt be pleaſed to deliver me from the Calumnies of thoſe wicked Informers, who are raiſing Slanders againſt me, which may reach my Life, 1 *Sam.* 22. 9.

3. And what doſt thou think to get, thou perjured Wretch, by this falſe Accuſation? the Money which *Saul* has given thee for this wicked Service, will be but a poor Requital, when the Almighty God ſhall pour down his Vengeance upon thee, and rain Coals of Fire upon thy Head.

4. O what an uncomfortable Condition am I reduced to, to take up my Habitation among the Barbarous *Arabians*.

5. But however, this is better than to live among the perfidious Attendants of *Saul*'s Court, that are continually contriving Miſchief, and endeavouring to diſturb the Quiet of good Men.

6. All my ſtudy is to live peaceably and inoffenſively, but when I propoſe any Method to bring this about, they contrive means to bring Matters to a greater Rupture, and, under the Name of a Truce, commit all the Hoſtilities of open War.

*Paraphraſe on* Pſal. CXXI.

I Will look out towards yonder Hill, to ſee if I can diſcover any Recruits coming to my Aſſiſtance.

2. Why, truly I muſt own, that God is my beſt Ally: the Great God the Creator of the World, he ſhall furniſh me with the beſt Supplies to enable me to face my Enemies.

3. He

3. He will not ſuffer thy Foot to be moved: and he that keepeth thee will not ſleep.
4. Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.
5. The LORD himſelf *is* thy keeper: the LORD is thy defence upon thy right Hand.
6. So that the Sun ſhall not burn thee by Day: neither the Moon by Night.
7. The LORD ſhall preſerve thee from all evil: *yea, it is even* he *that* ſhall keep thy Soul.
8. The LORD ſhall preſerve thy going out, and thy coming in: from this time forth for evermore.

## The CXXII. PSALM.

*Lætatus ſum.*

¶¶ *This is entituled,* A Pſalm of Degrees of *David. It was probably writ by him upon the ſettling the Ark in Mount* Sion; *or upon ſome Anniverſary of that Solemnity. It is ſpoke in the Name of the People of the Jews, who are here repreſented, as exulting upon the thought of this famous Feſtivity.*

I Was glad when they ſaid unto me: we will go into the Houſe of the LORD.
2. Our Feet ſhall ſtand in thy Gates: O Jeruſalem.
3. Jeruſalem is built as a City: that is at Unity in itſelf.
4. For thither the Tribes go up, even the Tribes of the Lord: to teſtifie unto Iſrael to give Thanks unto the Name of the LORD.
5. For there is the ſeat of Judgment: even the ſeat of the Houſe of David.
6. O pray for the Peace of Jeruſalem: they ſhall proſper that love thee.
7. Peace be within thy Walls: *and* plenteouſneſs within thy Palaces.
8. For my Brethren and Companions ſakes: I will wiſh thee Proſperity.
9. Yea, becauſe of the Houſe of the LORD our God: I will ſeek to do thee good.

## The CXXIII. PSALM.

*Ad te levavi oculos meos.*

¶¶ *It is uncertain when, or by whom, this Pſalm was wrote; It was probably wrote by ſome pious Perſon in the time of their Captivity; and perhaps towards the Expiration thereof, when the Jews had ſome Expectation of a Deliverance.*

UNto thee lift I up mine Eyes: O thou that dwelleſt in the Heavens.
2. Behold, even as the Eyes of Servants *look* unto the hand of their Maſters, *and as* the Eyes of a Maiden unto the hand of her Miſtreſs: *even* ſo our Eyes *wait* upon the Lord our God, until he have Mercy upon us.
3. Have mercy upon us, O LORD, have mercy upon us: for we are utterly deſpiſed.
4. Our

3. He will not ſuffer our Enemies to get any Advantage over us; he will be ſuch a Centinel as will never ſleep.
4. For God, who is the Defender of the People of *Iſrael*, does exerciſe a continual and moſt vigilant Providence over them
5. God himſelf is our Guard: the great JEHOVAH watches about us.
6. So that under his Protection we need not fear, that our Troops ſhould be annoyed by the ſcorching Heat of the Sun by Day, nor by the peſtilential Vapours of the Night.
7. The Lord ſhall preſerve us from all impendent Dangers; the Lord ſhall preſerve our Lives from any Attempts made againſt them.
8. The Lord ſhall protect us, whenever we march out our Armies, or bring them home; the Lord ſhall protect us all the Days of our Life.

*Paraphraſe on* Pſal. CXXII.

OH! what a Joy it was to our Hearts, to hear our Neighbours ſay, Come let us make ready to appear in the Houſe of the Great God.
2. Let us prepare to enter within the Gates of the famous City *Jeruſalem*:
3. That famous City, whoſe Buildings are united together in the moſt decent Order; but which does much more recommend itſelf by the Uniformity of its Worſhip, which all the Nation of the Jews do joyn together in.
4. For thither all the twelve Tribes of *Iſrael* do go, by God's ſpecial appointment, *Exod.* 23. 17. to appear before the Ark of the Teſtimony, *Exod.* 25. 21. and to commemorate God's Favours to their Nation, and his ſpecial Providence exerciſed over them.
5. For there likewiſe are all judicial Proceedings tranſacted, 2 *Chron.* 19. 8. and there is the Royal Palace of King *David*, where he and his Sons reſide, and execute impartial Judgment among the People, 2 *Sam.* 8. 15, 18.
6. Therefore, O all ye good People, when you come up there, put up your Prayers to God for the Proſperity of this City, and God ſhall reward this charitable Prayer of yours, with a great Bleſſing.
7. May no external Wars, nor inward Broils, diſturb thy Tranquillity; and mayeſt thou enjoy an Affluence of all the good things which this World affords.
8. We wiſh thee all Happineſs, O thou famous City, for the ſake of our Brother-Jews, who are thy Inhabitants.
9. But chiefly we are obliged to pray for thy Happineſs, by reaſon that the Houſe of God is there, the principal Seat of Divine Worſhip; and this is the great reaſon that we will, to the utmoſt of our Power, endeavour to promote thy welfare.

*Paraphraſe on* Pſal. CXXIII.

O Lord we poor Captives, with eager expectation, raiſe our Eyes to thee the great God, who art the great Monarch of Heaven.
2. No Servant does with more diligence watch every look and motion of his Maſter, nor any Maid more carefully attends and waits for her Miſtreſſes Command, than we wait for our Deliverance from this our diſmal Captivity by God.
3. Therefore, we beg of thee, O God, that thou wouldſt haſten thy deſigned Favour to us; for we are under an unſupportable degree of Contempt in this Thraldom.

4. Our Soul is filled with the ſcornful reproof of the Wealthy: *and* with the deſpiteful neſs of the Proud.

## The CXXIV. PSALM.

*Niſi quia Dominus.*

¶ ¶ *This Pſalm is entitled*, A Song of Degrees of *David. It ſeems to be compoſed upon his Deliverance from the Abſalomian Rebellion; but made uſe of by the Jews afterwards, as a Form of Devotion, as a Thankſgiving for their Return from the Captivity.*

IF *the* LORD himſelf had not been on our ſide, now may Iſrael ſay: *if the* LORD himſelf had not been on our ſide, when Men roſe up againſt us;

2. They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

3. Yea, the Waters had drowned us: and the Stream had gone over our Soul.

4. The deep Waters of the Proud had gone even over our Soul.

5. But praiſed *be* the LORD: who hath not given us over *for* a Prey unto their Teeth.

6. Our Soul is eſcaped even as a Bird out of the Snare of the Fowler: the Snare is broken and we are delivered.

7. Our help *ſtandeth* in the Name of the LORD: who hath made Heaven and Earth.

## The CXXV. PSALM.

*Qui confidunt.*

¶ ¶ *It is uncertain in what Age this Pſalm was compoſed: It is an Exhortation to rely upon God's Providence, and not to make uſe of Indirect means for Safety.*

THey that put their truſt in the LORD, *ſhall be* even as the Mount Sion: *which* may not be removed, *but* ſtandeth faſt for ever.

2. The Hills ſtand about Jeruſalem: *even* ſo ſtandeth the LORD round about his People, from this time forth for evermore.

3. For the Rod of the Ungodly cometh not into the Lot of the Righteous: leſt the Righteous put their Hand unto wickedneſs.

4. Do well, *O* LORD: unto *thoſe that* are good and true of Heart.

5. As for ſuch as turn back unto their own Wickedneſs: the Lord ſhall lead them forth with the evil Doers, but Peace *ſhall be* upon Iſrael. EVEN-

4. Our Spirits cannot brook thoſe ſcornful Scoffs and Jeſts, which our rich and proud Oppreſſors ſo frequently caſt upon us.

*Paraphraſe on* Pſal. CXXIV.

NOW may I, and all my Subjects of the Nation of *Iſrael*, ſay, that if God Almighty had not interpoſed his moſt eſpecial Providence in our Preſervation; when ſo great a number of Men were up in Arms againſt their lawful Sovereign.

2. They would have eaten us up alive, as a wild Beaſt does his Prey, in their bitter rage which they conceived againſt us.

3. Their numerous Army had over-run our ſmall Party, like a mighty Torrent.

4. No Inundation of the Sea could have broke in upon us with more Fury and drowned us, than their Force would have broke in upon ours, and totally deſtroyed us.

5. But for ever praiſed be our gracious God, for not ſuffering us to be torn in pieces by the Bloody Jaws of theſe fierce Beaſts.

6. No Bird did ever more narrowly eſcape the Fowler's Snare, than we the Force and Stratagems of our Enemies; but, God be thanked, all their wicked Attempts are diſppointed, and God has wrought for us a wonderful Deliverance.

7. And therefore we ſhall always aſcribe this wonderful Preſervation of ours, to the Hand of the great God, the Creator of the Univerſe.

*Paraphraſe on* Pſal. CXXV.

THere is no Security ſo firm and well-grounded, as a faithful Reliance upon God; for he that doth ſo, ſhall ſtand as fix'd and unmoveable as Mount *Sion*, that great and maſſy Hill.

2. Look out and ſee how the diſtant Hills environ *Jeruſalem*; in the ſame manner does the Divine Power encircle the Jewiſh Nation, ready, upon all occaſions, to afford them Aſſiſtance.

3. For tho' God, for good Reaſons doth ſuffer Afflictions to lye hard upon good Men, yet he doth at laſt remove them; for if he ſhould make no difference between good and evil Men, this would be apt to ſhake the Conſtancy of the good, and would be too great a Temptation to purſue the Methods which wicked Men take for worldly Proſperity.

4. Therefore we beſeech thee, O Lord, to let the Piety of thy faithful Servants, be rewarded with ſome earneſt of thy Mercy, to keep up their Spirits, and to bear them in Heart.

5. But as for ſuch as turn their back upon their Duty, and purſue croſs and crooked Paths in their courſe of Life, God ſhall lead them out to Execution, with the other condemned Criminals, to eternal Puniſhment; but he ſhall provide a State of eternal Peace and Felicity, for all true *Iſraelites* and Servants of God.

# EVENING PRAYER.

## The CXXVI. PSALM.

*In convertendo.*

¶¶ *This Pſalm was compoſed by* Eſdras, *or ſome other inſpired Author of that time: It is a triumphal Song, in Congratulation of the Jews return from their Captivity.*

WHen the LORD turned again the Captivity of Sion: then were we like unto them that dream.

2. Then was our Mouth filled with Laughter: and our Tongue with Joy.

3. Then ſaid they among the Heathen: The LORD hath done great things for them.

4. Yea, the LORD hath done great things for us already: *whereof* we rejoyce.

5. Turn our Captivity, O LORD: as the Rivers in the South.

6. They that ſow in Tears: ſhall reap in Joy.

7. He that now goeth on his way weeping, and beareth forth good Seed: ſhall doubtleſs come again with Joy, and bring his Sheaves *with him.*

## The CXXVII PSALM.

*Niſi Dominus.*

¶¶ *The Hebrew Title of this Pſalm is,* A Song of Degrees, *le Shelomoh,* for, *or rather* by *Solomon. The Tenour of the Pſalm is to ſhew that no Endeavours of Men can be proſperous, but thoſe which have the Bleſſing of God attending them.*

EXcept the LORD build the Houſe: their labour is but loſt that build it.

2. Except the LORD keep the City: the Watch-man waketh *but* in vain.

3. *It is but* loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the Bread of Carefulneſs: *for* ſo he giveth his beloved Sleep.

4. Lo, Children and the fruit of the Womb: *are* an heritage and gift *that cometh* of the LORD.

5. Like as the Arrows in the Hand of the Giant: even ſo *are* the young Children.

6. Happy *is* the Man that hath his Quiver full of them: they ſhall not be aſhamed when they ſpeak with their Enemies in the Gate.

## The CXXVIII PSALM.

*Beati omnes.*

¶¶ *Learned Men think this Pſalm was compoſed by the Author of the foregoing one. And others are of Opinion, it was uſed by the Jews, as a Hymn in their Office of Matrimony.*

BLeſſed *are* all they that fear the LORD: and walk in his ways.

2. For

*Paraphraſe on* Pſalm CXXVI.

WHen the Proclamation went out, whereby we had liberty granted us to return to our Native Country, *Ezra.* 1. 2, 3. it was ſuch a ſurprizing piece of News to us, that we could not believe the Reality of the thing, but thought we had been aſleep, and only dreamt of that unexpected Felicity.

2. What Mirth and Pleaſantneſs was in every Man's Countenance! and how did every Tongue ring with joyful Acclamations!

3. The Heathens themſelves, Profane as they are, could not forbear remarking, that this was a ſignal Act of God's Providence for the Delivery of his People.

4. And indeed they very well obſerve, that this is a moſt ſignal Act of the Divine Power, which fills our Minds with ſo much pious Joy.

5. Therefore we beſeech thee, O Lord, to go on to finiſh this great Work which thou haſt begun, and bring back thoſe great numbers of Captives which ſtill remain behind, and let them come home with as great a Torrent, as the great Southern-Rivers flow with.

6. For that Proverbial Saying is very true, *He that has a Sorrowful Sowing, ſhall have a Joyful Reaping.*

7. The Man that with a heavy Heart throws his Seed into the Ground, and by reaſon of an unkind Seaſon, expects little or no Crop, yet oftentimes has his Corn ſpring up to Admiration; and at the time of Harveſt he goes home loaded with Sheaves, greatly rejoycing at his unexpected Crop.

*Paraphraſe on* Pſalm CXXVII.

EXcept the Lord does afford his Bleſſing, it is in vain that a Man is at a great Expence in building a fair Houſe; for otherways ſome unlucky Diſaſter or other happens, which ruins all the Deſigns and Hopes of the Builder.

2. Unleſs God Almighty preſerves a City from the Power of the Enemies, it is to little purpoſe that a Watch is ſet every Night for its Security.

3. And the like may be ſaid of the Inhabitants of the Town, that it little avails, for all the ſeveral Artificers to riſe up ſo early in a Morning, and ſit up ſo late at Night, working in their ſeveral Employs, feeding upon mean Diet, and defrauding themſelves of their natural Reſt; for if God does not bleſs their Labours, they ſhall gain nothing by all this Toil.

4. It is not Youth nor Strength, which will entitle marry'd Perſons to have Children; for theſe are Bleſſings which God only can confer.

5. And indeed a numerous Off-ſpring is a great Advantage to a Parent, and ſerves to defend and protect him, as the Darts in the Hand of a Combatant tend to protect him againſt his Antagoniſt.

6. In a happy Condition is that Man, whoſe Quiver is full of ſuch Shafts; for his Children ſhall ſtand him in ſtead, to maintain his Cauſe, when he is called to appear in the Judgment-Hall, over the City-Gate.

*Paraphraſe on* Pſalm CXXVIII.

IF Men are reſolved to acquire as much Happineſs as their Nature is capable of, they ſhould above all things take care conſcientiouſly to obſerve the Laws of God: 2. And

2. For thou shalt eat the labours of thine Hands: O well is thee, and happy *shalt* thou be!
3. Thy Wife *shall be* as the fruitful Vine: upon the Walls of thine House.
4. Thy Children like the Olive-Branches: round about thy Table.
5. Lo, thus shall the Man be blessed: that feareth the LORD.
6. The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in Prosperity all thy Life long.
7. Yea, that thou shalt see thy Childrens Children: and Peace upon Israel.

## The CXXIX PSALM.

*Sæpe expugnaverunt.*

¶¶ *This Psalm was wrote probably by* Ezra, *or some other pious and inspired Person, whilst the Jews were in some Troubles, after the Captivity; it may be in the Difficulties they struggled with about rebuilding the Walls,* &c.

MAny a time have they fought against me from my Youth up: may Israel now say.
2. Yea, many a time have they vexed me from my Youth up: but they have not prevailed against me.
3. The Plowers plowed upon my Back: and made long furrows.
4. But the Righteous LORD: hath hewen the Snares of the Ungodly in pieces.
5. Let them be confounded and turned backward: as many as have evil will at Sion.
6. Let them be even as the Grass *growing upon* the House-tops: which withereth afore it be plucked up.
7. Whereof the mower filleth not his Hand: neither he that bindeth *up* the sheaves his Bosom.
8. So that they who go by, say not so much as, The LORD prosper you: we wish you good luck in the Name of the LORD.

## The CXXX PSALM.

*De profundis.*

¶¶ *Some attribute this Psalm to* David: *I rather think it to be composed in the Captivity, by some pious Person there. It is the last of those which are usually called the Seven Penitential Psalms. It is an earnest Prayer to God, for the Pardon of Sin, and a Freedom from Punishment.*

OUt of the deep have I called unto thee, O LORD: LORD hear my Voice.
2. O let thine Ears consider well: the Voice of my complaint.
3. If thou, LORD, wilt be extreme to mark what is done amiss: O LORD, who may abide it?
4. For

2. And if thou dost diligently pursue this Method, God shall afford a Blessing upon all thy honest Endeavours, thou enjoying all that thy Labours have procured thee; in short, thou shalt live in a very comfortable and desirable Condition.
3. Thy Wife shall be fruitful in bringing thee forth Children, in like manner as the Vine, which covers thy House, is loaded with clusters of Grapes.
4. And as the young Olive-Trees grow round the Arbour, where thou dinest; so shall thy Children sit round thy Table.
5. In this manner shall Blessings flow in upon Him, that is a devout and faithful Servant of God.
6. And if thou dost continue to be so, God shall heap further Blessings upon thee, thou enjoying all the Satisfactions which flow from the National Prosperity, the Church and State flourishing all thy time.
7. Nay, God shall add to all these Blessings length of Days; thou living to see several Generations of thy Posterity, the Commonwealth of *Israel* being all the while in a prosperous Condition.

*Paraphrase on* Psalm CXXIX.

THe People of *Israel* may very truly say, that they have been sorely molested with Enemies, from the very beginning of their Government to this Day.
2. Even from their very Infancy, when they were Sojourners in *Egypt*, their Oppressors have infested them; but God would never suffer their Adversaries utterly to extirpate them.
3. Indeed they have often tyrannized over us as the most abject Slaves, whipping us without Mercy, and making Furrows in our Backs, as if they had been plowing in them.
4. But God, now at last, has made good his Promise to us, in delivering us from our cruel Enemies, and has disappointed all their cruel Devices of plaguing and tormenting us.
5. Therefore let all those, that still bear an ill-Will to our Government in Church and State, have their wicked Designs, which they may advance against us, defeated.
6. Let all their unfair Projects be as suddenly blasted, as the Grass growing upon the Top of a House; which withers away by the Heat of the Sun, and continues not till the time of the Hay-Harvest:
7. Which is not cut down by the Mower's Sithe, or Reaper's Sickle.
8. And when it is taken away, Men do not use the courteous Salutation usual in the time of Harvest; Pray God bless your Labours, *Ruth* 2. 4.

*Paraphrase on* Psalm CXXX.

IN my greatest Afflictions which I underwent formerly, I made my Application to thee, O God, and thou wast pleased to grant my Petition, by delivering me from them.
2. And therefore, I beseech thee to afford me thy wonted Favour, in freeing me from my Calamities, which at present lie very hard upon me.
3. If thou shouldest with Exactness take notice of every Offence committed against thee and thy holy Commandments, no Man would be able to stand the Trial.

4. But

4. For *there is* Mercy with thee: therefore ſhalt thou be feared.
5. I look for the LORD, my Soul doth wait for him: in his Word is my truſt.
6. My Soul fleeth unto the LORD: before the Morning-watch, I ſay, before the Morning-watch.
7. O Iſrael truſt in the LORD, for with the Lord there is Mercy: and with him is plenteous redemption.
8. And he ſhall redeem Iſrael: from all his Sins.

## The CXXXI PSALM.

*Domine, non eſt.*

¶¶ *The Title of this Pſalm is,* A Song of Degrees of *David. It was wrote to purge himſelf from any Deſign of affecting the Kingdom during* Saul's *Life.*

LORD, I am not high-minded: I have no proud Looks.
2. I do not exerciſe my ſelf in great matters: which are too high for me.
3. But I refrain my Soul, and keep it low, like as a Child that is weaned from his Mother: yea, my Soul *is* even as a weaned Child.
4. O Iſrael, truſt in the LORD: from this time forth for evermore.

# MORNING PRAYER.

## The CXXXII PSALM.

*Momento, Domine.*

¶¶ *This Pſalm has no other Title than,* A Song of Degrees. *It is, by the beſt Criticks, thought to be written by* Solomon, *when he built the Temple, and fulfilled what was deſigned by his Father* David, 2 *Sam.* chap. 7.

LORD, remember David: *and* all his trouble.
2. How he ſware unto the LORD: and vowed a Vow unto the Almighty *God* of Jacob.
3. I will not come within the Tabernacle of mine Houſe: nor climb up into my Bed.
4. I will not ſuffer mine Eyes to ſleep, nor mine Eye-lids to ſlumber: [*neither the Temples of my Head to take any reſt,*]
5. Until I find out a place for *the Temple of* the LORD, an habitation for the mighty *God* of Jacob.
6. Lo, we heard of the ſame at Ephrata: and found it in the Wood.
7. We will go into his Tabernacle: and fall low on our Knees before his Foot-ſtool.
8. Ariſe, O LORD, into thy reſting-place: thou, and the Ark of thy Strength.
9. Let thy Prieſts be clothed with Righteouſneſs: and let thy Saints ſing with joyfulneſs.
10. For

4. But there is an unconceivable Goodneſs and Equity in thy Nature, which obliges all Men to praiſe and glorifie thee for thy Mercy.
5. For my part I have ſuch a juſt Senſe of his Goodneſs, that I do not expect Deliverance from any thing elſe; I having an Expectation firmly grounded in him, from the Promiſes manifeſted in his holy Word.
6. I put up my Petitions to God very early in the Morning, before the Watch of the City-Walls is relieved.
7. Therefore, O People of *Iſrael*, I would adviſe you, in conſideration of this wonderful Goodneſs of God, to addreſs yourſelves to him to have Mercy upon you, and to deliver you from this diſmal Captivity, for he alone is able to purchaſe your Redemption.
8. And indeed he ſhall redeem you from all the Guilt of your Sins, and from the Puniſhment of them.

*Paraphraſe on* Pſalm CXXXI.

O Lord, who knoweſt the moſt intimate Thoughts of my Heart, thou canſt tell, That I never entertained any Ambition of attempting the Kingdom of *Iſrael*.
2. Nay farther, That I do not trouble myſelf with any Matters of Policy, and Intrigues of State, which I own to be above my reach, I not being let into the Springs of publick Tranſactions.
3. But I keep under my Mind, and do not give it a looſe to any ambitious Thoughts; but like a little Child, I am far from all Intrigues, and am as much at the diſpoſal of my Superiors, as ſuch an Infant is at the command of its Mother.
4. And therefore I adviſe all other good *Iſraelites*, entirely to repoſe their Confidence in God, and chooſe rather to live in a low and depreſſed Condition, than by any unwarrantable Means to endeavour to raiſe their Circumſtances.

*Paraphraſe on* Pſalm CXXXII.

LOrd, I beſeech thee to have regard to the Sufferings of my Father *David*, which he underwent for the ſake of thee and the true Religion.
2. And particularly to his pious Care in providing a ſettled Place for the Worſhip of God, binding himſelf with an Oath, to do all that was in his Power to bring this about.
3. He declaring that he would not come into the Palace which he had built for himſelf, 1 *Chron.* 14.
4. Nor take a wink of Sleep within thoſe Walls.
5. Until he had found out a proper Place for the Ark of the Lord to reſt in, and where the more eſpecial Place of his Reſidence ſhould be.
6. We firſt heard of its being at *Shilo* a Town of the *Ephramites*; but when we went out to meet it, it was advanced to the woody Country of *Kirjajearim*.
7. Come let us go with great Humility and Proſtration, to carry the Ark up to the Temple.
8. Be raiſed up with eaſe, O Sacred Ark, the eſpecial Place and Reſidence of the Great God.
9. Let thy Prieſts be as internally Holy, as their outward Garb is Sacred; and let thy choſen People ſing a joyful and acceptable Hymn to thee.

2. For thou ſhalt eat the labours of thine Hands: O well is thee, and happy *ſhalt* thou be!

3. Thy Wife *ſhall be* as the fruitful Vine: upon the Walls of thine Houſe.

4. Thy Children like the Olive-Branches: round about thy Table.

5. Lo, thus ſhall the Man be bleſſed: that feareth the LORD.

6. The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in Proſperity all thy Life long.

7. Yea, that thou ſhalt ſee thy Childrens Children: and Peace upon Iſrael.

## The CXXIX PSALM.

*Sæpe expugnaverunt.*

¶¶ *This Pſalm was wrote probably by* Ezra, *or ſome other pious and inſpired Perſon, whilſt the Jews were in ſome Troubles, after the Captivity; it may be in the Difficulties they ſtruggled with about rebuilding the Walls,* &c.

MAny a time have they fought againſt me from my Youth up: may Iſrael now ſay.

2. Yea, many a time have they vexed me from my Youth up: but they have not prevailed againſt me.

3. The Plowers plowed upon my Back: and made long furrows.

4. But the Righteous LORD: hath hewen the Snares of the Ungodly in pieces.

5. Let them be confounded and turned backward: as many as have evil will at Sion.

6. Let them be even as the Graſs *growing upon* the Houſe-tops: which withereth afore it be plucked up.

7. Whereof the mower filleth not his Hand: neither he that bindeth *up* the ſheaves his Boſom.

8. So that they who go by, ſay not ſo much as, The LORD proſper you: we wiſh you good luck in the Name of the LORD.

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OUt of the deep have I called unto thee, O LORD: LORD hear my Voice.

2. O let thine Ears conſider well: the Voice of my complaint.

3. If thou, LORD, wilt be extreme to mark what is done amiſs: O LORD, who may abide it?

4. For

2. And if thou doſt diligently purſue this Method, God ſhall afford a Bleſſing upon all thy honeſt Endeavours, thou enjoying all that thy Labours have procured thee; in ſhort, thou ſhalt live in a very comfortable and deſirable Condition.

3. Thy Wife ſhall be fruitful in bringing thee forth Children, in like manner as the Vine, which covers thy Houſe, is loaded with cluſters of Grapes.

4. And as the young Olive-Trees grow round the Arbour, where thou dineſt; ſo ſhall thy Children ſit round thy Table.

5. In this manner ſhall Bleſſings flow in upon Him, that is a devout and faithful Servant of God.

6. And if thou doſt continue to be ſo, God ſhall heap further Bleſſings upon thee, thou enjoying all the Satisfactions which flow from the National Proſperity, the Church and State flouriſhing all thy time.

7. Nay, God ſhall add to all theſe Bleſſings length of Days; thou living to ſee ſeveral Generations of thy Poſterity, the Commonwealth of *Iſrael* being all the while in a proſperous Condition.

*Paraphraſe on* Pſalm CXXIX.

THe People of *Iſrael* may very truly ſay, that they have been ſorely moleſted with Enemies, from the very beginning of their Government to this Day.

2. Even from their very Infancy, when they were Sojourners in *Egypt*, their Oppreſſors have infeſted them; but God would never ſuffer their Adverſaries utterly to extirpate them.

3. Indeed they have often tyrannized over us as the moſt abject Slaves, whipping us without Mercy, and making Furrows in our Backs, as if they had been plowing in them.

4. But God, now at laſt, has made good his Promiſe to us, in delivering us from our cruel Enemies, and has diſappointed all their cruel Devices of plaguing and tormenting us.

5. Therefore let all thoſe, that ſtill bear an ill-Will to our Government in Church and State, have their wicked Deſigns, which they may advance againſt us, defeated.

6. Let all their unfair Projects be as ſuddenly blaſted, as the Graſs growing upon the Top of a Houſe; which withers away by the Heat of the Sun, and continues not till the time of the Hay-Harveſt:

7. Which is not cut down by the Mower's Sithe, or Reaper's Sickle.

8. And when it is taken away, Men do not uſe the courteous Salutation uſual in the time of Harveſt; Pray God bleſs your Labours, *Ruth* 2. 4.

*Paraphraſe on* Pſalm CXXX.

IN my greateſt Afflictions which I underwent formerly, I made my Application to thee, O God, and thou waſt pleaſed to grant my Petition, by delivering me from them.

2. And therefore, I beſeech thee to afford me thy wonted Favour, in freeing me from my Calamities, which at preſent lie very hard upon me.

3. If thou ſhouldeſt with Exactneſs take notice of every Offence committed againſt thee and thy holy Commandments, no Man would be able to ſtand the Trial.

4. But

4. For *there is* Mercy with thee: therefore ſhalt thou be feared.
5. I look for the LORD, my Soul doth wait for him: in his Word is my truſt.
6. My Soul fleeth unto the LORD: before the Morning-watch, I ſay, before the Morning-watch.
7. O Iſrael truſt in the LORD, for with the Lord there is Mercy: and with him is plenteous redemption.
8. And he ſhall redeem Iſrael: from all his Sins.

## The CXXXI PSALM.

*Domine, non eſt.*

¶¶ *The Title of this Pſalm is,* A Song of Degrees of *David. It was wrote to purge himſelf from any Deſign of affecting the Kingdom during* Saul's *Life.*

LORD, I am not high-minded: I have no proud Looks.
2. I do not exerciſe my ſelf in great matters: which are too high for me.
3. But I refrain my Soul, and keep it low, like as a Child that is weaned from his Mother: yea, my Soul *is* even as a weaned Child.
4. O Iſrael, truſt in the LORD: from this time forth for evermore.

# MORNING PRAYER.

## The CXXXII PSALM.

*Momento, Domine.*

¶¶ *This Pſalm has no other Title than,* A Song of Degrees. *It is, by the beſt Criticks, thought to be written by* Solomon, *when he built the Temple, and fulfilled what was deſigned by his Father* David, 2 *Sam.* chap. 7.

LORD, remember David: *and* all his trouble.
2. How he ſware unto the LORD: and vowed a Vow unto the Almighty *God* of Jacob.
3. I will not come within the Tabernacle of mine Houſe: nor climb up into my Bed.
4. I will not ſuffer mine Eyes to ſleep, nor mine Eye-lids to ſlumber: [*neither the Temples of my Head to take any reſt,*]
5. Until I find out a place for *the Temple of* the LORD, an habitation for the mighty *God* of Jacob.
6. Lo, we heard of the ſame at Ephrata: and found it in the Wood.
7. We will go into his Tabernacle: and fall low on our Knees before his Foot-ſtool.
8. Ariſe, O LORD, into thy reſting-place: thou, and the Ark of thy Strength.
9. Let thy Prieſts be clothed with Righteouſneſs: and let thy Saints ſing with joyfulneſs.
10. For

4. But there is an unconceivable Goodneſs and Equity in thy Nature, which obliges all Men to praiſe and glorifie thee for thy Mercy.

5. For my part I have ſuch a juſt Senſe of his Goodneſs, that I do not expect Deliverance from any thing elſe; I having an Expectation firmly grounded in him, from the Promiſes manifeſted in his holy Word.

6. I put up my Petitions to God very early in the Morning, before the Watch of the City-Walls is relieved.

7. Therefore, O People of *Iſrael*, I would adviſe you, in conſideration of this wonderful Goodneſs of God, to addreſs yourſelves to him to have Mercy upon you, and to deliver you from this diſmal Captivity, for he alone is able to purchaſe your Redemption.

8. And indeed he ſhall redeem you from all the Guilt of your Sins, and from the Puniſhment of them.

*Paraphraſe on* Pſalm CXXXI.

O Lord, who knoweſt the moſt intimate Thoughts of my Heart, thou canſt tell, That I never entertained any Ambition of attempting the Kingdom of *Iſrael*.

2. Nay farther, That I do not trouble myſelf with any Matters of Policy, and Intrigues of State, which I own to be above my reach, I not being let into the Springs of publick Tranſactions.

3. But I keep under my Mind, and do not give it a looſe to any ambitious Thoughts; but like a little Child, I am far from all Intrigues, and am as much at the diſpoſal of my Superiors, as ſuch an Infant is at the command of its Mother.

4. And therefore I adviſe all other good *Iſraelites*, entirely to repoſe their Confidence in God, and chooſe rather to live in a low and depreſſed Condition, than by any unwarrantable Means to endeavour to raiſe their Circumſtances.

*Paraphraſe on* Pſalm CXXXII.

LOrd, I beſeech thee to have regard to the Sufferings of my Father *David*, which he underwent for the ſake of thee and the true Religion.

2. And particularly to his pious Care in providing a ſettled Place for the Worſhip of God, binding himſelf with an Oath, to do all that was in his Power to bring this about.

3. He declaring that he would not come into the Palace which he had built for himſelf, 1 *Chron.* 14.

4. Nor take a wink of Sleep within thoſe Walls.

5. Until he had found out a proper Place for the Ark of the Lord to reſt in, and where the more eſpecial Place of his Reſidence ſhould be.

6. We firſt heard of its being at *Shilo* a Town of the *Ephramites*; but when we went out to meet it, it was advanced to the woody Country of *Kirjajearim*.

7. Come let us go with great Humility and Proſtration, to carry the Ark up to the Temple.

8. Be raiſed up with eaſe, O Sacred Ark, the eſpecial Place and Reſidence of the Great God.

9. Let thy Prieſts be as internally Holy, as their outward Garb is Sacred; and let thy choſen People ſing a joyful and acceptable Hymn to thee.

10. For thy Servant David's ſake: turn not away the preſence of thine Anointed.

11. The LORD hath made a faithful Oath unto David: and he ſhall not ſhrink from it.

12. Of the fruit of thy Body: ſhall I ſet upon thy ſeat.

13. If thy Children will keep my Covenant, and my Teſtimonies that I ſhall learn them: their Children alſo ſhall ſit upon thy ſeat for evermore.

14. For the LORD hath choſen Sion to be an habitation for himſelf: he hath longed for her.

15. This *ſhall be* my reſt for ever: here will I dwell, for I have a delight therein.

16. I will bleſs her Victuals with increaſe: and will ſatisfie her Poor with Bread.

17. I will deck her Prieſts with Health: and her Saints ſhall rejoyce and ſing.

18. There ſhall I make the Horn of David to flouriſh: I have ordained a Lantern for mine Anointed.

19. As for his Enemies, I ſhall cloath them with Shame: but upon himſelf ſhall his Crown flouriſh.

## The CXXXIII PSALM.

*Ecce, quam bonum.*

¶ ¶ *This Pſalm is entituled,* A Song of Degrees of *David, and is thought to be written by* David, *when the Tribes were contending who ſhould be moſt forward to bring the King back, from the Place to which the Rebellious Arms of* Abſalom *had driven him,* 2 Sam. 19. 9.

BEhold, how good and joyful a thing *it is,* Brethren to dwell together in Unity.

2. *It is* like the precious Ointment upon the Head, that ran down unto the Beard: *even unto* Aarons Beard, and went down to the Skirts of his Clothing.

3. *Like* as the dew of Hermon: which fell upon the Hill of Sion.

4. For there the LORD promiſed his Bleſſing: *and* Life for evermore.

## The CXXXIV PSALM.

*Ecce nunc.*

¶ ¶ *As this Pſalm is aſcribed to no one in the Title, ſo 'tis not to be ſaid by whom it was written. It ſeems to be a Liturgical Pſalm, and uſed in the Service of the Temple, and to be wrote in form of a Dialogue between the High Prieſt, and the other inferior Order of Prieſts and Levites.*

*High Prieſt.* BEhold [*now,*] praiſe the Lord: all *ye* Servants of the Lord;

2. Ye that by Night ſtand in the Houſe of the Lord: [*even in the Courts of the Houſe of our God.*]

3. Lift up your Hands *in* the Sanctuary: and praiſe the Lord.

*Prieſts.*

10. And, I beſeech thee, have a regard to my Prayer for thy Servant *David*'s ſake, and thy Promiſe made to him, 2 *Chron.* 22. 2, &c.

11, 12. Reſpecting the Oath which thou didſt make to *David*, declaring that there ſhould never be wanting one of his Sons to ſit upon his Throne, 1 *Chron.* 17. 11. 2 *Chron.* 6. 10.

13. 'I will always keep up the Royal Dignity in thy Fami-'ly, if thy Poſterity keep themſelves faithful to the true Re-'ligion, and do not relapſe into Idolatry.

14. 'For the Lord has ſuch a Liking to *Sion*, the Seat of *Da-'vid*, that he has been pleaſed to take it up for his own Habi-'tation, and to have his Temple built there:

15. 'Declaring that he will take up the Reſting-place for 'his Ark, and will not ſuffer it to be removed, as formerly, 'from one Place to another.

16. 'And the Inhabitants thereof ſhall partake of my pe-'culiar Bleſſing, I affording them plentiful Years, and abun-'dance of Proviſions.

17. 'I will preſerve my Prieſts, who officiate there, from 'all Violence; and my People ſhall have a peaceable Oppor-'tunity of praiſing me.

18. 'Here will I make the Regal Dignity to ſhine in the 'Davidical Line, like a burning Taper, till the Coming of the 'Meſſias.

19. 'All the Traiterous Oppoſers of his Royal Stem, I will 'bring to deſerved ſhame and Puniſhment; but the Crown 'ſhall flouriſh continually in thy Royal Line, notwithſtanding 'all the Attempts of the Adverſaries againſt it.

*Paraphraſe on* Pſalm CXXXIII.

WHat a noble and beautiful Sight it is, to ſee that Men of the ſame Country, and the ſame Religion, ſhould live together with that admirable Concord and Amity, as if all their Bodies were actuated by one Soul?

2. And methinks I cannot compare it better than to *Aaron*'s Unction, with the odoriferous Oil mentioned *Exod.* 30. 21. which ran from the Hair of his Head, to that of his Beard, and filled the Collar of his Veſture with the ſame fragrant Smell.

3. This is as pleaſant as the Dew which falls upon the Mountains *Hermon* and *Sion*, and enlivens the Herbage with its moiſt and fatning Drops:

4. Eſpecially the Dew which falls upon Mount *Sion*, God's holy Mountain, which he has promiſed to bleſs with an Affluence of all good Things.

*Paraphraſe on* Pſalm CXXXIV.

*High Prieſt.* O All you the Attendants and Domeſticks of the Great JEHOVAH, do you join your Voices to praiſe your Heavenly Maſter.

2. You that take your Courſes to Watch by Night in the Temple of God, and others that are diſtributed in the outward Courts.

3. Do all of you with great Devotion lift up your Hands towards the Sanctuary, ſinging Praiſes to God.

4. *Prieſts.*

*Prieſts.* 4. The Lord that made Heaven and Earth: give thee bleſſing out of Sion.

## The CXXXV PSALM.

### *Laudate Nomen.*

¶ ¶ *This Pſalm ſeems to be one adapted for common Uſe in the Temple; and to be a general form of Thankſgiving, for God's great Mercies to the Nation of the Jews.*

O Praiſe the LORD, laud the Name of the LORD: praiſe *it*, O ye Servants of the LORD.

2. Ye that ſtand in the Houſe of the LORD: in the Courts of the Houſe of our God.

3. O praiſe the LORD, for the LORD *is* gracious: O ſing Praiſes unto his Name, for it *is* lovely.

4. For *why?* the LORD hath choſen Jacob unto himſelf: *and* Iſrael for his own poſſeſſion.

5. For I know that the LORD *is* great: and that our Lord is above all Gods.

6. Whatſoever the LORD pleaſed, *that* did he in Heaven and in Earth: and in the Sea, and in all deep places.

7. He bringeth forth the Clouds from the ends of the World: and ſendeth forth Lightnings with the Rain, bringing the Winds out of his Treaſures.

8. *He* ſmote the firſt-born of Egypt: both of Man and Beaſt.

9. *He* hath ſent Tokens and Wonders into the midſt of thee, O thou Land of of Egypt: upon Pharaoh and all his Servants.

10. *He* ſmote divers Nations: and ſlew mighty Kings.

11. Sehon King of the Amorites, and Og the King of Baſan: and all the Kingdoms of Canaan;

12. And gave their Land *to be* an heritage: even an heritage unto Iſrael his People.

13. Thy Name, O LORD, *endureth* for ever: *ſo doth* thy Memorial, O Lord, from one Generation to another.

14. For the LORD will avenge his People: and be gracious unto his Servants.

15. As for the Images of the Heathen, *they are but* Silver and Gold: the work of Mens Hands.

16. They have Mouths, and ſpeak not: Eyes have they, but they ſee not.

17. They

4. *Prieſts.* May the great God the Maker of Heaven and Earth, whom we have the Honour more eſpecially to ſerve, afford thee, O ſacred High Prieſt, his particular Bleſſing from Mount *Sion*, his eſpecial Place of Reſidence.

*Paraphraſe on* Pſalm CXXXV.

O Praiſe the Lord all ye his devout Worſhippers, but chiefly you that miniſter about the holy Things in his Temple, do you celebrate his glorious Majeſty.

2. Ye that have your Courſes of waiting in the Temple, and the outward Courts thereof.

3. O ſing Praiſes to God for his Goodneſs and Bounty, extended ſo largely to all his Creatures; O ſing Praiſes unto him, for there is ſuch a Pleaſure in that Duty, as carries its Reward in the Satisfaction which attends the Performance of it.

4. But I excite, more particularly, you of the Seed of *Jacob*, to praiſe God, becauſe of his extraordinary Love to you above the reſt of the World, by his particular Care and Providence over you, making you his Inheritance or Eſtate, choſen from the reſt of Mankind.

5. We all of us are ſufficiently ſatisfied, that the God whom we worſhip, is the Great God, Creator of the Univerſe, and infinitely ſuperior to the little Deities which other Nations worſhip.

6. Whatſoever God's Divine Pleaſure was to do, that did he in all Parts of the Univerſe, making the Heaven and Earth, the Sea, and the low Caverns of the World, obedient to his Will and Power; as is manifeſt, not only by his ſeveral Miracles wrought by him in divers Ages, for the ſake of his People, but by the ordinary Courſe of his Providence.

7. He raiſes his Clouds from the vaſt Ocean which encompaſſes the inhabitable World, and ſpreads them over our Heads to cool the Air, and to let down the Rain upon the Ground: 'Tis he who throws out the Lightning and Thunder, which is attended with the haſty Showers of Rain; 'tis he who keeps the Winds up, as it were in a Store-houſe, and lets out what Wind he pleaſes to blow upon us.

8. He brought great Deſolation upon the *Egyptians*, deſtroying the eldeſt Son in every Family, and the firſt-born of the Beaſt in every Field, *Exod.* 12. 29.

9. He ſent the other Plagues, by which the *Egyptian* King and all his Servants were terribly infeſted, *Exod.* 7. 8, &c.

10. And after he had delivered his People from the *Egyptian* Bondage, he over-threw ſeveral great Nations and powerful Kings, to make way for their Settlement:

11. *Sehon* the great and powerful King of the *Ammonites*, Numb. 21. 14 as likewiſe *Og*, that Gigantick King of *Baſan*, Numb. 21. 33. rooting out for their ſake the reſt of the Kingdoms of *Canaan*, Joſ. 12. 7.

12. And was pleaſed bountifully to beſtow their Land to be poſſeſſed by us *Iſraelites*.

13. O how glorious is thy Name, O God, for thy doing ſo many ſtupendous Works! how laſting will the Monuments of thy Fame be!

14. And we doubt not but all Indignities and Injuries, which at preſent are offer'd to us his Servants, will be avenged by him; and that he will provide them of all good Things, which are neceſſary for them.

15. But as for the Gods which the Heathens worſhip, they are made of Silver or Gold, or ſome other Senſeleſs Metal, formed by the Hands of ſome mean Mechanick.

16. They have Mouths but can't ſpeak a Word, and Eyes which can't ſee a Jot.

17. They

17. They have Ears, and yet they hear not: neither is there *any* Breath in their Mouths.

18. They that make them are like unto them: *and ſo are* all they that put their truſt in them.

19. Praiſe the LORD, ye Houſe of Iſrael: praiſe the Lord, ye Houſe of Aaron.

20. Praiſe the LORD, ye Houſe of Levi: ye that fear the Lord, praiſe the LORD.

21. Praiſed be the LORD out of Sion: who dwelleth at Jeruſalem. Hallelujah.

## EVENING PRAYER.

### The CXXXVI PSALM.

*Confitemini.*

¶ ¶ *This Pſalm is a publick Form of Thankſgiving, for the magnifying God's Mercies to the Nation of the Jews: And was an ancient Part of their publick Worſhip in the Temple. The Intercalary Verſe, which is often repeated, is not only a Cuſtom among the Ethnick Poets; but ſhews a great degree of Earneſtneſs in the Devotion, and is very proper in Liturgical Forms; and which moreover in ſeveral particulars is very well imitated by our Church.*

O Give Thanks unto the LORD, for he *is* gracious: and his mercy *endureth* for ever.

2. O give Thanks unto the God of all Gods: for his mercy *endureth* for ever.

3. O thank the Lord of all Lords: for his mercy *endureth* for ever.

4. Who only doeth great wonders: for his mercy *endureth* for ever.

5. Who by his excellent Wiſdom made the Heavens: for his mercy *endureth* for ever.

6. Who laid out the Earth above the Waters: for his mercy *endureth* for ever.

7. Who hath made great Lights: for his mercy *endureth* for ever.

8. The Sun to rule the Day: for his mercy *endureth* for ever.

9. The Moon and the Stars to govern the Night: for his mercy *endureth* for ever.

10. Who ſmote Egypt with their firſt-born: for his mercy *endureth* for ever;

11. And brought out Iſrael from among them: for his mercy *endureth* for ever;

12. With a mighty Hand and ſtretched-out Arm: for his mercy *endureth* for ever:

13. Who divided the Red Sea {into / in two} parts: for his mercy *endureth* for ever.

14. And made Iſrael to go through the midſt of it: for his mercy *endureth* for ever.

15. But

17. They have Ears which can hear no Sound, and they have no Breath in their Noſtrils.

18. Thoſe that make them and thoſe that worſhip them, are equally as Stupid and Senſeleſs as the Images themſelves.

19. But ſince, O Iſrael, ye have the Happineſs of worſhipping the true God, ſing Praiſes with unfeigned Devotion to him; and you, O ſacred Prieſts of the Lineage of *Aaron*, do you join in the ſame Duty.

20. And, O ye *Levites*, who being next in Dignity, and have the Honour to attend in your Services on the Great God, be not you leſs forward in this Duty: You Proſelytes likewiſe, be ready to pay him the ſame Honour.

21. Therefore let us all with conjunct Praiſes, celebrate our glorious God in his holy Temple at Mount *Sion*, and in the City of *Jeruſalem*, where he has appointed to have his Worſhip paid him.

*Paraphraſe on* Pſalm CXXXVI.

O Offer your Praiſes to the Great JEHOVAH, for the Goodneſs of his Nature, and the Diffuſiveneſs of his Beneficence; *For he is a God, whoſe Goodneſs has no end.*

2. O offer your Praiſes to him, who is infinitely above all Heathen Deities; *For he is a God, whoſe Goodneſs has no end.*

3. O offer your Praiſes to him, who is King and Ruler of all the Potentates upon Earth; *For he is a God, whoſe goodneſs has no end.*

4. This is the God, who is ſo Remarkable for the miraculous Works which he hath wrought for his People, throughout the Series of ſo many Ages; *For he is a God, whoſe goodneſs has no end.*

5. It was his conſummate Wiſdom which made the Heavenly Bodies, and order'd them to move in their conſtant Viciſſitudes and equable Motions; *For he is a God, whoſe goodneſs has no end.*

6. He made the Earth to ſtand out above the Waters, and to let the dry Ground appear; *For he is a God, whoſe goodneſs has no end,*

7. It was his omnipotent Power that created the two great Luminaries of Heaven; *For he is a God, whoſe goodneſs has no end.*

8. It was he that made the Sun for the Government of the Day, for the guiding of our Steps, and for the ripening of Fruits; *For he is a God, whoſe goodneſs has no end.*

9. It was he that made the Moon and the Stars, for giving Light in the abſence of the Sun, and to ſupply his Place when under the Horizon; *For he is a God, whoſe goodneſs has no end.*

10. It was he that ſtruck with a mortal Diſeaſe, all the Firſt-born of *Egypt*, leaving in every Houſe a dead Corpſe, *Exod.* 12. 29. *For he is a God, whoſe goodneſs has no end.*

11. It was he that brought them out of the Bondage, where they were ſo tyrannically uſed, *Exod.* 12. 41. *For he is a God, whoſe goodneſs has no end.*

12. And this he did by an irreſiſtible Power, and unheard-of Wonders, *Exod.* chap. 6, 7, 8. *For he is a God, whoſe goodneſs has no end.*

13, 14. It was he that made the Red-Sea to retire on each ſide, and to leave a way for our Fore-fathers to paſs, *Exod.* 14. 10. *For he is a God, whoſe goodneſs has no end.*

15. It

15. But as for Pharaoh and his Hoſt, he over-threw them in the Red Sea: for his mercy *endureth* for ever.

16. Who led his People through the Wilderneſs: for his mercy *endureth* for ever.

17. Who ſmote great Kings: for his mercy *endureth* for ever.

18. Yea, and ſlew mighty Kings: for his mercy *endureth* for ever.

19. Sehon King of the Amorites: for his mercy *endureth* for ever.

20. And Og the King of Baſan: for his mercy *endureth* for ever.

21. And gave away their Land for an heritage: for his mercy *endureth* for ever;

22. Even for an heritage unto Iſrael his Servant: for his mercy *endureth* for ever.

23. Who remembred us when we were in Trouble: for his mercy *endureth* for ever.

24. And hath delivered us from our Enemies: for his mercy *endureth* for ever.

25. Who giveth Food to all Fleſh: for his mercy *endureth* for ever.

26. O give Thanks unto the God of Heaven: for his mercy *endureth* for ever.

27. [*O give thanks unto the Lord of Lords: for his mercy* endureth *for ever.*]

## The CXXXVII PSALM.

### *Super flumina.*

¶¶ *This Pſalm was written during the Captivity, or ſoon after the Return. It is a mournful Complaint of the miſery of that State, and the inſulting Uſage which was given them by their Aſſyrian Maſters. The Poetry is inimitably fine, and comes up to the beſt Rules, which the* Greek *and* Latin *Criticks have laid down.*

BY the Waters of Babylon we ſat down and wept: when we remembred [*thee, O*] Sion.

2. *As for* our Harps, we hanged them up: upon the Trees that are therein.

3. For they that led us away Captive, required of us then a Song and Melody in our heavineſs: Sing us *one* of the Songs of Sion.

4. How ſhall we ſing the Lords Song: in a ſtrange Land?

5. If I forget thee, O Jeruſalem: let my right Hand forget *her cunning*.

6. If I do not remember thee, let my Tongue cleave to the roof of my Mouth: *yea*, if I prefer not Jeruſalem in my Mirth.

7. Remember the Children of Edom, O LORD, in the Day of Jeruſalem: how they ſaid, Down with it, down with it, *even* to the Ground.

8. O

15 It was he that made the Waters again to return over the Heads of *Pharaoh* and his Army, and drowned them in their Purſuit of the *Iſraelites*; *For he is a God, whoſe goodneſs has no end.*

16. It was he that conducted the *Iſraelites*, thro' all the blind Paths of the uninhabited Wilderneſs, by a Cloud by Day, and a Fire by Night, *Exod.* chap. 16. *For he is a God, whoſe goodneſs has no end.*

17. He for our ſakes brought down the Power of great Princes; *For he is a God, whoſe goodneſs has no end.*

18. And ſlew Kings of mighty Power and Strength; *For he is a God, whoſe goodneſs has no end.*

19. As for inſtance, *Sihon*, King of the *Amorites*, Numb. 21. 24. *For he is a God, whoſe goodneſs has no end.*

20. And *Og* the Tyrant of *Baſan*, a huge gygantick Man, *Deut.* 3. 11. *For he is a God, whoſe goodneſs has no end.*

21. Giving us their Countries to be held of him, for a perpetual Inheritance; *For he is a God, whoſe goodneſs has no end.*

22. To be an Inheritance to the Children of *Iſrael*, his only true and faithful Worſhippers; *For he is a God, whoſe goodneſs has no end.*

23. Who, when we were infeſted by our neighbour-Nations, didſt deliver us from their Power, *Judges* chap. 2, 3, 4. *For he is a God, whoſe goodneſs has no end.*

24. Redeeming us from our other Enemies, who afterwards enſlaved us; *For he is a God, whoſe goodneſs has no end.*

25. Whoſe Goodneſs is not limited to our Nation in particular, but provideth amply all good Things for the reſt of Mankind, and even the whole Creation; *For he is a God, whoſe goodneſs has no end.*

26. Therefore I beſeech you all the Inhabitants of the World, to join in offering up your Praiſes to him the great God of Heaven; *For he is a God, whoſe goodneſs has no end.*

27. O offer up your Praiſes unto him, who is the King and Ruler of all Potentates; *For he is a God, whoſe goodneſs has no end.*

*Paraphraſe on* Pſalm CXXXVII.

WHen we were in our diſconſolate Condition, ſitting down melancholily on the Banks of the *Tigris* and *Euphrates*; thinking upon the Happineſs we had loſt, when we could praiſe God in his Temple on Mount *Sion*.

2. We not thinking it a proper time for Melody, we hung our Harps uſeleſs by us, upon the Trees on the ſide of the River.

3. But our inſulting Conquerors came pertly up to us, and bid us ſing and play, tho' our Hearts were ready to break for Grief; Come, ſay they, you Jews, that are famous for Muſick, ſing us one of your Temple-Songs, which you were uſed to ſing in your Proceſſions to Mount *Sion*.

4. Alas! ſaw we, how can we ſing one of our Feſtival Songs, which are Sacred to God, not only in ſuch a time of publick Mourning, but among a Nation of Idolaters who deſpiſe his Worſhip?

5. Time is apt to wear off Grief, but ours ſinks too deep into our Souls to be obliterated; for if ever we forget the loſs of our City and Temple, and all the Advantages we are deprived of thereby, let our Hands be never able to ſtrike a tuneful Note on our Harps again.

6. If ever we ſhould diveſt our Minds of the happy Opportunities, we had of worſhipping God there, let my Throat be ſo hoarſe, as never to be able to ſing again in Tune; nay, if all my Joy and Satisfaction be not to think on our once Famous City, and to wiſh for her Rebuilding.

7. And when that happy time comes, God will take Vengeance upon our Enemies the *Edomites*, who aſſiſted the *Babylonians* in their Sacking our City, and encouraged their Cruelty; but time ſhall come, when they ſhall pay dear for this Malice, *Jer.* 49. 8.

8. O Daughter of Babylon, waſted with Miſery: yea happy *ſhall he be* that rewardeth thee as thou haſt ſerved us.

9. Bleſſed *ſhall he be*, that taketh thy Children: and throweth them againſt the Stones.

## The CXXXVIII PSALM.

*Confitebor tibi.*

¶¶ *This is Intituled*, A Pſalm of *David*, *but the Septuagint-Tranſlation ſays, That it was made uſe of by* Hagai *and* Zachary, *at the Rebuilding the Temple. It is a pious Thankſgiving to God for Mercies received.*

I Will give thanks unto thee, [*O Lord*,] with my whole Heart: even before the Gods will I ſing Praiſe unto thee.

2. I will worſhip toward thy Holy Temple, and praiſe thy Name, becauſe of thy loving Kindneſs and Truth: for thou haſt magnified thy Name, and thy Word above all *things*.

3. When I called upon thee, thou heardeſt me: *and* enduedſt my Soul with much Strength.

4. All the Kings of the Earth ſhall praiſe thee, O LORD: for they have heard the Words of thy Mouth.

5. Yea, they ſhall ſing in the ways of the LORD: that great *is* the glory of the LORD.

6. For though the LORD *be* high, yet hath he reſpect unto the lowly: as for the Proud, he beholdeth them afar off.

7. Though I walk in the midſt of Trouble, yet ſhall thou refreſh me: thou ſhalt ſtretch forth thy Hand upon the furiouſneſs of mine Enemies, and thy right Hand ſhall ſave me.

8. The LORD ſhall make good his loving Kindneſs toward me: yea, thy Mercy, O LORD, *endureth* for ever; deſpiſe not then the Works of thine own Hands.

# MORNING PRAYER.

## The CXXXIX PSALM.

*Domine, probâſti.*

¶¶ *This Pſalm being compoſed by* David, *is an excellent Hymn upon God's great Attributes, his Omnipreſence and his Omniſcience. To theſe* David *appeals, for an Approbation of his Integrity and the Honeſty of his Intention. It is probable, it was written during* Saul's *Reign, when he was traduc'd for having ill Deſigns againſt that Prince.*

O LORD, thou haſt ſearched me out, and known *me:* thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my Thoughts long before.

2. Thou

8. And thou, O *Babylon*, who haſt thus tyrannically treated us, thou ſhalt be reduced to a more miſerable Condition, than thou haſt laid us in, *Iſa.* 13. 19.

9. And that Man ſhall be eſteemed to do a juſtifiable Act, that daſhes out the Brains of thy Children, *Iſa.* 13. 16. for putting an end to ſuch a cruel Generation as you are.

*Paraphraſe on* Pſalm CXXXVIII.

I Will return my bounden Thanks to thee, O God, for all thy great Favours conferred upon me, with all the Heartineſs and Fervency which poſſibly I can; I will praiſe thee publickly in the Congregation, in the Preſence of thy holy Angels which attend there.

2. I will, in the moſt humble manner, pay my worſhip towards thy Tabernacle, the Place of thy Preſence, praiſing thy Almighty Goodneſs for making good thy Promiſe to me of the Kingdom, 1 *Sam.* 16. 13.

3. During the time of my Perſecution under *Saul*'s Reign, whenever I put up my Prayer to thee for Relief, thou waſt graciouſly pleaſed to hear me, and enable me with Patience, to go thro' my Suffering with Chearfulneſs.

4. All our neighbouring-Kings, when they hear of the ſtrange Deliverances which thou, by thy miraculous Power, haſt procured me, ſhall magnifie the Power and Goodneſs of ſo great a God.

5. They ſhall make the Subject of their Song, the wonderful Methods which thy Providence has taken, in bringing me to the Crown of *Iſrael*.

6. Tho' the Lord be conſtituted in the moſt exalted degree of Glory and Happineſs, yet he is pleaſed to condeſcend to take care of any of the pooreſt of his Creatures; and his Hand can reach the higheſt and greateſt Prince in the World, and chaſtiſe him for his Oppreſſion ſhewn unto any of his pious Servants.

7. And, if I ſhould ever happen to fall into the like Trouble again, thy Goodneſs will again, I am confident, afford me the like Support; and I am ſure thou wilt reſtrain the Fury of my Enemies, from doing me any ſubſtantial Miſchief, and wilt preſerve me from their Contrivances againſt me.

8. And I doubt not but that God will make good all that is wanting, towards the Completion of his Promiſe to me, and that he will ſettle all the preſent Commotions in the Kingdom: For thy Goodneſs has no Extent or Bounds; therefore I beſeech thee, O Lord, do not forſake me, who am the Creature of thy Hands, who haſt raiſed me to the Regal Dignity which I did not in the leaſt expect or aſpire to.

*Paraphraſe on* Pſalm CXXXIX.

O Lord, thy All-ſeeing Eye doth look into every Secret of my Heart, thou knoweſt not only my outward Actions, and all the Thoughts of my Mind, but thou knoweſt what my Reſolutions will be, before I have determined them.

2. Where-

2. Thou art about my Path, and about my Bed: and ſpieſt out all my ways.
3. For, *lo there is* not a Word in my Tongue: *but* thou, O LORD, knoweſt it altogether.
4. Thou haſt faſhioned me behind and before: and laid thine Hand upon me.
5. *Such* knowledge *is* too wonderful and excellent for me: I cannot attain to it.
6. Whither ſhall I go then from thy Spirit: or whither ſhall I go then from thy Preſence?
7. If I climb up into Heaven, thou *art* there: if I go down to Hell, thou *art there alſo.*
8. *If* I take the Wings of the Morning: *and* remain in the uttermoſt parts of the Sea;
9. Even there alſo ſhall thy Hand lead me: and thy right Hand ſhall hold me:
10. If I ſay, Peradventure the darkneſs ſhall cover me: then ſhall my Night be turned to Day.
11. Yea, the darkneſs is no darkneſs with thee, but the Night is as clear as the Day: the darkneſs and light *to thee are* both alike.
12. For my Reins are thine: thou haſt covered me in my Mothers Womb.
13. I will give thanks unto thee, for I am fearfully *and* wonderfully made: marvellous *are* thy Works, and *that* my Soul knoweth right well.
14. My Bones are not hid from thee: though I be made ſecretly, *and* faſhioned beneath in the Earth.
15. Thine Eyes did ſee my ſubſtance, yet being unperfect: and in thy Book *were* all *my Members* written;
16. *Which* Day by Day are faſhioned: when *as yet there was* none of them.
17. How dear are thy Counſels unto me, O God: O how great is the Sum of them!
18. *If* I tell them they are moe in number than the Sand: when I wake up, I am preſent with thee.
19. Wilt thou not ſlay the Wicked, O God: depart from me ye Blood-thirſty Men.
20. For they ſpeak Unrighteouſly againſt thee: *and* thine Enemies take *thy Name* in vain.

21. Do

2. Whereſoever I walk, thou art preſent to me, and whenever I lie down, thou art by me; and thou art conſcious to all the private Ends I am driving at.
3. Whatever I am to ſpeak thou knoweſt, not only before I utter it, but before I think of it.
4. Every part of me is formed by thy excellent Skill and Wiſdom, thy Hand faſhioning me into the Shape which I appear in.
5. O how wonderful and adorable is this thy infinite Knowledge! it perfectly overwhelms my Mind to reflect upon it.
6. To what place of the Univerſe ſhould I retire, if I had a mind to avoid thy Preſence?
7. If I ſhould mount up to the higheſt Heaven, there I ſhould run upon the bright Throne of thy Preſence: If I ſhould run into the loweſt Vaults of the Earth, thy Omnipreſence would reach me there alſo.
8. If I ſhould borrow the Swiftneſs of the Sun, and ſhould run thro' the whole Heavens in a few hours, even from the Eaſtern to the Weſtern-Sea,
9. I ſhould not remove farther from thee, but muſt be beholding to thy Providence to ſupport me.
10. If I ſhould be ſo fooliſh as to think, that I might do any Action in the dark, ſo as to be hid from thee, I ſhould quickly learn that thy Eye can ſee into the blackeſt Shades, as eaſily as at Noon-day.
11. For there can be no ſuch thing as Darkneſs with thee, who thyſelf art the inexhauſtible Fountain of Light, thou finding no Changes by the Viciſſitudes of Day and Night.
12. For why ſhould I think, that I ſhould be ever hid from thee, ſince all my inward Parts and Vitals are of thy compoſing; for thou didſt, as it were, ſit upon me, and hatch me, when I was in my Mothers Womb?
13. And if I turn my Eyes upon my own Make, I cannot but own the Formation of my Members to be an admirable and ſtupendous Contrivance.
14. None of my inward Parts, which have remained undiſcovered to any mortal Eye, were hid to thee; when thou ſecretly formedſt me into Shape, when I lay as it were under ground in my Mother's Womb.
15. I was intimately known to thee, when I was but an Embryo, and my Body was not yet come to Shape and Perfection; thou didſt keep as it were a Regiſter of all the various Parts of my Body, and didſt note them down, and draw out the Model thereof in thy Table-Book, before they were formed.
16. Which afterwards advanced gradually into Shape, from a Maſs of Fleſh, which at firſt ſeemed nothing like an Human Body.
17. O how admirable are the Deſigns of thy Providence! and how infinitely various!
18. To go about to number them, were as fruitleſs a Work, as to tell the Sands upon the Sea-ſhore; I am tired and fall aſleep, when I go to reckon them, and when I awake again I find the Task as difficult.
19. However this Leſſon I can learn from thy Providence, that thou wilt not ſuffer wicked Men to go on long in their daring Impieties, but wilt in thy good time bring them to condign Puniſhment; but whether or no God takes ſpeedy Vengeance upon them, this I am reſolved, to have no Converſation with bloody-minded Men.
20. For theſe Men make it their Buſineſs, blaſphemouſly to talk againſt thee, and the Diſpenſations of thy Providence, ſwearing falſly by thy Name, to advance themſelves, and to injure others.

21. There-

21. Do not I hate them, O LORD, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22. *Yea*, I hate them right Sore: *even as though* they were mine Enemies.

23. Try me, O God, and ſeek the ground of my Heart: prove me, and examine my Thoughts.

24. Look *well if there be any* way of Wickedneſs in me: and lead me in the way everlaſting.

## The CXL PSALM.

*Eripe me, Domine.*

¶¶ *This Pſalm was compoſed by* David *in his Troubles during* Saul's *Reign. The particular occaſion ſeems to be the Information of the* Ziphites *againſt him*, 1 Sam. 23. 20.

DEliver me, O LORD, from the evil Man: and preſerve me from the wicked Man.

2. Who imagine miſchief in their Hearts: and ſtir up Strife all the Day long.

3. They have ſharpned their Tongues like a Serpent: Adders Poiſon is under their Lips.

4. Keep me, O LORD, from the Hands of the Ungodly: preſerve me from the wicked Men, who are purpoſed to overthrow my goings.

5. The Proud have laid a Snare for me, and ſpread a Net abroad with Cords: yea, and ſet Traps in my way.

6. I ſaid unto the LORD, Thou *art* my God: hear the Voice of my Prayers, O LORD.

7. O Lord GOD, thou ſtrength of my Health: thou haſt covered my Head in the Day of Battel.

8. Let not the Ungodly have his deſire, O LORD: let not his miſchievous Imagination proſper, *leſt* they be too Proud.

9. Let the miſchief of their own Lips fall upon the Head of them: that compaſs me about.

10. Let not burning Coals fall upon them: let them be caſt into the Fire, and into the Pit, that they never riſe up again.

11. A Man full of Words ſhall not proſper upon the Earth: evil ſhall hunt the wicked Perſon to overthrow *him.*

12. Sure I am that the LORD will avenge the Poor: and maintain the Cauſe of the Helpleſs.

13. The Righteous alſo ſhall give Thanks unto thy Name: and the Juſt ſhall continue in thy ſight.

The

21. Therefore I have an utter Averſion to them becauſe they offer ſuch deſpight to thee and thy Worſhip; being highly concern'd to ſee them ſo notoriouſly to violate thy Commands.

22. Nay, I hate them for their Wickedneſs committed againſt thee, more than for any Injuries offered to me.

23. But, O Lord, I beſeech thee, ſtrictly to look into the Receſſes of my Heart, and turn over every Thought of mine.

24. And then impartially to paſs a Judgment upon me, if there be any of thoſe ill Deſigns harboured within me, which my Adverſaries lay to my Charge; and if there be not, I beſeech thee to afford me thy Grace, that I may perſevere in a courſe of Piety, that I may at laſt obtain everlaſting Happineſs.

*Paraphraſe on* Pſalm CXL.

O Lord, I beſeech thee to defend me from the wicked Contrivances which my Enemies are forming againſt me.

2. Who lay all their Thoughts together to work my Ruin, and to bring me into publick Hatred and Contempt.

3. No Serpent's Tongue conveys more Venom, than the Tongues of theſe wicked Calumniators.

4. I beſeech thee to protect me from the inſidious Practices of theſe falſe Men, who by all the malicious Arts which their Fury can ſuggeſt, are endeavouring to work my Ruin.

5. No Hunter or Fowler does with more cunning ſpread his Nets, and lay his Traps, than theſe my Enemies ſet themſelves to invent deceitful Methods to deſtroy me.

6. But tho' I, of myſelf, am not able to defeat their crafty Projects, yet thou, my God, I truſt, wilt ſecure me from them; and therefore I beſeech thee to hear my Prayers, which I put up to thee, on this behalf.

7. I depend entirely upon thy Almighty Power and Goodneſs for my Deliverance; and I am the more encouraged to do ſo, becauſe thou haſt formerly defended me being in extreme Danger, when I fought with that mighty Champion *Goliab*, 1 *Sam.* 17. 39.

8. But I beſeech thee not to ſuffer my outrageous Enemies to work their Will upon me in my Deſtruction, if for no other reaſon, that they may not be encouraged to tyrannize over other innocent Perſons, with the like Cruelty.

9. But rather let thoſe evil Contrivances which they have advanced againſt me fall back upon themſelves, and that they may be involved in the ſame Ruin which they deſigned to bring upon me.

10. The dreadful Judgment of *Sodom* ſhall befal them, burning Coals raining down on their Heads; and they ſhall be thrown down into a Pit in the Ground, from whence they ſhall not be able to riſe up.

11. Men that are full of ſuch falſe and deceitful Words, as theſe wicked Informers are, ſhall never thrive by their fraudulent Arts; their own Wickedneſs ſhall purſue and overtake them, as a Hound does his Prey.

12. But this I will rely on as an undoubted Maxim, that God will, in his good time, vindicate the Cauſe of innocent Perſons, who have not outward Help to ſupport them.

13. And it is likewiſe as certain a Truth, that there will be a time, when good Men ſhall pay their Thanks to God for his delivering them out of their Trouble; and in which all pious Perſons ſhall manifeſtly appear to be under the particular Care of God's Providence.

*Para-*

## The CXLI. PSALM.

*Domine, clamavi.*

¶¶ *This Pſalm was likewiſe written by* David, *in his Troubles during* Saul's *Reign. He does in particular beg of God's Grace, that he might not by any intemperate or imprudent Word give his Adverſaries advantage againſt him.*

LORD, I call upon thee, haſte thee unto me: and conſider my Voice, when I cry unto thee.

2. Let my Prayer be ſet forth in thy ſight *as the* Incenſe: *and let* the lifting up of my Hands be an Evening Sacrifice.

3. Set a Watch, O LORD, before my Mouth, and keep the door of my Lips.

4. O let not mine Heart be inclined to any evil thing: let me not be occupied in Ungodly Works, with the Men that work Wickedneſs, leſt I eat of ſuch things as pleaſe them.

5. Let the Righteous rather ſmite me friendly: and reprove me.

6. But let not their precious Balms break my Head: yea, I will pray yet againſt their Wickedneſs.

7. Let their Judges be over-thrown in ſtony Places: that they may hear my Words, for they are ſweet.

8. Our Bones lie ſcattered before the Pit: like as when one breaketh and heweth *Wood* upon the Earth.

9. But mine Eyes look unto thee, O Lord GOD: in thee is my Truſt, O caſt not out my Soul.

10. Keep me from the Snare *that* they have laid for me: and from the Traps of the wicked Doers.

11. Let the Ungodly fall into their own Nets together: and let me ever eſcape them.

# EVENING PRAYER.

## The CXLII. PSALM.

*Voce mea ad Dominum.*

¶¶ *This Pſalm is entituled,* A Maſchil of *David,* a Prayer when he was in the Cave. *For by the information of the* Keilites *againſt him,* Saul *came to purſue him in the Wilderneſs of* Engedi, *and being hid in a Cave there,* Saul *came accidentally thither when* David *cut off the Skirt of his Garment,* 1 Sam. *cap.* 24.

I Cried unto the LORD, with my Voice: *yea,* even unto the LORD, did I make my ſupplication.

2. I poured out my Complaints before him: and ſhewed him of my trouble.

3. When my Spirit was in heavineſs, thou kneweſt my Path: in the way wherein I walked have they privily laid a Snare for me.

4. I

*Paraphraſe on* Pſal. CXLI.

O Lord, my preſent Danger is very great, I beſeech thee therefore to quicken thy Paces to come to my Aſſiſtance, and vouchſafe to hear my Petition, which I never put up to thee with greater earneſtneſs.

2. Altho' I am pent up in a barren Wilderneſs, where I have no opportunity of joyning in the publick Worſhip; yet I beſeech thee, let my Prayers be acceptable to thee, as the Fumes which ariſe from the Sacrifices at *Jeruſalem.*

3. I beg of thee, that thou wouldſt afford me Grace and Prudence, ſo to govern my Diſcourſe, that no intemperate Word may drop from me, that my Adverſaries may take advantage of.

4. O let me not be tempted to do any unlawful Action for my Security, nor follow the Example of my wicked Enemies, who never ſtick at ſuch Methods; leſt I be enſnared by their Proſperity, to fall off from the Obſervation of thy Commandments.

5. But rather let me enjoy the Converſation of good Men and true Friends, that will rebuke me for my Miſcarriages and Failures which they obſerve in me.

6. For theſe Fraternal Correptions ſhall not break my Head, but ſhall be like a precious Unguent poured upon it, which will rather heal a Wound which was there before; and as for the wicked deſigns of my Adverſaries, all the Oppoſition, which I ſhall make againſt them, ſhall be my Prayers.

7. As for the unjuſt Judges who have condemned me without being heard, they ſhall be thrown down headlong from a Rock, as they have deſerved; and in ſpite of them, my words which are full of Duty to the King, and courteouſneſs to all others, ſhall be heard.

8. But, alas, our Friends at preſent are unmercifully deſtroyed, and our Bones lye ſcattered about, as Chips round a Tree that is cutting down.

9. But, O Lord, my ſole Expectation is in thee for Deliverance; O do not any longer expoſe the Life of thy Servant, to ſo great a Peril.

10. But I beſeech thee, of thy Goodneſs, to preſerve me from thoſe Ambuſhes, and treacherous Deſigns, which they have laid againſt me.

11. Let theſe wicked Men fall themſelves into the Net which they have, with ſo much Craftineſs, ſpread to take me; and let me eſcape this, and all the other inſidious Deſigns, which they ſhall hereafter advance againſt me.

*Paraphraſe on* Pſal. CXLII.

I Cry unto my God, with all the vehemence and earneſtneſs that I am able; I put up humble Suit to the Great JEHOVAH; Oh, that he would be pleaſed to afford a favourable anſwer to it!

2. I pour out my bitter Complaints, in my Prayer to him, and lay all my Wants before him.

3. Thou art ſenſible, how my mind is overcharged with an intolerable degree of Grief; what bye and loneſome ways I am forced to take for my Security; and what inſidious Arts my Enemies do continually make uſe of for my Deſtruction.

4. I looked alſo upon *my* right Hand: and *ſaw there was* no Man that would know me.

5. *I had* no place to flee unto: and no Man cared for my Soul.

6. I cried unto thee, O LORD, and ſaid: Thou *art* my hope *and* my portion in the Land of the Living.

7. Conſider my Complaint: for I am brought very low.

8. O deliver me from my Perſecutors: for they are too ſtrong for me.

9. Bring my Soul out of Priſon, that I may give thanks unto thy Name: which thing if thou wilt grant me, then ſhall the righteous reſort unto my Company.

## The CXLIII. PSALM.

*Domine, exaudi.*

¶ ¶ *This is entituled,* A Pſalm of *David, and is thought to be compoſed by him, during the Rebellion of his Son* Abſalom, *and ſo it was inſcribed in ſome old Greek Copies.*

HEar my Prayer, O LORD, and conſider my deſire: hearken unto me for thy Truth *and* Righteouſneſs ſake.

2. And enter not into Judgment with thy Servant: for in thy ſight ſhall no Man living be juſtified.

3. For the Enemy hath perſecuted my Soul, he hath ſmitten my Life down to the Ground: he hath laid me in the darkneſs, as the Men that have been long dead.

4. Therefore is my Spirit vexed within me: and my Heart within me is deſolate.

5. Yet do I remember the time paſt, I muſe upon all thy Works: yea, I exerciſe my ſelf in the works of thy Hands.

6. I ſtretch forth my Hands unto thee: my Soul *gaſpeth* unto thee as a thirſty Land.

7. Hear me, O LORD, and that ſoon, for my Spirit waxeth faint: hide not thy Face from me, leſt I be like unto them that go down into the Pit.

8. O let me hear thy loving kindneſs betimes in the Morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my Soul unto thee.

9. Deliver me, O LORD, from mine Enemies: for I flee unto thee to hide me.

10. Teach me to do the thing that pleaſeth thee, for thou *art* my God: let thy loving Spirit lead me forth into the Land of Righteouſneſs.

11. Quicken me, O LORD, for thy Names ſake: and for thy Righteouſneſs ſake bring my Soul out of trouble.

12. And

4. I turn about to look for my Companions, who uſed to be on my right Hand to attend me; but I find every one is ſhy of my Company, and if I direct my Diſcourſe to any, they pretend not to know me.

5. I have no place of ſuccour to fly to, every Village and Town being ſtrictly watched by *Saul's* Troops; and no Friend will venture to harbour me in his Houſe, to ſave my Life with the danger of his own.

6. Therefore to thee alone, O my God, I make my Application for Relief; for thou art the only hope which I have to depend upon in the World.

7. O I beſeech thee hear my Prayer, for I am brought now to the very extremity of Danger, which thy Almighty Hand alone can reſcue me from.

8. O free me from the irreſiſtible Power of my enraged Adverſaries, who are too mighty for me to conteſt with; and unleſs thou doſt interpoſe thy Power, they will utterly deſtroy me.

9. And laſtly, I beſeech thee to free me from my exiled State, and this dark Cave which I am confin'd to; and give me an opportunity of publiſhing my Thanks for ſo great a Favour, in the publick Congregation: and then I ſhall have the company likewiſe of other pious Men, who will join with me in praiſing God, for his maintaining the Cauſe of an innocent Perſon.

*Paraphraſe on* Pſal. CXLIII.

O Lord, I beſeech thee to grant my earneſt Prayer, which I offer'd to thee, in this my extraordinary difficultie; and to make good thy gracious Promiſe, which thou haſt formerly made to me, of your ſaving me from any extreme Danger.

2. I beſeech thee, do not thou deal with me according to the ſtrictneſs of a ſevere Judge, for the Sins which I have committed, which I own have brought this trouble upon me; for if thou ſhouldeſt ſcan every Man's Actions after that rate, the moſt innocent Man in the World could not eſcape Condemnation.

3. My Enemy, who is the more grievous to me, becauſe he is my own Fleſh and Blood, has endeavoured to take away my Life, tho' he has received his own from me, and has almoſt actually brought me to the Grave: He has forced me to hide in Holes and Caverns, as a Man that is buried.

4. For this reaſon, I am under the greateſt depreſſion of Spirits, and my Heart has no comfort remaining.

5. But yet, for all this, I remember what great deliverances, thou was wont to procure me in my younger Days; thinking upon thoſe miraculous Operations of thy Providence, which thou didſt uſually interpoſe on my behalf.

6. I conſtantly ſtretch out my Hands to thee in my Prayer for thy help: a Field, parched by the Sun's ſcorching-Heat, does not more eagerly gaſp after the Rain, than my Soul panteth after thee.

7. O hearken to my Petition with all poſſible ſpeed, my exigencies requiring a quick remedy, for I am in a very languiſhing condition; and if thou ſhouldeſt add to my Troubles, by thy withdrawing thy Favour from me, I am a perfect dead Man.

8. Do not thou ſtay till late at Night, before thou doſt afford me thy Protection, but deliver me early in the Morning, and with all the ſpeed that is poſſible, for I entirely truſt in thee for Succour: Be thou my director to guide me, in the courſe which thou wouldſt have me to take for my Preſervation.

9. O free me from the prevailing Power of my Enemies, for I have no one to fly to, for to ſuccour me, but only thee.

10. But above all, I beg that thy gracious goodneſs would be pleaſed to direct me in the courſe of a godly and pious Life, and that by the motions of thy holy Spirit, I may fit and prepare myſelf for a better World.

11. I beſeech thee for the honour of thy great Name, to refreſh and revive me, after this long ſeries of Trouble, and ſet me free from theſe impendent dangers, according to thy faithful Promiſes made unto me.

12. And

12. And of thy goodneſs ſlay mine Enemies: and deſtroy all them that vex my Soul, for I *am* thy Servant.

# MORNING PRAYER.

## The CXLIV. PSALM.

*Benedictus Dominus.*

¶¶ *This is Intituled,* A Pſalm of *David, in the Hebrew; in the Greek and vulgar Latin 'tis added, againſt* Goliah. *But if the Pſalm had any relation to that Affair, it was certainly compoſed after* David's *coming to the Kingdom, from Verſe the* 2*d; and it ſeems to refer to ſome of his Victories over the Philiſtines at the beginning of his Reign.*

BLeſſed *be* the LORD my ſtrength: who teacheth my Hands to War, and my Fingers to Fight;

2. My Hope and my Fortreſs, my Caſtle and Deliverer, my Defender, in whom I truſt: who ſubdueth my People *that is* under me.

3. Lord, what *is* Man, that thou haſt ſuch reſpect unto him: *or* the Son of Man, that thou ſo regardeſt him?

4. Man is like a thing of nought: his time paſſeth away like a ſhadow.

5. Bow thy Heavens, O LORD, and come down: touch the Mountains, and they ſhall ſmoke.

6. Caſt forth thy Lightning, and tear them: ſhoot out thine Arrows, and conſume them.

7. Send down thine Hand from above: deliver me, and take me out of the great Waters, from the hand of ſtrange Children;

8. Whoſe Mouth talketh of Vanity: and their right Hand *is* a right Hand of Wickedneſs.

9. I will ſing a new Song unto thee, O God: *and* ſing praiſes unto thee upon a ten ſtringed Lute.

10. *Thou* haſt given Victory unto Kings: *and* haſt delivered David thy Servant from the peril of the Sword.

11. Save me, and deliver me from the Hand of ſtrange Children: whoſe Mouth talketh of Vanity, and their right Hand *is a* right Hand of Iniquity.

12. That our Sons may grow up as the young Plants: *and that* our Daughters may *be* as the poliſhed corners of the Temple.

13. *That* our Garners *may be* full and plenteous with all manner of ſtore: that our Sheep may bring forth thouſands, and ten thouſands in our Streets.

14. *That* our Oxen *may be* ſtrong to labour, *that there be* no decay: no leading into captivity, and no complaining in our Streets.

15. Hap-

12. And that, out of thy Goodneſs which I have ſo long experienced, thou wouldſt cut off my Enemies, and not ſuffer them to do me any further miſchief; for I am entirely devoted to thy Service, and therefore I truſt thou wilt not deſert thy dependent.

*Paraphraſe on* Pſal. CXLIV.

ALL Glory be aſcribed to the great God who has taught my Hands and Fingers, which were formerly uſed only to play upon the Harp, now to uſe the rough Weapons of War with Skill and Dexterity.

2. On thee alone, O God, is my dependence, thou art my Caſtle and Defence and my Protector; and by whoſe Power I have in part ſubdued the neighbouring-Countries, 2 *Sam.* 8. 1.

3. Lord, what a poor thing is Man at the beſt, in reſpect of thy Glory! but ſtill what a greater wonder it is, that the great God of Heaven ſhould vouchſafe to take care of ſuch a worthleſs Creature as myſelf, and to raiſe him from an inferior condition to ſuch an height of Glory and Honour.

4. For Man is a Creature but of ſhort continuance, his Life vaniſhes away like a ſhadow.

5. And now, O Lord, I muſt again beg thy aſſiſtance for my preſervation againſt my Enemies, who, notwithſtanding their former Defeats are ſtill moleſting me; therefore do thou make thy Appearance in my behalf, after thy accuſtomed manner, *viz.* by bending down the Clouds to let thee down, and ſetting the Mountains on Fire.

6. Dart forth thy Lightnings and rend my Adverſaries into Shivers, and let thy fiery Darts deſtroy them.

7. Let down thy Hand, and draw me up out of the Ocean which I am almoſt drowned in; and deliver me from the Power of theſe Idolatrous Nations, which are now warring againſt me, 2 *Sam.* 10. 3.

8. Who are falſe deceitful People, 2 *Sam.* 10. 4. and who ſtick at doing nothing that is baſe and wicked.

9. And if thou art pleaſed to make me ſucceſsful in this Enterprize, I will in gratitude, compoſe a new Pſalm to thy Honour, to be ſung upon a Lute of ten Strings.

10. For 'tis not the numerous or the valiant Armies of Princes which procure them Victory, but thy good Providence: and 'tis to the ſame that I aſcribe all my Deliverances and Succeſſes in Battle.

11. And now I beſeech thee, preſerve me again from the Army of theſe falſe idolaters, who ſtick at acting no wicked or baſe thing:

12. That under the Bleſſing of a laſting Peace, our Sons may grow up like choice young Plants in a Nurſery, and that our Daughters may be beautiful as the poliſh'd Pillars of a Temple or a Palace:

13. That our Granaries may be loaded with Corn of every ſort; and that our Sheep may ſo wonderfully encreaſe, that they may not only fill our Fields, but even our Towns and Villages.

14. That our Oxen may be all luſty, and fit for labour in Husbandry; that there be no plundering and deſolation; no carrying away our People for Priſoners into the Enemies Army; and no making Complaints of the Miſeries and Loſſes of War.

15. In

15. Happy *are* the People that are in ſuch a Caſe: *yea,* bleſſed *are* the People who *have* [*the Lord*] for their God.

## The CXLV. PSALM.

*Exaltabo te, Deus.*

¶ ¶ *The Title of this Pſalm is,* David's Pſalm of Praiſe, *the only Pſalm in the Book with this Title. It is not manifeſt upon whoſe occaſion it was written. The Verſes begin with the Alphabetical Letters in order, only* Nun *is wanting.*

I Will magnifie thee, O God, my King: and I will praiſe thy Name for ever and ever.

2. Every Day will I give thanks unto thee: and praiſe thy Name for ever and ever.

3. Great *is* the LORD and marvellous, worthy to be praiſed: *there is* no end of his greatneſs.

4. One Generation ſhall praiſe thy Works unto another: and declare thy Power.

5. As for me, I will be talking of thy Worſhip: thy Glory, thy Praiſe and wondrous Works;

6. So that *Men* ſhall ſpeak of the might of thy marvellous Acts: and I will *alſo* tell of thy greatneſs.

7. The memorial of thine abundant kindneſs ſhall be ſhewed: and Men ſhall ſing of thy Righteouſneſs.

8. The LORD *is* gracious and merciful: long-ſuffering, and of great goodneſs.

9. The LORD *is* loving unto every Man: and his Mercy *is* over all his Works.

10. All thy Works praiſe thee, O LORD: and thy Saints give thanks unto thee.

11. They ſhew the Glory of thy Kingdom: and talk of thy Power;

12. That thy Power, thy Glory, and Mightineſs of thy Kingdom: might be known unto Men.

13. Thy Kingdom *is* an everlaſting Kingdom: and thy Dominion *endureth* throughout all Ages.

14. The LORD upholdeth all ſuch as fall: and lifteth up all *thoſe that are* down.

15. The Eyes of all wait upon thee, *O Lord*: and thou giveſt them their Meat in due ſeaſon.

16. Thou openeſt thine Hand: and filleſt all things living with plenteouſneſs.

17. The LORD *is* Righteous in all his ways: and Holy in all his Works.

18. The

15. In a happy Condition are thoſe People who have thoſe Advantages attending them; but more happy is that People who worſhip the true God, who will confer theſe and greater Benefits upon his Votaries.

*Paraphraſe on* Pſal. CXLV.

I Will extol thy Name, O God, my King and Governour, and will never leave ſinging Praiſes to thee, as long as I live.

2. Not a Day ſhall paſs in which I will not exerciſe myſelf in this Duty, during my whole Life.

3. The Lord is a great God, and worthy of our profoundeſt admiration and veneration; and when we have aſcribed all poſſible perfection which we can think of to his Nature, there is infinitely more remains which we cannot conceive.

4. Thy Works are ſo wonderful and miraculous, that it ſhall not content the preſent Generation in which they were done, to admire them, but they ſhall in Records and Tradition hand them down to the following.

5. And as for myſelf, I promiſe that thy miraculous Actions ſhall be the conſtant Theme of my Diſcourſes, I ſhutting out from my Mouth all other talk.

6. And I will encourage others by my Example, to take the ſame ſubject of Converſation; I myſelf beginning with a Declaration of what great things thou haſt done for thy Servants.

7. From hence the Memory of thy great Acts ſhall be continually kept up, and Hymns ſhall be compoſed in Honour of them.

8. The Lord is full of Kindneſs and Compaſſion; he patiently a great while bears the Offences committed againſt him; and is always ready to do Kindneſſes.

9. Nay, his goodneſs is extended to all Mankind; nay further, every part of the Creation does, ſome way or other, partake of his Bounty.

10. The Praiſe of thy admirable Wiſdom, is ſhewn forth by every the moſt minute Work of thy Creation; and thy faithful People do, in their daily Worſhip, recognize thy Goodneſs and Majeſty.

11. In their Hymns to thy Honour, and in their conſtant Converſation, they declare thy extraordinary power manifeſted on their behalf.

12. To the end, that the reſt of Mankind may be ſenſible, what admirable Order thou doſt obſerve in the Government of thy People, and what amazing Acts thou doſt perform for their preſervation.

13. And that thy Kingdom is not ſubject to any Changes or Viciſſitudes, but that it will remain to all Eternity, in the ſame Majeſty and Glory which it diſplays now.

14. The Lord is conſtantly ready to do all Acts of Kindneſs for his Servants, ſupporting them that are ſinking through any Misfortune or Trouble, and raiſing up them that are down.

15. The Eyes of all the Creation do look up, and expect their Food from thee, and thou never faileſt to give it them as they want it.

16. Thou who keepeſt an inexhauſtible Treaſure of all good things, doſt continually open thy Hand, and diſtribute abroad into the World, a flowing plenty of every thing that good and deſirable.

17. And tho' ſome things in this World may befal us, which may not be ſo agreeable to our carnal Deſires, yet every thing is diſpoſed by him with a moſt exquiſite Juſtice, and according to the unerring Judgment of his eternal Wiſdom.

18. We

18. The LORD is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19. He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20. The LORD preserveth all them that love him: but scattereth abroad all the Ungodly.

21. My Mouth shall speak the Praise of the LORD: and let all Flesh give Thanks unto his holy Name for ever and ever.

## The CXLVI. PSALM.

*Lauda, anima mea.*

¶¶ *These five last Psalms are called the* Hallelujahs, *because they begin and end with that word. The Vulgar-Latin ascribes this Psalm to* Haggai *and* Zachary; *and* Grotius *says, that this Inscription was formerly in* Origen's Hexapla. *Some attribute it to* David. *It contains a Celebration of God's Praises for his Creation and Preservation; and particularly, for his inviolably maintaining his Promises which he has made to his People.*

Hallelujah. PRaise the LORD, my Soul, while I live will I praise the LORD: yea, as long as I have any Being, I will sing Praises unto my God.

2. O put not your trust in Princes, *nor* in any Child of Man: for *there is* no help in them.

3. *For when* the Breath of Man goeth forth, he shall turn again to his Earth: and then all his Thoughts perish.

4. Blessed *is he* that *hath* the God of Jacob for his help: and whose hope *is* in the LORD his God.

5. Who made Heaven and Earth, the Sea and all that therein *is*: who keepeth his Promise for ever.

6. Who helpeth them to right that suffer wrong: who feedeth the hungry.

7. The LORD looseth Men out of Prison: the LORD giveth sight to the Blind.

8. The LORD helpeth them that are fallen: the LORD careth for the Righteous.

9. The LORD careth for the Strangers, he defendeth the Fatherless and Widow: as for the way of the Ungodly, he turneth it upside down.

10. The LORD thy God, O Sion, shall be King for evermore: and throughout all Generations. Hallelujah.

EVEN-

18. We need not give ourselves more Trouble, than to put up our Addresses to him, and he is as ready to supply our Wants, as we are to ask for the Favour, if we are faithfully disposed to serve him.

19. He will do every thing that is reasonable, for their sakes who are his devout Servants; and when they are under any Distress, he will deliver them from their Misfortune.

20. He is a constant Protector of his Faithful Servants; but all wicked and profane Persons, he will as certainly involve in an unremediable Destruction.

21. Therefore I promise for my part, to celebrate the Name of our great God, with Hymns composed to his Honour; and I would exhort all the whole Creation to joyn with me in his Praise, by reason of the common Benefits which they receive from him, and that they would never intermit this pious Exercise as long as they live.

*Paraphrase on* Psal. CXLVI.

*Hallelujah.* PRaise the Lord, but in particular, O my Soul, do thou raise up all thy Affections to magnifie his Goodness; nay, for my part I promise, that as long as thou art pleased to continue me in my Being, I will make it my Business to compose Hymns, and to sing them to thy Honour.

2. But let me beseech you all the rational part of the Creation, not to place your Confidence in any Human Help, tho' it be that of the most powerful Prince, which will most certainly fail you at the last.

3. For Man, tho' he be never so great and powerful, is subject to Mortality; and whatever great designs he may have in hand, he may die before he can accomplish them, and then all their eager Dependents are wretchedly disappointed.

4. Therefore the faithful Worshippers of the true God, are the only happy Persons; for they trust in a God who has all the Power to assist them, and all the readiness imaginable to do it.

5. For he is a God of Almighty Power, as manifestly appears by his Creation of the World, and is a God who is ready to assist his Votaries, as is clear, from his tenacious Observance of all his Promises.

6. He is a God that righteth the Cause of those who are oppressed, by mighty Adversaries or unjust Judges; who provides a sufficient supply of Food for all those who want it.

7. He is a God, that redeems the poor Captive-Slave from the Hand of his Tyrannick Master; and restores the Light of the Sun to them who are shut up in a dark Dungeon.

8. He the Lord our great God raiseth up those from the Ground, that are fallen down by a great degree of Misfortune; he makes it the constant object of his Thoughts, how he may preserve the good Man.

9. He makes it his Business to defend helpless Persons, from the Violence of Oppressors, protecting Strangers and Widows, from the injuries which are offered to them; but as for the ill Designs of wicked Persons, he is as diligent to defeat them.

10. Therefore, O Inhabitants of *Jerusalem*, you do well to put your trust in your great God, who is not like earthly Princes of a transitory continuance, but remaineth in his Royal Dignity and Power throughout all Generations. *Hallelujah.*

# EVENING PRAYER.

## The CXLVII. PSALM.

*Laudate Dominum.*

¶ ¶ *This Pſalm, from the ſecond Verſe thereof, does ſeem to be compoſed after the Return from the Captivity. It is an excellent encomiaſtick Hymn on the Honour of God, drawn from ſeveral Particulars of the Manifeſtation of his Goodneſs.*

Hallelujah. O Praiſe the LORD, for *it is* a good thing to ſing Praiſes unto our God: yea, a joyful and pleaſant thing *it is* to be thankful.

2. The LORD doth build up Jeruſalem: and gather together the out-caſts of Iſrael.

3. He healeth thoſe that are broken in Heart: and giveth Medicine to heal their Sickneſs.

4. He telleth the number of the Stars: and calleth them all by *their* Names.

5. Great *is* our LROD, and great is his Power: yea, and his Wiſdom is infinite.

6. The LORD ſetteth up the meek: and bringeth the Ungodly down to the Ground.

7. O ſing unto the LORD with Thankſgiving: ſing Praiſes upon the Harp unto our God.

8. Who covereth the Heaven with Clouds, and prepareth Rain for the Earth: and maketh the Graſs to grow upon the Mountains, [*and Herb for the uſe of Men.*]

9. Who giveth Fodder unto the Cattle: and feedeth the young Ravens that call upon him.

10. He hath no pleaſure in the ſtrength of an Horſe: neither delighteth he in any Man's Legs.

11. But the LORD's delight is in them that fear him: and put their Truſt in his Mercy.

12. Praiſe the LORD, O Jeruſalem: praiſe thy God, O Sion.

13. For he hath made faſt the Bars of thy Gates: and hath bleſſed thy Children within thee.

14. He maketh Peace *in* thy border: *and* filleth thee with flour of Wheat.

15. He ſendeth forth his Commandment *upon* Earth: and his Word runneth very ſwiftly.

16. He giveth Snow like Wool: and ſcattereth the Hoar-Froſt like Aſhes.

17. He caſteth forth his Ice like Morſels: who is able to abide his Froſts?

18. He

*Paraphraſe on* Pſal. CXLVII.

O Joyn with me, all that are capable of this pious Exerciſe, in praiſing our great God; for you are invited to this Duty, by the extraordinary Pleaſure and Satisfaction which attends it.

2. But however we have at this time a freſh Obligation to glorifie God, for his late Favour in permitting us to build up again our ruined City, and to collect our ſcattered Tribes from the different parts of a Foreign Country, where they long lived in a State of Captivity, to return home to their Native Country.

3. He being pleaſed to eaſe the Sorrows of his People, which were almoſt heart-broken by ſo long a Captivity, and to heal the Wounds which were made in their Souls, by affording them ſuch a joyful Reſtoration.

4. Nor have we Jews only our particular Obligations to praiſe him, but all Mankind are indebted to his Goodneſs, and ſtand obliged to extol his Power and Wiſdom; who counteth all the Stars whoſe number is ſo vaſt, *Gen.* 22. 17. knowing all their Magnitudes, Revolutions and Influences.

5. The Power of our God is of infinite Extenſion, and his Wiſdom ſurpaſſes all Human Underſtanding.

6. Nor are his providential Diſpenſations leſs ſurprizing; he by unaccountable Methods contriving all things, happily to fall out in the end for the good of pious Men, and in his good time, bringing the Wicked to condign Puniſhment.

7. O therefore let every one joyn in Praiſes to this great and good God, celebrating him with the Muſick of the Harp.

8 Nor do his natural Diſpenſations afford a narrower Subject of his Praiſe; when we conſider that it is he, that overſpreading the Sky with Clouds big with Rains, makes the fruitful Drops to ſhower down upon the Earth; thereby occaſioning the Graſs to ſhoot forth even upon the rocky Mountains, and all the Paſtures to yield variety of Herbage for the uſe of Men.

9. Who provideth Food for all the Beaſts of the Field, and the Fowls of the Air; who doth not neglect even ſuch deſpicable Birds as the Ravens, but finds a way to feed them in their Neſt, when they are deſerted by their Dams.

10. It is he who diſpoſes of Victory, not from the Strength of a great Body of Horſe, nor from the Number and Gallantry of the Foot.

11. But he affords Succeſs to thoſe, who ſerve him faithfully, and depend upon him conſtantly.

12. Therefore, O ye Inhabitants of *Jeruſalem*, who have ſo frequently experienced his miraculous Power, interpoſed in your behalf, and when all Human means have failed you, God has given you wonderful Advantages over your Adverſaries; Do you therefore, I ſay, Praiſe God for ſuch unparalell'd Favours conferred on you.

13. He has made your City, which was lately without Walls, now to be ſo ſtrong, as to defie the Aſſaults of a powerful Enemy, *Neh.* 5. 16. and increaſed thy Citizens, which were at firſt but few, *Neh.* 7. 4. to a mighty number.

14. He hath now reſtored Peace to thy Country, which hath lain under a long Devaſtation, and doth afford thee a plentiful variety of all good things.

15. It is our God, to whom the whole Order of Nature is ſubject; and whatever he commands, is readily obeyed.

16. Whenever he gives the Word, the Earth is covered with Fleeces of Snow; or the Hoar-froſt is ſprinkled, like Aſhes upon the Ground.

17. He ſends down his Hail in knobs, or, as it were, morſels of Ice; and his Froſt is ſometimes ſo ſevere, as not only to harden the moiſt Ground, and to congeal the Rivers, but is not to be born either by Men or Beaſts, who are not under ſhelter.

18. But

18. He ſendeth out his Word, and melteth them: he bloweth with his Wind, *and* the Waters flow.
19. He ſheweth his Word unto Jacob: his Statutes and Ordinances unto Iſrael.
20. He hath not dealt ſo with any Nation: neither have the Heathen knowledge of his Laws. Hallelujah.

## The CXLVIII PSALM.

*Laudate Dominum.*

¶¶ *This Pſalm was compoſed upon ſome joyful Occaſion; It was probably written at the Cloſe of the Captivity of the Jews, when the Edict was come out for their Reſtoration.*

Hallelujah. O Praiſe the LORD of Heaven: praiſe him in the height.
2. Praiſe him, all ye Angels of his: praiſe him, all his Hoſt.
3. Praiſe him Sun, and Moon: praiſe him, all ye Stars and Light.
4. Praiſe him, all ye Heavens: and ye Waters that *are* above the Heavens.
5. Let them praiſe the Name of the Lord: [*for he ſpake the Word, and they were made,*] he commanded, and they were created.
6. He hath made them faſt for ever and ever: he hath given them a Law which ſhall not be broken.
7. Praiſe the LORD upon Earth: ye Dragons and all deeps;
8. Fire and Hail, Snow and Vapours: Wind and Storm, fulfilling his Word;
9. Mountains and all Hills: fruitful Trees, and all Cedars;
10. Beaſts and all Cattel: Worms and feathered Fowls;
11. Kings of the Earth and all People: Princes and all Judges of the World.
12. Young Men and Maidens, old Men and Children, praiſe the Name of the LORD: for his Name only is excellent, and his Praiſe above Heaven and Earth.
13. He *ſhall* exalt the Horn of his People, all his Saints *ſhall* praiſe him: even the Children of Iſrael, *even* the People that ſerveth them. Hallelujah.

## The CXLIX PSALM.

*Cantate Domino.*

¶¶ *This Pſalm is a Song upon ſome ſignal Victory, and ſome great Exploits done by the Jews, and therefore it probably relates to the Davidical Times, when they made the greateſt Figure, and gained the moſt conſiderable Victories.*

Hallelujah. O Sing unto the LORD a new Song: let the Congregation of Saints praiſe him.
2. Let Iſrael rejoyce in him that made him: and let the Children of Sion be joyful in their King. 3. Let

18. But then all of a ſudden, at the Word of his Command, a warm South-wind blows, and the Ground returns to its wonted Softneſs; and the Waters, which were before a Cryſtal-Pavement, betake themſelves again to their former Fluidity.
19. But above all, his Excellency is diſplayed in that admirable Body of Laws, which he has given to the People of *Iſrael* to govern their Actions by:
20. Herein particularly diſtinguiſhing them from the reſt of Mankind; to whom he never indulged any ſuch gracious Diſpenſation. *Hallelujah.*

*Paraphraſe on* Pſalm CXLVIII.

LEt every part of the Creation Praiſe the Lord, the great Father and Maker of all Things; let him be praiſed with the higheſt degree of Affection and Exaltation of Mind.
2. Let the Angels in all their different Ranks and Orders, celebrate his Honour.
3. Let the Sun, Moon and Stars, by their conſtant Viciſſitudes, and by their Light and Influences which they afford, glorifie thy great Name, who haſt created, and doth preſerve ſuch glorious and uſeful Bodies.
4. Let the Regions of the Air, and all the watery Meteors therein, ſet forth his Praiſe, by the Rains, and Winds, and Snows, which they produce.
5. For it was thou, O great God, who didſt firſt create theſe Bodies, by ſpeaking a Word, when immediately from nothing, they ſprang up into being.
6. When thou didſt likewiſe give them Rules and Laws of their Nature, which they have hitherto inviolably obſerved, and which it is not in the Power of any external Force to alter.
7. Let God's Honour be diſplay'd from the vaſt Ocean, which is his Work, and all the great Fiſhes therein.
8. Let his Glory be farther manifeſted, by the Lightning and the Hail, the Snows and Miſts, the gentle Breezes and violent Storms, which are all under his Direction and Appointment.
9. Let his Honour be ſhewn forth likewiſe by other Works of the Creation, by Hills and Mountains, which as they adorn Nature by a Variety, ſo they occaſion the flowing of Rivers: Let him be praiſed by the ſtately Cedars and Oaks of the Hills and Forreſts, ſo uſeful for Building; and the other Fruit-Trees of the low-Grounds, ſo convenient for the Food and Delight of Men.
10. Let his Honour be farther manifeſted by the vaſt number of Cattle, and other Animals, who by their Labour aſſiſt Mankind; who by their Fleſh feed them, and by their Skins clothe them; let the great Variety of Reptile and Volatile Animals, whoſe Species are not to reckoned up, contribute towards advancing the Glory of ſuch a wiſe and powerful Creator.
11. But more eſpecially let Men, the rational Part of the Creation, praiſe the great God for all theſe his wonderful Works and Benefits; let every Monarch veil his Diadem before him, and aſcribe his Being, and all the Dignity he is veſted with to his Goodneſs; and let all the great Men of the World praiſe him, for all the noble Qualities which he has endowed them with.
12. Let young Men praiſe him for their Strength; Maidens for their Beauty; old Men for their Experience; and Children for their Innocence; for he is the only true God, abounding in Excellence and Perfection, and his Wiſdom and Goodneſs is manifeſted in every part of the Univerſe.
13. But the great Favours, and conſtant Protection, vouchſafed to his People the Jews, oblige them in a particular manner to honour and glorifie his Name; now raiſing up the ancient Reputation and Honour of his Servants, after the Oppreſſion of a long Captivity. *Hallelujah.*

*Paraphraſe on* Pſalm CXLIX.

O Sing a new Hymn to the Honour of the great JEHOVAH, and let it be ſung by the full Congregation of his faithful People in their ſolemn Aſſembly.
2. Let all the Jewiſh Nation ſing Praiſes to God, who is both their Creator and their Governour.

3. Let

3. Let them praiſe his Name in the Dance: let them ſing Praiſes unto him with Tabret and Harp.

4. For the Lord hath pleaſure in his People: and helpeth the meek-hearted.

5. Let the Saints be joyful with Glory: let them rejoyce in their Beds.

6. Let the *Praiſes* of God *be* in their Mouth: and a two-edged Sword in their Hands.

7. To be avenged of the Heathen: and to rebuke the People.

8. To bind their Kings in Chains: and their Nobles with links of Iron.

9. That they may be avenged of them, as it is written: Such Honour have all his Saints. Hallelujah.

## The CL PSALM.

*Laudate Dominum.*

¶¶ *This Pſalm is likewiſe a Song after Victory; but in what time it was compoſed is uncertain.*

Hallelujah. O Praiſe God in his Holineſs: praiſe him in the firmament of his Power.

2. Praiſe him in his noble Acts: praiſe him according to his excellent greatneſs.

3. Praiſe him in the ſound of the Trumpet: praiſe him upon the Lute and Harp.

4. Praiſe him in the Cymbals and Dances: praiſe him upon the Strings and Pipe.

5. Praiſe him upon the well-tuned Cymbals: praiſe him upon the loud Cymbals.

6. Let every thing that hath Breath: praiſe the Lord.

3. Let them celebrate triumphal Dances in his Honour; and ſing unto him with a Conſort of Muſick.

4. For the Lord doth take Pleaſure to do good to his People, and to reſcue them, when they are in a mean and low Condition.

5. Let all pious Perſons exult and triumph, with the moſt joyful and glorious Acclamations: Let them rejoyce in their Beds, God having provided them ſuch a State of Eaſe and Security, that they may be ſafe there, and out of fear of their Enemies.

6. But however, let them not lay aſide all Thoughts of warlike Preparations, and be drowned in the eaſe of a ſluggiſh Peace; Let them, at the ſame time they are ſinging victorious Hymns to the Honour of God, carry their Swords in their Hands:

7. To take ſuch Revenge upon the Heathens, as their ill-Treatment of us has deſerved, and to chaſtiſe their Inſolence and Pride.

8. That we may make their Kings and Captains Priſoners, binding them with Iron-Fetters and Chains.

9. That we ſhould not only ſubdue, but entirely eradicate theſe wicked Idolatrous People, as *Moſes* commanded *Deut.* 20, 17. So great Honour God has been pleaſed to confer upon his ſacred People. *Hallelujah.*

*Paraphraſe on* Pſalm CL.

O Praiſe God for the inexpreſſible Purity and Holineſs of his Nature; praiſe him for the vaſt extent of his Power.

2. Praiſe him for the miraculous Actions, which he has done for the defence of his People; and let us endeavour, as much as may be, that our Praiſe may bear ſome Proportion to his Deliverances.

3. Praiſe him with every kind of Muſick, which is uſed in Triumphs and great Feſtivals, not only upon the ſonorous Trumpet, but the ſofter Lute and Harp.

4. Praiſe him upon the Cymbals, playing to thoſe that ſhall dance in this great Feſtivity: Praiſe him likewiſe upon ſeveral ſorts of String-Muſick, as well as upon the Flute.

5. Praiſe him upon thoſe Cymbals which make the moſt grateful Sound: Praiſe him with the loud ſound of the Organ.

6. Let every Man and Creature which enjoys the Breath of Life, praiſe the Lord! *Hallelujah.*

*FINIS.*

# ADDITIONAL NOTES
ON
# The Common Prayer;

Many of which are ſuppoſed to have been Collected by the Right Reverend Dr. *John Overall*, formerly Lord Biſhop of *Norwich*; Others of which were written by Dr. *Lancelot Andrews*, formerly Lord Biſhop of *Wincheſter*; Others by Dr. *J. Coſins*, formerly Lord Biſhop of *Durham*; and ſome by Dr. *J. Mills*, late Prebendary of *Canterbury*. All of them now inſerted in their proper order.

## *An Explication of the Marks in the* Additional Notes.

*† Signifies MSS Notes written in an interleaved Common Prayer Book, in the Biſhop of *Durham's* Library, printed in the Year 1619. ſuppoſed to be made from the Collections of Biſhop *Overall*, by a Friend or Chaplain of his; a Copy of which MSS is in the Hands of the Reverend Dr. *Hicks*, ſome part thereof being printed by him, in his Preface to his *Chriſtian Prieſthood*.

C† ſignifies MSS Notes in another Common Prayer Book, in the Biſhop of *Durham's* Library, collected by Biſhop *Coſins*, and written in an interleaved Common Prayer Book, printed 1636. both which were communicated by the Reverend Dr. *Theophilus Pickering*, Prebendary of *Durham*, with the leave of the Right Honourable and Right Reverend the Biſhop.

C** ſignifies Biſhop *Coſins* his Additional Notes in a MSS in 8vo. containing about 300 Pages, written in Biſhop *Coſins* his own Hand; and being in the Poſſeſſion of the Reverend Mr. *C. Neil*, Vicar of *Northallerton* in *Yorkſhire*, were communicated by him, at the Inſtance of Dr. *Pickering*; the Title of which Additional Notes is, *LITURGICA, ſive Annotata ad Divina Officia, præſertim ea quæ publicâ authoritate celebrantur in Eccleſia Anglicana, ſparſim hic & ſine ordine collecta, ſed deinceps locis quibuſq; ſuis inſerenda, & ad Marginem Libri Precum reliquorumq; Divinorum collocanda.*

·?· W ·?· ſignifies MSS Notes of Biſhop *Andrews*, partly taken out of the Library of my Lord Biſhop of *Durham*, and partly out of a MSS. communicated by the Reverend Mr. *C. Neil*, Vicar of *Northallerton* in *Yorkſhire*.

M. ſignifies MSS Notes written by Dr. *Mills*, late Prebendary of *Canterbury*, and Principal of *Edmund-Hall*, *Oxon*; communicated by the Reverend Mr. *Pierce*, Vice-Principal of *Edmund-Hall*.

T. and " down the Margin denotes, That that Note, being of conſiderable length, and written in *Latin*, is Tranſlated for the uſe of the *Engliſh* Reader.

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## Biſhop *Coſins* his PREFACE, to his Notes on the Common Prayer.

C** *THE Noble and Learned* du Pleſſis *thought it a great Advantage, to the Cauſe he undertook againſt the Maſs, if he could demonſtrate the Form of Service uſed in the Reformed Churches of* France, *to be more agreeable to that of the Primitive Church, than that of the Maſs-Book of* Rome. *This he thought worth his pains to undertake.*

*We ſhall think it Advantage enough to our Cauſe, if we ſhew the Points queſtioned in our Order of Service, to be of more ancient Practice in the Church, than the later Corruptions of the Church of* Rome *which we have left; and that this Church of Ours is not to forſake the Primitive Church, to reform herſelf to other Reformed Churches, where the Orders in Force have both the Preſident of ſuch ancient Practice, and want not the reaſon of Edification to commend them.*

*The beſt Method herein, will be by Reaſons drawn from the Grounds and Rules of Scripture, ſeconded by the Practiſe of the Primitive, and confirmed by the Judgment and Agreement of all other famous Churches, and Writers in the World.*

*We are not of their Mind, that had rather deſpiſe or neglect, than either obſerve or underſtand, the Ordinances of the Church for the Publick Service of God. We will give an Account of that Form of Service which we uſe, deriving it higher than the* Roman *Breviary or Maſs, from which it is charged to come; and ſhewing, where it ſhall be requiſite, that the Corruptions of the Maſs are laid aſide in it.*

ADDI-

# ADDITIONAL NOTES ON The Common Prayer.

## By Biſhop *Coſins*, Biſhop *Andrews*, &c.

C** *AN Act for the Uniformity of*; &c.] Our hap hath been better here in *England*, than in other Reformed Churches Abroad. In *France*, and thoſe Places that follow *Calvin*'s Reformation, they have neither any Form of Daily Service, nor any Uniformity in the Prayer before the Sermon (which is all the daily Prayer they have) preſcribed them. So that if there be no Sermon, there can be no Service; which made others in *France* call that Religion a *mere Preach*. Among the *Lutherans* they have ſeveral Forms, every free City, and every Church, making a Form to themſelves; which, according to *Luther*'s own Counſel (*Lib. de formula Miſſæ*) they uſe to alter very often, partly becauſe they are new fangled, and deſirous of Change, (as *Luther* ſays, *ib. Coactus ſum, propter leves & faſtidioſos ſpiritus, qui ſolâ novitate gaudent, atq; ſtatim ut novitas deſiit nauſeantes, alios canones, aliamq; Miſſandi formulam præſcribere*) and partly, becauſe otherwiſe, if a Form were fixed and preſcribed to continue long, it would in time grow to be thought neceſſary (as in former Days it was ſo enjoyned to be uſed, that no Man might change it;) and therefore he wiſhed them, for the upholding of their Chriſtian Liberty, to exchange it every Month.

Before we come to ſay any thing of the Particulars in the Service which we uſe, it will be requiſite to ſay ſomething of that, which in the general point of Publick Service is, or may be queſtioned: Of which kind, there is none ſo much to be ſtood upon as, Whether there ought to be (according to this Title) a ſet Uniform Order of all Publick Prayers preſcribed, for our Aſſemblies in the Church. That there ought to be ſome Publick Service, and ſome Orders given about it, it is not denied. This is, That all Publick Prayers in the Church ſhould be preſcribed, and not left Arbitrary to the Miniſter, whoſe Spirit they ſay, and Gift of Prayer, is not to be quenched, 1 *Theſſ.* 5. 19. or ſtinted by other Mens preſcribed Forms; for that then they cannot make Demonſtration of thoſe Graces wherewith the Spirit of God hath endued them. And this is the beſt of their Argument, which at a diſtance carrieth ſome Shew of God's Word for it; but ſurveyed near at hand, may be a warning to all Men, how they trouble the Church with their Miſapprehenſions: For when the Apoſtle forbids to quench the Spirit, he ſpeaks of immediate Inſpirations by the Holy Ghoſt, ſuch as they were, by which certain Men were enabled to diſcern the Secrets of other Mens Hearts, to ſpeak all Tongues, to know the Will of God for the ordering divers things in the Church, and in which the Edification of it at that time conſiſted; and if the Church had not then allowed the Publiſhing of ſuch Inſpirations at their Aſſemblies, it had quenched the Spirit. If then they which ſtand upon this Prohibition of the Apoſtle will come into our Aſſemblies, and ſpeak the Myſteries of God's Kingdom, in Languages unknown to them afore; if they will take upon them to reveal the Secrets of Mens Hearts, to do any thing in the Church by immediate Inſpiration, and to make Proof of theſe Spiritual Gifts and Graces, as the Prophets and Apoſtles did; we will acknowledge, that the Office of compoſing and conceiving Prayers in behalf of the Church, is to be referred to them, upon the ſame Terms as it was to them of old: Nothing compoſed by the Induſtry of Men ſhall be ſo eſteemed by us, as that which God's Spirit inditeth.

But if they dare not pretend to any ſuch immediate and inſpired Graces, why do they claim this Privilege? They may by as good Right pretend to decide all Matters controverted in Faith and Religion, to order all Matters of Government in the Church, and to root out and plant there what they pleaſe: But though they diſclaim this pretence, yet certain it is, that their very manner of ſpeaking, that their frequent ſounding and preſuming of God's Spirit before the People, and that the very Faſhion of their conceived Prayers (though made perhaps aforehand) inſinuateth, and needs muſt inſinuate to the People, the pretence of immediate Inſpirations, which to Men of Judgment they are conſtrained to diſavow, and to profeſs no Confidence, but of the Bleſſing of God's Spirit upon human Endeavours.

So that Inſpirations being diſclaimed, the Point in queſtion will be only this, Whether it be more for the good Order of the Church, and the Edification of the People, in the Direction of their Publick Prayers to uſe thoſe Forms, which upon mature Deliberation, and long Adviſing, have been framed by the ableſt Men of the Church, and preſcribed by Publick Conſent and Authority; or thoſe which particular Perſons ſhall, out of their private Judgment (either by foregoing Meditations, or by their preſent Readineſs of conceiving and expreſſing ſuch things as they think fit to be ſaid,) uſe in their Congregations.

Surely, the Spirits of the People are as much ſtinted by the Form which the Miniſter conceiveth, as his Spirit is by the Form which the Church has preſcribed: So that if the Church quenches the Spirit in them, when it confineth them to Forms; they do no leſs to the People, in confining them to the Form, which they from time to time conceive, and frame of their own Heads.

2*dly*, If Men be left to themſelves, whatſoever Opinion in Religion, whatſoever Debate between Neighbours, whatſoever Publick Matter in Church or Kingdom a Man pleaſes to make his Intereſt, he may make the Subject of Prayer for the Congregation; which, if it chances to be directed, (as what private Man is not ſubject to Paſſion and Affection, or is free from Miſtake?) or miſapplied by any of the People, what Scandals may ariſe from it? Experience tells us, that ſuch things have been done, and that Mens own conceived Prayers in the Church have ſmoked with their Choler, both in Private and Publick Matters.

3*dly*, Make particular Perſons the Judges of a thing of this Conſequence, and we make them all Popes in their Congregations.

4*thly*, By this new Device, many other Scandals are multiplied in the Service of God. Sometimes they ſhame themſelves, even before the meaneſt of the People, with their frequent Stops and Hums, when they are at a loſs what to ſay next; otherwhiles, with their often Repetitions, and divers Expreſſions, that want Senſe to make them be underſtood, they cauſe the Sacrifice of God to ſtink in the Noſtrils of Men. But when we hear thoſe demurring Hums of their human Imperfections, intituled by them to the unutterable Groans of God's Spirit, we have good reaſon to condemn and cry down the occaſion of ſuch unſufferable Profaneneſs.

5*thly*, In the Publick Service of God, where one is to be the Mouth of many agreeing together (as Chriſt would have them) for what they are to pray; how can the Miniſter be ſaid properly to be the Mouth of the Congregation, in Prayer to God for them all, when all are not firſt made acquainted and privy to that which he is to tender to God in their names? In a voluntary or ſudden conceived Prayer of his own, the People before him neither are nor can be privy to what he will ſay: And what Authority has he to offer up any Prayers in the Churches name, to which the Church has not formally conſented? or to take the Peoples Spirits from them, and to ſay, We, and every one of Us, offer up his Prayers, which perhaps many of them do diſlike, and at the very inſtant give no conſent with him to offer them up to God; in which caſe he telleth God a plain Untruth.

But in a ſet preſcribed Form, whereupon both the Miniſter and the People have agreed, and which the Church, though in ſeveral Places, do, at the ſame time, and in the ſame Words, offer up unto God, all theſe Inconveniences are avoided, the Unity of the Myſtical Body of Chriſt being teſtified by this *Uniformity* and Agreement in Publick Prayer; which our Saviour tells us, is ſo prevalent with Almighty God.

6*thly*, Whereas they ſay, That it is the Ordinance of God, That the People ſhould be edified by the Gifts of their Miniſters, as well in Praying as in Preaching; and therefore, That their Prayers ſhould be voluntary, and of their own Invention, becauſe that in following a ſet and preſcribed Form, this Gift cannot be ſhewn or exerciſed by them: We reply hereunto not without good Reaſon;

1. That there is not in this Point the ſame reaſon for Prayer, and for Preaching; for in Preaching he is not the Mouth of the People, as in Prayer he is. 2. The Guides and Paſtors of the Church edify the People by their Gift of Prayer, in compoſing a ſet Form upon good Advice and Agreement, more than any can do, in uttering a ſudden, or an arbitrary Prayer, without any Knowledge or Agreement had

had of it before. 3. Are not the Members of the Church to be edified, as well by the Spirit of the Church, as the Church, or any Congregation, or part of it, by the Spirit of a particular Minister, who is but one Member of it? 4. This Device tends to the Oſtentation of Gifts, which St. *Paul* decrieth; for Oſtentation of Gifts is one thing, and Edification by them is another. Oſtentation, indeed, is beſt ſeen in a voluntary or ſuddenly conceived Prayer; but the Church is far better edified by a ſet Form preſcribed, and not made of a Man's own private Compoſition. For hereby (beſides that) the People are firſt made acquainted what they are to pray for; I mean, are the better ſecured from being engaged in ought that might be unfit to be ſpoken to God, either for the matter or manner, which is oftentimes in voluntary Prayers ſuch, as no Man of Judgment will give his conſent thereunto, if they be well aware of it. And this is that which Reaſon is able to inform us in this matter.

Now, if we would ſee which way the Practice and Authority of God's Church has gone, we ſhall have no cauſe to ſuſpect our own Reaſon, when the Reaſon of the Church, and the Guides thereof, have gone before us. That which was done in the Publick Service of God in the Temple, ſo far as it was Moral, and conſiſted not in offering Sacrifices, inforces more than our Reaſon can do. And here it is clear, 1 *Cor.* 16. 4. & 7. tho' the *Pſalms* made and preſcribed by King *David* were the *Jewiſh* Liturgy, or the chiefeſt part of the vocal Service, wherewith they worſhipped God in the Temple; ſo *Ez.* 3. 11. and in many places of the *Old Teſtament* beſides: Which Service in the Temple the Apoſtles of our Lord frequented in the *New Teſtament*, as well as the Prophets, and their Diſciples did in the *Old*; and yet none of them all thought their Spirits quenched or ſtinted by it.

Next, for the time after the Apoſtles, and thoſe extraordinary Gifts and Graces which ceaſed with them, no time of the Church can be ſhewed, wherein a preſcript Form of Publick Service and Prayer hath not been uſed, or wherein any other was in uſe, or allowed. Some Men there be, who will needs make *Juſtin Martyr* dream, as much as themſelves do, that, in his time, (as he related it to the Emperor) Men made ſhew of their Faculties, in conceiving Prayers of their own in the open Aſſemblies of the Church, when he ſaid, *Apol.* II. Πᾶς ὁ προεὼς ἐυχὰς ὁμοίως ϗ ἐυχαριςίας ὅσην δύναμις αὐτῷ, &c. Which (though they tranſlate it, that he prayed according to his Ability) ſignifies nothing elſe, but that Might and Earneſtneſs of Devotion, with which the Biſhop, or chief Presbyter among them, came to conſecrate the Euchariſt. There be others that produce *Tertullian* for their new Device, in his *Apol. Cap.* 30. *ſine Monitore de pectore oramus*; which, indeed, is nothing elſe, but to ſay private Prayers by heart; a pregnant Paſſage to prove rather, that they prayed by preſcript Forms (even in private) than otherwiſe.

But for the Practice of the Primitive Church, many Teſtimonies may be brought. Conc. Laod. Can. 15. *Beſides them that are enrolled, and ſing out of the Parchment, others ought not to bring their Songs, or ſing in the Church:* And *Can.* 59. *The Pſalms of private Perſons muſt not be ſaid in the Church.* Where by theſe Canons a plain Oppoſition is made between ſuch things as came from private Perſons, and ſuch as were entred into the Church Books by Publick Conſent and Authority: And *Can.* 18. *The ſame Service of Prayers ought to be ſaid at the Ninth Hour, and the Veſpers.* Conc. Carth. III. Can. 23. *Quicunq; ſibi preces alicunde deſcribit, non eis utatur, niſi prius eas cum Inſtructioribus contulerit:* That is, let him follow no Man's Copy, but with the Advice and Approbation of the Guides of the Church. II. Conc. Milev. *Placuit ut preces vel Orationes quæ probatæ fuerint in Concilio ab omnibus celebrentur, nec aliæ omnino dicantur in Eccleſia, niſi quæ a prudentioribus tractatæ & comprobatæ fuerint in ſynodo, ne forte aliquid contra fidem, vel per ignorantiam, vel per minus ſtudium fuerit compoſitum.* That ſuch Prayers as have been publickly allowed by the Council, and no others, be uſed or ſaid in the Church, leſt perhaps ſomething might be otherwiſe compoſed, either ignorantly, or negligently, or againſt the Faith of the Church. *Balſamon*, upon this Canon, ſaith, that it ſeemed ſome Men (even Biſhops) took upon them to ſay ſuch Prayers as were not approved by Authority, but made by themſelves, or other private Men; and therefore it was provided, That all Epiſcopal Churches of thoſe Provinces in *Africk* and *Aſia*, ſhould keep a preſcript Uniformity, as here it is in our Church: And ſome of the Weſtern Canons have provided to the ſame purpoſe, *Con. Veſ.* cap. 15. *Sacrorum Ordo & pſallendi una ſit Conſuetudo per totam provinciam.*

And whereas ſome Men ſay, That by the Old Councils (*ut ſupra*) every Man was allowed to compoſe his own Prayers, ſo they were always the ſame[a]; let them take notice, That *Zonaras*, who underſtood the Canons better than they, ſaith plainly, *This Canon ſo orders it*, That whoſoever would, *ſhall not compoſe his Prayers, and uſe them in open Aſſemblies.*

Add to all this the conſtant Tradition of Antiquity, what from time to time has been added to the Prayers of the Church, and it will appear, both that there was a ſet Form from the beginning, and that it was ſubject to Alterations; which is the true reaſon, why the Primitive Forms, in the very ſame Order that were then in uſe, cannot now be exhibited, or ſeen in the Church.

The Liturgies intituled to St. *James*, St. *Mark*, St. *Peter*, St. *Baſil*, and St. *Chryſoſtom*, have had Additions and Alterations, ſince their times whoſe Names they bear. And they are at this Day the Services frequented in the Churches of *Jeruſalem*, *Alexandria*, *Rome*, the Parts of the Eaſt that followed St. *Baſil*, and *Conſtantinople* that followed St. *Chryſoſtom*; being reduced into this Form wherein they now are, by thoſe diverſe changes which ſeveral Ages have made from a preſcript Form at the Beginning. That which is called St. *Peter*'s is the ſame (very near) with the *Roman* Canon. That of St. *James* we may diſcern to have been the Service of the Church at *Jeruſalem*, by the Particulars relating to it, out of the *Catechiſm* of St. *Cyril*, Biſhop there, *Catech.* 5. As likewiſe, that of St. *Mark* to have been the Service of the Church of *Alexandria*, by the great Agreement it has with that of *Cyril* the Patriarch there, and with the *Æthiopick* Liturgy received from thence, as from their Mother Church.

But as for the Alterations to which theſe, and other Liturgies have been ſubject from time to time, we have the Confeſſion of *Victorius* the *Maronite* at *Rome*, in his Preface to *Velſerus* of *Ausburg*, before the Three Liturgies, which at the Requeſt of his Friends, he turned for him, out of the *Arabick* Copy, into *Latin*, where he ſaith, *Nam ut Latini ipſi & Græci Pontifices multa deinceps in ſuis Liturgiis, quas jam inde ab Apoſtolis acceperant, pro re nata vel immutarunt vel addiderunt: ita etiam ab Alexandrinis & Ægyptiis par eſt credere, pro temporum opportunitate factitatum.* And this we are the rather to take notice of, becauſe it is of great Advantage to the Alterations which this Church hath made of the Service, though it hath not altered any ſubſtantial part of it.

We conclude out of that which hath been here ſaid, That after the Apoſtles times, when immediate Inſpirations ceaſed, they betook themſelves on all hands to preſcript Forms, as it had been in the Synagogues, and in the Temple before; which at the firſt being derived from Primitive Practice, retained that Agreement in ſeveral Places, that in the Subſtance of them (as in this of *England*) ſtill appeareth. And being propagated from the greateſt Churches at firſt, have at length in moſt Places yielded, in a manner, to the Principal. So by *Balſam.* in 32 *Can. Sext. Syn.* it appeareth, how St. *Chryſoſtom*'s Service, that is, the Service of the Church of *Conſtantinople* laboured to put down thoſe of *Jeruſalem* and *Alexandria*. And it is well enough known, how the *Roman* Maſs, which was once the *Gregorian* Service, hath aboliſhed the *Spaniſh*, the *Gauliſh*, the *Britiſh*, and the *German* Orders; and confined that which is intituled to St. *Ambroſe*, to his own Church only at *Milan*. And this Church of *England* hath now done the like, in reducing all the ſeveral old Forms of *Sarum*, *York*, *Bangor*, *Lincoln*, &c. to this *Uniformity* which we have now in uſe. *Calvin* himſelf, though otherwiſe, he took many Exceptions againſt the Book; yet for this *Uniformity* of Prayer he ſent his Approbation to us, and after this manner declared his Mind to the Protector, *Ep.* 87. *Quod ad formulam precum & rituum Eccleſiaſticorum, valde probo ut certa illa extet a qua Paſtoribus recedere in functione ſua non liceat; tam ut conſulatur quorundam ſimplicitati & imperitiæ, quam ut certius ita conſtet omnium inter ſe Eccleſiarum Regni conſenſus: etiam ut obviam eatur deſultoriæ quorundam levitati, qui novationes quaſdam affectant. Sic igitur ſtatam eſſe Sacramentorum adminiſtrationem oportet, publicam item precum formulam.* He forgat, it ſeems, that he had thus written to the Protector, when afterwards he wrote, *Ep.* 200. to the *Engliſh* at *Franckford*, that he ſaw *multas fuiſſe in Anglicanâ Liturgiâ tolerabiles ineptias & facis Papiſticæ reliquias*; which Words of his have bred all our Contentions and Tumults, about the Liturgy, ſince that time. *Cura Liturgiam emendandi, quæ ſub* Ed. 6. *linguâ patriâ edita* Parkero, Billo, Maio, Coxo, Grindallo, Whiteheado, & Pilkintono, *Theologis moderatis*, Thomæq; Smitho, *equiti docto demandatur, re nemini communicatâ, niſi Marchioni* Northamptoniæ, *Comiti* Bedfordiæ, Johanni Greyo de Pyrgo, & Cecilio. Camb. in Ann. Eliz. 1558. *ante inceptum Parliamentum.*

*The ſaid Act of Repeal ſhall be void from and after*, &c.] What did they then, or what was to be done in the mean while, *viz.* from the 17*th* of *November*, when Queen *Elizabeth* began, to the 24*th* of *June* following, when this Statute was firſt to take effect? Certain it is, that the Queen reſolved a Change from the beginning; but for fear of Tumults, ſhe came to it by degrees. A Month, therefore, and ſomewhat more, after the Death of Queen *Mary*, there was no Change at all, but every thing continued, and was done in the Church, after the ſame manner as it was before. And Queen *Elizabeth* her ſelf came to Maſs, wherein ſhe forbad nothing but the Elevation, beckoning once with her Hand, and telling the Prieſt aloud, That he might let that alone. Upon the 27*th* of *December* following, ſhe ſet forth a Proclamation, whereby the Epiſtle and Goſpel, the Lord's Prayer, the Creed, and the Litany, were permitted to be ſet forth in the *Engliſh* Tongue; That the Decalogue, with the Epiſtle and Goſpel, ſhould be publickly read to the People in the Church, but without any Expoſition or Sermon upon them at all; and that in all other things, the ſame Forms and Rites ſhould be ſtill uſed, which had been in uſe under Queen *Mary*, until the Parliament might meet, and ſettle all Matters of Religion.

At that time (ſays *Cambden*) *Quidam novandi ſtudio abrepti novam omnino Politiam Eccleſiaſticam procudere caperunt, quos tempeſtivè comprimendos juſſit Regina. Alii autem Verbi Miniſtri moræ impatientes, dum legibus præcurrere quam expectare mallent, primùm per privatas ædes, mox per Eccleſias, Doctrinam Proteſtantium liberiùs proſeminare, & plebs novitatis avida ad eos magno numero confluere, & de controverſiis in Religione Quæſtionibus adeo inter ſe & cum Pontificiis rixari cæperunt, ut ad Contentionum occaſiones præcidendas Regina ſeverè edixerit, ne hujuſmodi Quæſtiones agitarent.*

Upon the 22*d* of *March*, a Statute of King *Edward* the Sixth's time was revived (the Parliament now ſitting) againſt thoſe who ſhould ſpeak irreverently of the Sacrament of the Altar (as they then began to do, calling it *Jack in the Box*, &c.) and for receiving the Communion under both kinds, unleſs in caſe of neceſſity. And thus ſtood all Matters of Religion, till the time mentioned in this Act of Uniformity, the 24*th* of *June*.

*Be it Enacted, by the Authority of the Queen's Highneſs*, &c.] *Quæ Religionem reſtaurare* (ſays *Cambden ad An.* 1558.) *tum ex informatione a teneris, tum ex certâ & ſtabili ſententiâ apud animum jampridem ſtatuerat, re tamen cum paucis communicatâ.*

C** *With the Assent of the Lords and Commons.*] Not of the Lords Spiritual and Temporal, as in former Acts: For there was never a Lord Spiritual that gave his Assent to this Act, or Change of the Service of the Church. *In superiori consessu* (says *Cambden*) *novem qui ab eo die aderant Episcopi (nec plures quam quatuordecim in vivis jam supererant) Eboracensis sc. Archiepiscopus, Londinensis, Wintoniensis, Wigorniensis, Landavensis, Covemtriensis, Exoniensis, Cestriensis & Carliolensis, Abbasq; Westmonasteriensis, obstrmatè refragati sunt.* Of the Temporal Lords none contradicted, except the Earl of *Shrewsbury*, and Viscount *Montacute*, whom in Queen *Mary*'s time the Parliament had sent to *Rome*, with the Bishop of *Ely*, to unite themselves to that See. But among the Commons, the number of those that assented to this Act was far greater. *Pontificiis interim obmurmurantibus plures e Protestantibus da'â opera, tum e Comitatibus, tum e Civitatibus & Burgis fuisse Electos, & Norfolciæ Ducem Arundeliæq; Comitem inter Proceres potentissimos, in suam sive rem, sive spem, Caciliumq; suâ salertiâ suffragia emendicasse.*

But the Recusants * here say, (if they have any better ground for what they say) That this Mutation was carried on in the Upper-house, but by Six Voices only: That the Earl of *Arundel* (persuaded and helped thereunto by the Duke of *Norfolk*) engrossed into his Hands the Proxies of a great many Lords, wherewith to serve the Queen's Intentions for the passing of this Act: That the Queen made divers Lords before the Parliament began, of purpose to sway the Voices: And that the whole Convocation-house came up with a Petition, or a Bill of Protestation against the passing of this Act; so that there was not the Assent of one Clergy-man to it: For all the Protestant Bishops, Deans and Archdeacons, were made after the Parliament was ended, upon their refusal of the Oath of Supremacy, into whose rooms they came and succeeded.

* "I could wish, That the learned Annotator had, in justice to our Reformation, given some answer to this Popish Objection which he has started, and that I presume he might easily have done.

"For, 1*st*, According to our Constitution, an Act of Parliament is as valid, when passed only by a Majority of Six, as if it had been carried by Sixty; and certainly, our wise Predecessors might very justly make use of all lawful Means, to get rid of that foul and cruel Superstition, which they had lately so sadly experienced.

"2*dly*, As to my Lord of *Arundel*'s Proxies, as it does not appear there was any indirect Dealing in the procuring them; so 'tis but reasonable to think, that those who intrusted their Voices with him, were not of a different Opinion from his Lordship.

"3*dly*, As to the Lords which were lately made, they being but new Men in the House, cannot be supposed to have born any great Sway therein: But however, their Number was so small, that they could not have given a Turn to the House, as the *Papists* pretend, they being fewer than the Number by which the Bill was passed. There were only barely Five of them Created about this time, as I learn by Mr. *Strype*'s History, who writes thus; *To* Oliver St. John's, *Esq*; *the Lords wrote, That the Queen's Highness, for his Worthiness and Estate, was determined to advance him to the Degree of a Baron, at her Coronation; and therefore, That he was required to put himself in a readiness to repair to Court, to receive the same accordingly: With him also, She raised to Honour Sir* Will. Parr, Edward Seymour, *Lord* Thomas Howard, *and* Henry Cary, *and no more.* Now the Coronation was solemnized the 15th of *January*, the Parliament met the 25th of the same Month, and the Uniformity-Bill passed the *April* following; during which time, there is no *Constat* of any new Creations, the Persons beforementioned being raised to their Dignities, with regard only to their supereminent Merit, their Relation to the Queen, or to personal Engagements; without any view of making use of their Votes in Parliament.

"4*thly*, As to the Opposition of the Majority of Convocation, every one knows under what Dispositions they then were; nor could it in reason be expected, that the Popish Clergy should be forward in promoting a Protestant Reformation.

C** *Upon pain of Punishment by the Censures of the Church.*] Wherewith the Church standeth encharged by the Scriptures.

*Be it Enacted, That all A. B. &c. shall have full power, &c. by virtue of this Act, to correct and punish, &c.*] Not that this power is here, or was first bestowed by the Indulgence of Christian Princes, but by them continued upon the Practice of the Church in former Ages, even before there were any Christian Princes in the World, as it received the same from the Apostles, and the power given them by Christ himself. But because our Lord endued not the Ministers of his Kingdom, with any external Power, to constrain Obedience, therefore the Laws of Kingdoms and Commonwealths have enforced the Execution, and outward Effect of that Power, which is instituted in the Scriptures: And in this respect, not the Power of Excommunication alone, but of Preaching and Ministring the Sacraments; and whatsoever else belongeth to the Office of a Minister in the Church, is derived from the Power of the Commonwealth, that is in our particular from the Imperial Crown of this Kingdom; because it is exercised with Effect outwardly, or doing the Work (though not of producing the inward end and purpose of converting the Soul) by Laws enforcing thereunto. The Secular Arm does not herein give, but cherish the Power of the Church in the Bosom of the Kingdom.

M. *Uniform.*] Can. 106. Concilii Carthag. Anno Dom. 419. Περὶ τῶν ἁγίας Συναπτίων ὀφειλόντων λέγεσθαι ἐκτενῶν, ἢ τίνα [τῇ Συνόδῳ.] ὅτι τοὺς κεκτημένους ἐν τῇ Συνόδῳ ἐκκλησίας, ἴδια προσίμια (preces quæ initio adhibitæ sunt) ἴδια παραδίδοσθαι, (quibus sc. populum quasi coram Deo astitisse, esq; offerebant) quibus etiam ὑποδίδοσθαι addit Zonaras, (seu preces ad finem absolutâ hymnodiâ recitari solitas) ἴδια τὰς τῆς χειρὸς ἐπιθέσεις (seu preces in ordinum collatione adhibitas) κατὰ πᾶσαν ἐκκλησίαν γίνεσθαι, ἢ πανηλιδὰς ἄλλας (à Sacerdotibus ac Episcopis inter sacra peragenda profusas nonnunquam) καὶ τὰς πίστεως (tanquam a fide absonas) μηδαμῶς φέρεσθαι χρῆναι, ἀλλ' ἄλλους ὑπὸ τῶν συνελθόντων ὑπὲρ τούτου κανόνας κεῖσθαι. Ex quibus constat publicas ac statas preces quasdam in usum Ecclesiæ Africanæ tum in usu fuisse, quibus non licebat Episcopis Ecclesiæ, nedum inferioris ordinis ministris, privatas suas formulas immiscere.

Placuit, ut preces vel orationes seu Missæ, quæ probatæ fuerint in Concilio, sive præfationes, sive commendationes, seu manûs impositiones, ab omnibus celebrentur. Nec aliæ omnino dicantur in Ecclesia, nisi quæ à prudentioribus tractatæ, vel comprobatæ in Synodo fuerint, ne forte aliquid contra fidem, vel per ignorantiam vel per minus Studium sit compositum. *Concil. Milevitan.* Secundum, Anno Christi 416. Can. 12.

Unus ordo orandi atq; psallendi, nobis per omnem Hispaniam atq; Galliam (seu ut Cod. al. Galliciam) conservetur, unus modus in Missarum Solennitatibus, unus in vespertinis matutinisq; officiis, nec diversa sit ultra in nobis Ecclesiastica Consuetudo; qui (codd. al. *quia*) in unâ fide continemur & regno. *Concil. Toletan.* IV. Anno Christi 633. Can. 2.

## *The* PREFACES.

C** THERE *never was any*, &c.] There are great Clamours made against our Order of Service, as being taken wholly out of the Breviary and Missal. How unjust and untrue that Clamour and Charge is, may appear from the Order appointed for the Psalter to be read over once in a Month, and for the Scriptures once in a Year, and in many other Particulars: But they that Clamour, it would concern either their Honesty or their Shame, if not to look into the Breviary or Mass, of which they are so confident, by bare Report of others; yet to look upon this *Preface*, and to consider whether Men of common Sense, would use all the Reasons here specified, to excuse the Alteration of that Course, which now they are accused only to retain. But grant that to be true, which is apparently false, were the Mass and Breviary yet worse than they are, and all our Order contained in them; is it possible that any Man of Judgment, or Conscience, should think it enough to say, that this or that is in the Mass, and never trouble himself to shew, that it is part of the Corruptions contained in it?

*For the ancient Fathers so ordered the matter, That the whole Bible, or the greatest part thereof, should be read over*, &c. The Order of reading the Scriptures in the ancient Primitive Church, is set forth in the Const. of the Apostles, *Lib.* II. *Cap.* 57. *And Two Lessons of the Old Testament being read*, &c. *after that our Acts, and the Epistles of St.* Paul *our Work-fellow, which he sent to the Churches, by the Direction of the Holy Ghost; and, after all this, let a Deacon, or a Presbyter, read the Gospel: Like as it is afterwards ordered in our Book; The Lessons first, after the Epistle, and after all, the Gospel*, which was always the last.

C** *Intending thereby that the Clergy*, &c. *and all the People, by daily hearing the Holy Scriptures read in the Church, might profit*, &c. That by this means they might become familiar to them, as *Josephus* said of the *Jews*, who by hearing *Moses* read so often in their Synagogues, became as perfect in their Laws, as a Man is in telling his own Name.

C** *Yet the wilful Transgression of a common Order and Discipline, is no small Offence before God.* The more have they to answer for, to make it their Employment, to extinguish in the Minds of the People, that respect to the solemn Order and Form of God's Service among us, which the Church by that Order has laboured to procure, and which the Blessing of God had without doubt generally procured also, had not their peevishness been, that will not have God served, unless it be in their own way, that they have lately set up, and like best: But whatever Honour the Praises of God, reverently and attentively performed, might have yielded him; whatever good Fruit the learning of his Will might have brought forth in the People; is with Justice to be required at their hands, who have been the means to interrupt it, by the unjust Disgrace and Contempt which they have cast upon it.

C** *No Private Man ought to presume to alter any Publick Order*, &c. What this amounts to, St. *Austin*'s Experience may teach us; Serm. 144. de Temp. *Volueram aliquando, ut per singulos annos, secundum omnes Evangelistas etiam Passio legeretur; factum est: sed audierunt homines quod non consueverant, & perturbati sunt.*

C** *Some of the old Ceremonies are retained still, without which it is impossible to keep Order*, &c. And from the beginning, as early as the Records of the Church are able to inform us, we are sure it was never without such Ceremonies and outward Observances, as, according to the State of time, tended to maintain and witness the inward Life of Religion. The Apostles Ordinance for Men to be bare-headed, and for Women to be veiled in the Church; the Salutation, and kiss of Peace; the Imposition of Hands in divers Acts of Publick Service; the stretching out the Hand to give the Blessing, are of this Nature: And where the Apostles speak of putting off the Old Man, and putting on the New, *Col.* 3. 9. of being buried in Baptism, *Col.* 2. 12. *Rom.* 6. 4. of the Unction of Grace, 1 *John* 2. 20. 1 *Cor.* 2. 22. Allusion is made to some Rites of Ecclesiastical Offices, used even in their times. As for the old Writers, it will be hard to name any of them, in whom are not found divers Particulars of this kind, even in the times of Persecution, which is like an Antiperistasis in Nature, in preserving any solemn Order in the Church Offices. But after the World came in, and the State of the Church increased, it was but requisite that the Ceremonies and Solemnities of Divine Offices should increase likewise with it.

C** *In these our doings we condemn no other Nations.*] Nimis enim inhumanus est, qui non concedendum putat, mores & consuetudines & Ritus suos quibusq; sequi, modò non adversentur verbo Dei. Non necesse est ab omnibus Christianis cuncta eodem modo fieri & geri: unam oportet esse Fidei doctrinam, unum Charitatis vinculum; cætera sunt diversa locis, conditionibus, temporibus, quæ unitatem Religionis & Ecclesiæ non scindunt: nisi & hoc est existimandum separationem

nem facere, ſi non eodem ſermone utantur omnes in Religionis cultu. In Britanniâ alii ſunt hominum mores, ut ſermo quoq; quàm vel in Italia vel Germania. *Aleſius in proœmio in Liturg. Lat. Ed.* VI.

*† *Has been read in* Latin *to the People.*] Lege quæ ſcripſit Johannes Ferus, vir pius & doctus, in præfatione ſuâ ad Lectorem ante Conciones ſuas in Adventu: For which cauſe alſo *Laurentius Vanderhare* wrote his Liturgical Antiquities, as may be ſeen by his Preface before them.

C† *The Number and Hardneſs of the Rules called the Pie*, &c.] De Breviario Romano, ſi quis meam opinionem & judicium flagitet, liberè & ingenuè profiteor, ita videri moleſtam & difficilem Verſiculorum, Reſponſorum, Antiphonarum, Hymnorum, & aliarum quæ ſequuntur Orationum inveſtigationem, ut mihi aliquando ſingulas volventi paginas, mentis impetus & ardor deferveſcat, priuſquam ad deſignatum a Rubricâ locum pervenire queam. Neq; certè illis ullâ ratione aſſentire potero, qui in hac contortâ & ſpinoſâ via, in iſtis gyris ac circumflexionibus, hominum ingenium & induſtriam acui, ac pietatem fructuoſiùs exerceri arbitrantur. *H. Howardus in Epiſt. ad Dom. Guil. Cæcilium Enchirid. precum prefixa. MS.*

*† *Without breaking one piece from another*, & infra, *as did break the continual courſe of reading the Holy Scripture.*] If that were ſuch a Fault (ſay the Surveyors) how came the Epiſtles and Goſpels, that are but pieces of Scripture, ſtill appointed to be read? Which Contradiction makes the Puritans, allowing this Preface as being againſt the Papiſts, ſo deride the appointing of the Epiſtles and Goſpels, as being contrary thereunto.

*† *For that here you have an Order for Prayer.*] Theſe are the Words which were made for authorizing King *Edward*'s firſt Service-Book. And therefore, though ſome things be here in this Book omitted which were in that, yet none of them can be accounted thoſe that are termed untrue, uncertain, vain and ſuperſtitious; for certainly then they would have made ſome new Preface, and not uſed the old, to condemn thoſe Orders by the ſame Words and Arguments, wherewith they were formerly maintained.

*Or which is evidently grounded upon the ſame.*] As the Books of Apocrypha, Homilies, Prayers, Confeſſions, Exhortations.

*† *The Curates ſhall need no other Books for their Publick Service, but this and the Bible, nor the People be at ſuch Charges.*] I cannot ſee what kind of Commendation this can be: Sure the more Books, the more ſolemn would God's Service be: But it ſeems, the People began even then to deſire, that their Divine Service might quickly be diſpatcht; and that they might be put to no great Charges for the Maintenance of it; or elſe theſe Two Arguments would never have been thought of. The Archbiſhop of *Mentz*, in the like caſe, took care of the Peoples Charges, that they which were poor ſhould not be put to buy ſo many Books, as were needful for the Church Service; yet he took an Order for Money another way, *Fer. in Ep. ad Arch. Mog. prefix. Concion. in Adventu.* And yet *Layman*, in his Preface before his Moral Theology, ſaith, The Papiſts (his Men) are herein as faulty and covetous as ours.

C† *And when heretofore there has been great diverſity.*] And the diverſity was no leſs in other Countries, than it was in *England*: Socr. Lib. 5. *Cap.* 22. *In univerſum certè, & in omnibus obſervationibus piarum precum, non poſſunt duæ Eccleſiæ inveniri, quæ prorſus inter ſe conſentiant.* Id. ib. *videtur mihi multa, modo in his regionibus, modo in illis conſuetudinem obtinuiſſe.*

*† *Nulla res magis Diſciplinæ mores ab Eccleſia depulit, quam inordinata diverſitas Officii.* Quamobrem ſic traditum fuit in magno Concilio Toletano VI. Cap. 2. *Placuit ut unus ordo Orandi atq; pſallendi a nobis per omnem Hiſpaniam & Galliciam conſervetur, unus modus in Miſſarum ſolennitatibus, unus in veſpertinis Officiis; nec diverſa ſit ultra in nobis Eccleſiaſtica conſuetudo, quia in una fide continemur & regno.*

And the Church of *Rome* it ſelf, ſeeing the many Inconveniencies which came, by their variety of Breviaries and Miſſals which they had, have followed us in this Reformation; and taken Order for the reducing of all under 500 Years to one Uniformity, in their Council of *Trent*; which is ſince performed, though not as ſome more Learned and Pious among them expected. Read *Pan.* in his Preface to *Micrologus*. So did the Biſhop of *Mentz*, by his own Authority (when *Ferus* lived his Chaplain there about him) by whom he is highly commended, for reducing the *Agenda* of the Church to one uniform Order throughout all his Dioceſe; and not them only, but the Doctrine of all Sermons throughout his Dioceſe to one Form, that every body might not only pray, but preach alike: *Ferus in Ep. præfix. Conc. in Adv.*

C† *Salisbury uſe.*] *Oſmond*, Biſhop of *Salisbury*, in the time of *William* the Conqueror, and *Will. Ruſus*, firſt compoſed that Order of Service in his Church (which had newly been built by him) and there it was daily uſed; being ſo well approved, that it came afterwards to be uſed by moſt of the other Churches in the Realm, and was a Pattern followed by many other Churches Abroad, from whence proceeded the common Saying of *ſecundum uſum Sarum*. In the Third Year of *Henry* V. the Order of Church Service throughout *England*, was changed from the uſe of *Paul*'s, to that of *Salisbury*, to the great miſliking of many in thoſe Days. De *Banachorenſis* & *Sariburienſis* Eccleſiarum Officiis ita judicavit, H. Havardus in Epiſt. ad D. Guil. Cæcilium. *Quam multa non obſcurè ſuperſtitioſa, ſi non nimis ridicula, ne quid dicam gravius, vel Librariorum vitio, vel Paſtorum negligentiâ in iſtos Libros obrepſerint, vel me tacente ipſi lapides angulares, ipſæ Eccleſiarum columnæ vociferabuntur.*

*Now from henceforth, all the whole Realm ſhall have but one uſe.*] Ne diverſitas plebem huc illuc divelleret, & Eccleſiaſticæ unitati, cui unicè ſtudere oporter, officeret. Quam & præclarum eſt quod Conſtantinus magnus, legetulit ut UNO CÆTU, UNA ECCLESIA, Chriſtiani omnes u erentur; non alibi Phryges, alibi Valentiniani, alio loco, aut modo Marcionitæ, Paulinive, alio Orthodoxi convenient. Eo enim modo fore, ut tandem conſuetudine loci, Rituumq; & ſupplicationum earundem, idem ſentirent univerſi, qui paria ſequerentur, Sozom.

*† *Though it be appointed in the forewritten Preface.*] ·?· W ·?· By virtue of this, thoſe Morning Prayers which are uſed in Colleges, are for the moſt part *Latin*.

*† *And all the Prieſts and Deacons ſhall be bound to ſay daily.*] Which was ordered at the Council of *Venice*, under Pope *Leo* I. and after that in the Council of *Mentz*, Can. 57. *Clericus, quem intra muros Civitatis ſuæ manere conſtiterit, & matutinis hymnis, ſine probabili excuſatione ægritudinis inventus fuerit defuiſſe, ſeptem diebus a Communione habeatur extraneus*, &c.

C† *Shall be bound.*] Hæc dictio TENEATUR neceſſitatem importat, *Linw.*

C† *Except they be let by Preaching.*] Lege Anacletum Siccum de Eccleſiaſt. Hymnodia. *Lib.* 3. *Cap.* 17.

*Or ſome urgent cauſe.*] Puta Infirmitatem: & nota quod debilitas non præſtat tantam excuſationem ſicut Infirmitas.

·?· W ·?· Concerning Evening Prayer, or Saturdays, there is an expreſs Rule in the Primitive Church: *Quod in ſabbatis Evangelium cum aliis ſcripturis legi conveniat.* Conc. Laodic. Can. 160. *Intelligant ea quæ fuere ſabbata Judæorum; Nam* Can. 29. *ejuſdem Conc. aperte Patres diſtinguunt inter ſabbata & Diem Dominicum. Sed ipſum ſemper Officium Precum Nonâ debet exhiberi.* Can. 16. *ejuſd. Conc. i. e. tertia pomeridianâ, more Comput. Eccleſiæ Orientalis.*

## *Of Miniſters daily ſaying the Service.*

*† THis was ſo ordered in the Council of *Venice*, under Pope *Leo* I. and after that in the Council of *Mentz*. Can. 57.

*† *And all the Prieſts and Deacons ſhall be bound to ſay daily.*] So that we are alſo bound, and all Prieſts are in the Church of *Rome*, daily to repeat and ſay the Publick Service of the Church. And it is a Precept the moſt uſeful and neceſſary, of any other that belongs to the Miniſters of God, and ſuch as have Cure of other Mens Souls, would Men regard it, and practiſe it a little more than they do among us. We are all for Preaching now; and for attending the Service and Prayers, appointed by the Church for God's Worſhip, and the good of all Men, we think that too mean an Office for us; and therefore, as if it were not worth our Labour, we commonly hire others under us to do it, more to ſatisfy the Law, than to be anſwerable to our Duties. Here's a Command that binds us every Day to ſay the Morning and Evening Prayer, How many are the Men that are noted to do it? 'Tis well they have a Back-door for an excuſe to come out at here: For good Men! they are ſo belaboured with ſtudying of Divinity, and Preaching the Word, that they have no leiſure to read theſe ſame Common Prayers; as if this were not a chief part of their Office and Charge committed unto them. Certainly, the People whoſe Souls they have care of, reap as great Benefit, and more too, by theſe Prayers, which their Paſtors are daily to make unto God for them, either privately or publickly, as they can do by their Preaching: For God is more reſpective to the Prayers which they make for the People, than ever the People are to the Sermons which they make to them.

And in this reſpect are the Prieſts called God's Remembrancers, *Iſa.* 62. 6. becauſe they put God in mind of his People, deſiring him to keep and bleſs them daily with things needful, both for their Bodies and their Souls. And whatſoever the World makes on't, no doubt but God has a greater regard to the Prayers of his Prieſts; Men that are near him, and appointed for the offering up of that daily Sacrifice; than to the Prayers of other common Chriſtians whatſoever. And ſo God tells *Abimelech*, that he would have him to deal well with *Abraham*, becauſe he was a Prophet, and *ſhould pray for him*, Gen. xx. 7. And ſo to *Job*'s Friends, That *his Servant Job ſhould pray for them, and he would accept him*, Job xlii. 8. And it was the Office that was appointed to the Prieſts in the Law, *Levit.* v. 18. *He ſhall make an Attonement for the People* (not ſo much to teach and preach to the People, as Men now-a-days think all the Office lies in doing that, but) *to offer Sacrifice and Incenſe unto the Lord*, Deut. xxxiii. which was but a figure of what the Miniſters of Chriſt were to do in the Goſpel. Therefore *Samuel* profeſſes it openly, to the ſhame of all others, that he ſhould ſin no leſs in neglecting to pray for the People, than he ſhould in leaving off to teach them the right way of God's Commandments: Both which are needful; but to them who are converted already, Prayer is more neceſſary than Preaching. Howſoever we are to remember, that we which are Prieſts are called, *Matth.* ii. 7. *Angeli Domini*: And it is the Angel's Office, not only to deſcend to the People, and teach them God's Will, but to aſcend alſo to the Preſence of God, to make Interceſſion for the People, and to carry up the daily Prayers of the Church in their behalf, as here they are bound to do. As we are common Chriſtians, we ſhould go to our Prayer Three times a day, *Pſal.* lv. *At Evening, and at Morning, and at Noon-day will I praiſe thee.* But as we are ſpecially ſeparated from other Chriſtians, to be Prieſts and Prophets, we ſhould go to the Seven times times a day, *Pſalm* cxix. *Seven times a day will I praiſe thee.* And of old, this daily and continual Prayer, made by the Prieſts in behalf of the People, was ſo much accounted and made on, that they took order to have no Intermiſſion of Prayer; and becauſe the ſame Prieſts could not always attend it, therefore they were to do it in their courſes; ſome at the firſt Watches, ſome at the Second, and others at the third; that ſo, whilſt ſome reſted, others might pray. And of this *David* ſpeaks,

*Pſal.*

*Pſal.* cxix. *Mine Eyes prevent the Night Watches*; and St. *Luke* xii. 38. mentions the ſecond, and the third Watches: And *David*'s Diligence, in performing his Duty for the good of the People, was ſuch, as that he profeſſes it, *At Midnight I will riſe up to give thanks unto thee*: So *Paul* and *Silas* roſe at Midnight to ſing Praiſes unto God, *Acts* xvi. It were therefore well to be wiſhed, that the ſame Order were taken in the Church now; and that the Sacrifice of Prayer might be continually offered up unto God among Chriſtians, as well as it was in the Synagogues of the *Jews*.

It was the Cuſtom of the old Chriſtians, daily, before they did any thing, to go and worſhip the Lord that made them; *Ante omnia adoremus Dominum qui fecit Nos.* And therefore St. *Jerom*, in the Life of *Hilarion* the Monk, writes, That when he and his Company were invited to a Morning Refection in a Vineyard, *Maledictus ſit* (ſaid the Holy Man) *qui prius refectionem Corporis quam animæ quæſierit: Oremus, pſallamus, reddamus Domino officium, & ſic ad vineam properabitis. Completo itaq; miniſterio,* (ſays St. *Jerom*) when Prayers were over, they went and refreſhed themſelves, &c.

## *Of the Form of our Service, and the Conſonance of it with others.*

*† WE are blamed by the Puritans, that we come too near the Form of the Papiſts; and by the Papiſts, we are condemned for going too far off; nay, for not taking the ſelf ſame Form that they have in all things. To the firſt, Mr. *Hooker* has given a ſufficient Anſwer: To the ſecond we ſay, That our Church has done no more, than Holy Men before have given Direction, and Warrant to do. For thus writes the old Holy Abbot *Hildaninus*, a Man excellently learned in Holy Writ, in his Epiſtle *ad Ludovicum Imperatorem*, now extant, cited by *Berno Aug. c. 2. de quibuſd. rebus ad Miſſam ſpectant.* His Epiſtle is about *Dionyſius*, and his Fellow Martyrs, where, among other things that made for his purpoſe, he writ on this manner.

## *Of Ceremonies, why ſome are aboliſhed, and ſome retained.*

*† THis Preface is the ſame *verbatim*, with that which is in the Service Book of King *Edward* VI. the Preface then being retained, it ſeems all the Ceremonies of that Book are ſtill juſtified by our Church, though ſome of them, at *Calvin*'s and *Bucer*'s inſtance, were omitted in the Review of the Book, 5 *Edw.* VI. as not accounted abſolutely neceſſary.

*Ceremonies.*] ·:· W ·:· Ceremonias definiunt Decorum, Diſciplina, Significatio.

C** *Ceremonies aboliſhed and retained.*] I find no difference between that in the 2d of King *Edward*'s, and Ours, but in this Expreſſion, *As we have taken away thoſe that were unprofitable, ſo we would not have thoſe that are left to bind Men's Conſciences*; (for ſo it is in the *Latin* Edition) which Words are now altered (as they were in 5 *Edw.*) to this Tenor, *As thoſe be taken away which were moſt abuſed, and did burden Men's Conſciences without any cauſe; ſo the other, that remain, are retained for Order and Diſcipline; which upon juſt reaſon may be altered, and therefore are not to be eſteemed equal with God's Law.* In the end of the Book 2 *Edw.* after this Diſcourſe of Ceremonies aboliſhed and retained, are certain Rules added concerning the Ceremonies themſelves: 1. *That the Miniſter, at all times of his Miniſtration, at Matt. Even-ſong, Bapt. Bur. &c. ſhall wear a Surplice in the Pariſh Church; and in Cathedral and Collegiate Places, that they ſhall alſo wear their Ornaments and Enſigns of their ſeveral Degrees and Dignities.* 2. *That in the Celebration of the Lord's Supper, the Prieſt ſhall wear, beſides his Surplice or Alb, a Veſtment or Cope; and being a Biſhop, he ſhall alſo have his Paſtoral Staff.* 3. *In all other Places it ſhall be at the Miniſter's choice, whether he will wear the Surplice, or no.* 4. *As for kneeling, croſſing, holding up the Hands, knocking on the Breaſt, and the like Geſtures, they may be uſed or omitted, as every one thinketh meet.* 5. *That upon the Feaſts of* Chriſtmaſs, Eaſter, Aſcenſion, Pentecoſt, *and* Trinity, *ſome place of Scripture may be read (ſo it be proper to the Feaſt) inſtead of the Litany.* 6. *That by reaſon of the Sermon, or any other juſt Cauſe, the Miniſter may (if he will) omit the Litany, the Glory to God on high, the Creed, and the Exhortation at the Communion:* For the Litany was then annexed to it. But this Freedom is not now allowed.

*Bucer*, in his Cenſure upon this Preface of Ceremonies aboliſhed and retained, findeth great fault with the Ringing of Bells in a Peal, which he ſaith is a Cuſtom ſtill kept up by ſuperſtitious Men, and fooliſh Boys, that carry the Ringers Beer or Ale to drink; and that it is againſt Reaſon to Ring all the Day-time, and all the Night-time too when they pleaſe; doing this eſpecially upon ſuperſtitious Holidays; as upon All-Souls Day, the Feaſts of the Conception, the Preſentation of the Virgin *Mary*, upon St. *George*'s, and other fabulous Saints Days; with much more to that purpoſe.

And now by this Paſſage of *Bucer*'s, we know the reaſon why Archbiſhop *Grindal* (who was well acquainted with him, and affected his ways) inquired in his Articles of Viſitation, *Whether there was any Superſtitious Ringing upon Saints Days*, &c. For *Bucer* will allow no Ringing at all, but to call People to Church, or to pray for the Sick, or to come to Publick Meeting for the Affairs of the Commonwealth.

He likewiſe finds fault there, with thoſe Miniſters that ſtill uſed Veſtments and Lights in the Church; with the Geſtures of Bowing and Croſſing; with making clean the Chalice; taking the Bread and Wine into the Prieſt's Hand, when he repeats the Words of Inſtitution over them; removing the Service Book from the Right to the Left ſide of the Table (as they did when they read the Epiſtle,) ſetting the Table in the ſame place where the Altar ſtood; and with ſhewing the Bread and the Cup (though they did not elevate) to old doting and ſuperſtitious Perſons, who were ready to adore them. All which he wiſhed to have altered; and ſo it was in the 5th of *Edw. 6.*

But in the beginning of Queen *Elizabeth*, all the Ornaments of the Church were reſtored again, by the Act of Uniformity, and the Poſture of the Table in the place where the Altar ſtood, was ſpecially appointed by the Queen's Injunctions.

He moved to have fewer Holidays kept; and they made an Act to that purpoſe the ſame Year, or thereabouts.

He was content to let the Days of Chriſt's Nativity, Circumciſion, Epiphany, Paſſion, Reſurrection and Aſcenſion, ſtand ſtill; together with Whitſunday, Annunciation, St. *John Baptiſt*, St. *Peter*, St. *Paul*, with St. *Michael*, and All-Angels: But if they would retain any of the Apoſtles, or other Martyrs Days, he wiſhed they ſhould be kept only in the Afternoons. In this they followed him not.

He would have all the Churches kept ſhut, but in Service time only, that they might not be prophaned with talking and walking in them. And he would have no Children ſuffered (that cry or make a noiſe) in Churches, during the time of any Service there.

*† *At length turned to Vanity and Superſtition.*] None of theſe can be meant of any Ceremonies uſed in King *Edw.* VI's firſt Service Book, for that Book has theſe very Words, and therefore they muſt be meant of other Ceremonies, which they in the Church of *England* at that time refuſed, and of no other that are ſince omitted; I ſay, omitted only, and not condemned; for if our Church had meant, to condemn the Ceremonies uſed in that Book, they would never have taken the ſame Diſcourſe about Ceremonies to do it, which is here uſed to approve and authorize them, but they would have made ſome other of ſet purpoſe to condemn them.

C† *Are worthy to be cut away, and clean rejected.*] And this was the Rule preſcribed in the Decrees of the Church, ſet forth by *Gratian Diſtinct. 63. Quia ſancta ſicut ſcriptura quoq; divina dicit, quod Ezechias diſſipavit Excelſa & contrivit ſtatuas, & ſuccidit lucos, & fregit ſerpentem æneum quem fecit Moyſes, quia illum ſerpentem, quem Deus fieri juſſerit, ne ſerpentinâ morte populus interiret, ipſe populus colere & venerari cæperat; & idcirco deſtruxit iſte, quem jubente Deo fecerat ille. Et per hoc magna authoritas iſta eſt ſatenda in Eccleſiâ, ut ſi nonnulli in prædeceſſoribus & majoribus noſtris fecerunt aliqua quæ in illo tempore potuerunt eſſe ſine culpâ, & poſtea verſuntur in errorem & ſuperſtitionem, ſine tarditate aliquâ, & cum magnâ authoritate a poſteris deſtruantur.* So that the Church of *England* uſed no other Liberty herein, than what was allowed both by the Scripture, and the Canons Eccleſiaſtical then in uſe.

C† *And though the keeping or omitting of a Ceremony, in it ſelf conſidered, be but a ſmall thing.*] "But there is nothing ſo little in "Religion, which being omitted, other things are not by degrees "neglected, and grow into Contempt: But however, we do not "ſet that weight upon Ceremonies as the ancient Heathens, and at "this Day the Papiſts do. *Publius Calius, M. Cornelius, M. Cethegus,* "and *C. Claudius*, for not bringing the Entrails of the Sacrifices to the "Altar with ſufficient care, were turned out of the Prieſthood, tho' "the *Roman* Commonwealth was at that time engaged in a great War, "*Sulpitius Flaminius* loſt his Office, becauſe his Cap fell off from his "Head whilſt he was officiating. Careleſneſs is one part of Impiety, "but Contempt of Order and Diſcipline is a greater.

*† *And authorized thereunto.*] As the Holy Church of *England* was and is, having power over her Cuſtoms and Ceremonies, to appoint and alter them as there is juſt cauſe given; for She preſcribes not any Ceremonies to other Churches, nor has She abrogated any that were inſtituted by Chriſt, or his Apoſtles, and were generally received by the whole Church of God. And as for other Ceremonies, taken up either by Her, or by other particular Churches, it is not true which the *Roman* Doctors ſay, That Traditions may not be changed or aboliſhed, without the general Conſent of the whole Church; for without any ſuch Conſent, they have changed or aboliſhed many themſelves; and ſuch Ceremonies, as they never grew together at one time in all Places, ſo can they not at one time, and in all Places together, be lightly aboliſhed.

*That they would innovate all things.*] ·:· W ·:· Non eſt innovatio dicenda, ſiquid in melius ſimpliciter, ſeu alteratione, ſeu adjectione fiat. *St.* Ambr. Lib. II. de Off. *Alteratio enim illa eſt ſchiſmatica Innovatio, quæ benè poſita deſtruit, non perficit.*

C† *St.* Auſtin *in his time complained.*] His Words concerning this matter are pregnant and plain: *Hoc minùs doleo quia multa, quæ in divinis Libris ſaluberrimè præcepta ſunt, minùs curantur, & tam multis præſumptionibus ſic plena ſunt omnia.* And again, *Quamvis iſta contra fidem non ſint, tamen ipſam Religionem quam puriſſimis & manifeſtiſſimis Celebrationum ſacramentis miſerecordia Dei liberam eſſe voluit, ſervilibus oneribus ita premunt, ut tolerabilior ſit Conditio Judæorum, qui etſi tempus Libertatis non agnoverint, legalibus tamen ſarcinis, non humanis præſumptionibus ſubjiciuntur*, S. Aug. Ep. 119.

C† *And he counſelled.*] Omnia talia, &c. ubi facultas tribuitur ſine omni dubitatione reſecanda exiſtimo. Id. ib.

*† *Than of Innovations and Newfangledneſs which is always to be eſchewed.*] When God by his good Spirit put it into our Hearts to reform our ſelves, and then by all good means to ſeek the Reformation of others that remained obdurate in their wonted Superſtitions, had we not only cut off their Corruptions, but alſo eſtranged our

ſelves

ſelves from them in ancient and laudable Ceremonies; who ſees not how greatly prejudicial this might have been to ſo good a Cauſe; and what occaſion it had given them to think, that through a forward or wanton deſire of Innovation, we did thoſe things for which Conſcience was pretended. *Hook. pag.* 141.

Thoſe who make ſo perilous a matter of our retaining theſe Ceremonies, common to us with the Church of *Rome*, do ſeem to imagine, that we have of late erected a Frame of ſome new Religion, the Furniture whereof we ſhould not have borrowed from our Enemies, leſt they relieving us, might afterward laugh and gibe at our Poverty; whereas in truth we have continued the old Religion, and the Ceremonies which we have taken from them that were before us, are not things which belong to this or that Sect, but they are the ancient Rites and Cuſtoms of the Church of Chriſt, whereof ourſelves being a part, we have the ſelf ſame Intereſt in them, which our Fathers before us had, from whom the ſame deſcended unto us. We have reaſon therefore, moſt heartily to thank God, that they among us, to whom the firſt Conſultation of Cauſes in this kind fell, were Men, which aiming at the Glory of God, and the good of this his Church, took that which they judged thereunto neceſſary, not rejecting out of any peeviſh or angry Diſpoſition thoſe Rites and Ceremonies which were old, good and convenient, *pag.* 144.

## *Of Ceremonies, the great uſe of them in the Church: The Moderation of the Church of* England, *in retaining ſome, and aboliſhing others.*

*† IN every grand or main publick Duty which God requires at the hands of his Church, there is, beſides the matter and form wherein the Eſſence thereof conſiſts, a certain outward Faſhion whereby the ſame is in decent ſort adminiſtred. The Subſtance of all Religious Actions, as of the Sacraments, are by God himſelf ſet down in few Words, *Accedat verbum ad Elementum, & fit Sacramentum*; there needs no more, ſaith St. *Auſtin*. But the due and decent Form of adminiſtring theſe Sacraments, does require a great deal more.

The end which is aimed at, in ſetting down the outward Form of all Religious Actions, is the Edification of the Church. Edified Men are, whenever their Underſtanding is taught ſomewhat, which in ſuch Actions it behoveth all Men to conſider, or, when their Hearts are moved with any Affection ſuitable thereunto; both which are done, when their Minds are in any ſort ſtirred up unto that Reverence, Devotion, Attention and due regard, which in thoſe caſes ſeemeth requiſite.

To this purpoſe not only Speech, but ſundry ſenſible means beſides, have always been thought neceſſary; and among them, thoſe moſt eſpecially that are objects to the Eye, which being the livelieſt, and the moſt apprehenſive Senſe of all others, is the fitteſt to make a deep and ſtrong Impreſſion in the Minds of Men. From this Conſideration have riſen, not only thoſe numbers of Prayers, Reading, Queſtioning, Anſwers, Exhortations, but even of viſible Signs alſo, in the performance of all our Religious Actions, whereby Mens Minds and Hearts muſt needs be a great deal more effectually ſtirred up to Devotion and Attention, than otherwiſe they could.

No Nation under Heaven, either does, or ever did ſuffer any publick Actions, which are of weight, whether Temporal or Sacred, to paſs without ſome viſible Solemnity; becauſe the very ſtrangeneſs and difference of it from other common Actions, may make popular Eyes to obſerve and mark the ſame the better. And if we ſhould let paſs ours without the like, we might be thought to tranſgreſs the very Rule of Nature. Therefore, with ſingular Wiſdom has it been provided, That the Deeds of Men, which are made in the preſence of Witneſſes ſhould paſs not only with Words, which for the moſt part are but ſlightly heard, becauſe they are common, and do not ſo ſtrongly move the Fancy of Man; but alſo with certain ſenſible Actions that may be ſeen, the Memory whereof is far more eaſy and durable, than the Memory of Speech can be. Now Ceremonies having ſuch a great uſe in the Church, needful it was, that ſome at leaſt ſhould be retained; and Ceremonies which long Experience of all Ages hath confirmed and made profitable, a needleſs and preſumptuous Act it had been to aboliſh them; and therefore a mean was kept, and a godly Reſolution here taken by the Church of *England*, to remove only ſuch things as were new and ſuperfluous, and retaining ſuch as were old and behoveful, for the edifying of Chriſtian People, *Hook. Lib.* 4.

*Some are put away, becauſe the great exceſs and multitude of them hath increaſed in theſe later Days.*] And it was not amiſs to decree, That thoſe Ceremonies which were leaſt needful, and newlieſt come in, ſhould be the firſt taken away; as in the Abrogating of an exceſſive number of Saints Days, and of other the like Cuſtoms: But having this way eaſed the Church, as they thought, of Superfluity, it had been amiſs to have proceeded on till they had plucked up all uſeful and convenient Ceremonies alſo by the Roots. To abrogate thoſe things, without conſtraint of appparent harm thereby ariſing, had been to alter unjuſtly, the ancient received Cuſtoms of the whole Church, the univerſal Practice of the People of God, and thoſe general Decrees of the Fathers; which (in St. *Auſtin*'s Language) is Madneſs and Inſolence to do, both in reſpect of the univerſal Authority of the Church, which no particular Church hath power to controul, and alſo in regard of Reaſons aforementioned.

## *The Table and Kalendar, &c.*

C† *The Number is expreſſed after the Great* Engliſh *Bible.*] The Bible was tranſlated into the *Saxon* Tongue, for the Service of God, by the Commandment of *Athelſtan* King of *England*, about the Year of our Lord, 930. But this Great *Engliſh* Bible was ſet forth in the time of King *Henry* VIII. by *Cuthbert Tonſtall*, Biſhop of *Dureſm*, and *Nicholas Heath*, Biſhop of *Rocheſter*, A. D. 1540. and 1541. uſed in all Churches, in the time of King *Edw.* VI. And out of this Bible were the Epiſtles and Goſpels, and the Pſalms taken, that are in this Book of the Common Prayer. In the beginning of Queen *Elizabeth*'s reign, that Bible was reviewed, and another ſet forth, which in that time was called, *The Biſhop's Bible.*

C** *The Kalendar.*] In this Kalendar, which preſerves the Memory of ſome ancient Holy Men and Women that were famous in the Church (altho' their Days be not now appointed by the new Statute to be kept Holy Days, nor were they all of them appointed to be kept ſo before) there is ſome difference between this Edition and that of *Edw.* VI. to which the Act of Uniformity refereth. In *January* *Lucian* and *Priſca* are omitted, with *Fabian*: So *Baſil* is added in the 5th of *Edw.* 6. In *February*, *Dorothy* and *Mildred* are added. In *March*, *Perpetua*, St. *Greg.* and St. *Benedict* are omitted; *Adrian* is added. In *April*, *Richard* and *Alphage* are omitted. In *May*, *John Beverley*, *Prancrace*, *Helena*, *Adelina* are added, and *Pernelle*. In *June* are added *Edmund*, and the Tranſlation of *Edw.* In *July*, *Martin* and *Swithin* are omitted, Seven Sleepers are added. In *Auguſt*, Name of *Jeſus*, and Beheading of St. *John Baptiſt*, are omitted; Aſſumption of the Virgin *Mary*, *Magnus*, *Bernard*, *Felix* and *Cuthbert* are added. In *September*, *Eunarchus*, *Holy Croſs*, *Lambert* and *Cyprian* are omitted. In *November*, *Brice*, *Machute*, St. *Hugh* B. St. *Edmund* King, and *Cecily*, are omitted; and *Theodore* is added. In *December*, O *Sapientia* and *Silveſter* are omitted, and *Oſmund* is added.

In *Auguſt*, the Note and Alteration of the Leſſon concerning the 13th of *Daniel*; In *October*, concerning the 6th of *Exodus*; In *November*, concerning the 26th and 24th Chapters of *Eccleſiaſticus*; came from the Order of King *James* and his Biſhops, upon the Exceptions taken by the Puritans, againſt the Leſſons formerly appointed by Law, in the Conference at *Hampton Court*. Whereupon we have now that Proclamation ſet at the beginning of this Book, which before his time we had not; neither was it lawful to make any Alterations in the Liturgy, but by the whole Convocation and Parliament, as it ſhould ſeem by the Act of *Uniformity*; of the Penalties wherein contained, for making any Alteration, the Biſhops were not mindful to inform the King; who, I believe, would otherwiſe have let the Book alone as it was, both here, and in other places after.

## *The Order how the Holy Scripture is to be read.*

*† *Excepting certain Books and Chapters which are leſs edifying.*] The Puritans, in their Survey, are very angry at this Exception, and tell us, We defraud God's People of ſome Books of Scripture, as the Papiſts do defraud them of all. Their Reaſons againſt it are, *Jer.* xxvi. 2. *Stand in the Lord's houſe, and ſpeak unto the people all the words that I command thee, keep not a word back*, Rev. i. 3. cap. xxii. 19.

*The Collect, Epiſtle and Goſpel, appointed for Sunday, ſhall ſerve all the Week after.*] And ſo it was ordained in the Order of *Sarum*, *vid. Dominicam*, lxx. which is ſo appointed, for that the Epiſtle and Goſpel are to be read every Day of the Week, as every Day there ſhould be a Communion: If People be married on the Week-day, at that time by this Book they are enjoyned to receive; and ſo when Women after Child-birth are churched; or when Men in Cathedral Churches (where they are enjoyned it every Sunday at leaſt) ſhall deſire to have the Communion on the Week-day; that then the Collect, Epiſtle and Goſpel ſhall be uſed, which was appointed for the Sunday.

But the Prefaces proper upon the Feaſts of *Chriſtmaſs*, *Eaſter*, and *Whitſunday*, are appointed to be read Six Days after (that is, if there be Communions upon thoſe Days) and becauſe it is ſuppoſed, that all Men whatſoever do receive at *Eaſter*, therefore are there ſpecial Epiſtles and Goſpels appointed Six Days together before that time, more than all the Year beſides. A good Note this is, to know the intent of our Church by; which was, that the Sacrament ſhould be propounded every Day, for them to come unto and receive that were godly diſpoſed; and therefore is that Exhortation to the People, being negligent in coming thereunto, not only to be read at the three ſolemn times, but at what time of the Year the Miniſter pleaſes, and as he perceives the People to neglect their Devotion all the Year through. The three ſolemn Times being for all upon penalty by Law; but every Day for thoſe devout People that ſhall be ſo well diſpoſed; firſt one Company, and then another, ſo there be not leſs than three to communicate with the Prieſt, as it is appointed in the Rubrick of the Common Prayer.

*Except there fall ſome Feaſt that has its proper.*] When the Feaſt-day falls upon a Sunday, it was ordered, in the Service of *Sarum*, that the Sunday Service ſhould give way to the Proper Service ordained for the Feſtival, except ſome peculiar Sunday only, and then the one or the other was transferred to ſome Day of the Week following, *vid. Rubr. poſt. Feſt. S. Felicis in Menſe Januarii.*

*† In the Firſt Book of King *Edward* there is no ſuch Rubrick, and yet in the Act prefixed before this Book, that Book is preciſely enjoyned to be obſerved and reprinted, without any ſuch Addition as this is.

C** *Then*

C ** *Then ſhall follow certain Pſalms in order.* ] *Conc. Laod. Can.* 17. *Dion. Ar. cap.* 3. *Conſt. Ap.* 2. 57. The Council of *Laodicea*, Can. 15. ordereth, That none but the Canonical Singers (ſuch as be enrolled in the Liſt of the Church) ſhould ſing the Pſalms. They found (it ſeems) an Inconvenience, in the ungrateful and harſh ſound that was made in the Church, when all the People ſung together, as aforetime they did. There was another Courſe, much uſed in ſome Parts of the Church, of ſinging the Pſalms by Sides, or Antiphones. And another, of ſinging the Acroſticks, or the End-Verſes of the Pſalms, by all the Men and Women together, *Phil. de vit. Contemp.* which were nothing elſe, but that the Congregation might joyn together in the Praiſes of God with more Comelineſs and Order, according to the ſeveral Conditions of divers Places.

C ** *Proper Pſalms on certain Days.* ] In divers Copies (through the Negligence or Preſumption of the Printer) they vary from thoſe that are appointed in the Firſt and Second Edition of this Book: Which laſt is only allowed by the Act of Uniformity. The true Copy, according to the Fifth of *Edw.* VI. is this:

| | *Mattins* | | *Evenſong* | |
|---|---|---|---|---|
| Chriſtmaſs-day | Pſal. 19 | | 89 | 110 |
| | 45 | 85 | 132 | |
| Eaſter-day | 2 | 57 | 113 | 114 |
| | 111 | 118 | | |
| Aſcenſion-day | 8 | 15 | 24 | 68 |
| | 21 | 108 | | |
| Whitſunday | 48 | 104 | | |
| | 67 | 145 | | |

C ** *The Old Teſtament is appointed for the firſt Leſſons, the New Teſtament for the Second.* ] In the Conſtitutions of the Apoſtles, the Scriptures to be read in the Church are reckoned in particular: So in the Canon of *Laodicea*, the laſt Canon; and *Dionyſius* ſetteth forth the ſubject of all the Books of Scripture, which he ſaith are read after the Pſalms, to enlarge with more ample Declaration and Examples, thoſe things which in the Pſalms are but darkly and briefly delivered, *C.* 5.

C ** *Proper Leſſons on the Sundays*, &c. ] As in the Act of Uniformity it is appointed, with one Alteration or Addition of certain Leſſons, to be uſed on every Sunday in the Year: For in the Former Edition of this Book, there were no Proper Leſſons ſet, but only for the high Feſtivals and Holidays. And they that were employed to make this Alteration, ſeem not to have been mindful of a Clauſe in the Preface (which they ſuffered to ſtand there ſtill) wherein is faulted the very ſame thing that is here now ordered: As, *The Book of* Eſay *to begin in* Advent, *and the Book of* Geneſis *in* Septuageſima; *and when a few Chapters of them were read, to leave out the reſt.* Indeed, a ſupply hereof was made in the whole Courſe of the Year, but that theſe Sunday-Leſſons do every Week break off the Courſe, (as the former Leſſons for the Feſtivals and Holidays did not) one of the Chapters appointed by the Kalendar to be read in due order, being omitted for that Day; and ſo no Book of the Scripture (by this means, as in the Preface is intended and promiſed) is entirely read or continued on, without Interruption, throughout the whole Year. Either the Preface, therefore, or the Kalendar (if we would make them agree and avoid Contradiction) ſeem to want ſome Amendment.

M. *Sundays.* ] Τὴν τοῦ ἡλίου λεγομένην ἡμέραν πάντων ἡ πόλεις ἢ ἀγρὶς συλλόγους ποιεῖται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρις ἐγχωρεῖ. Juſtin. Apol. 2. p. 77. Conſuetudo lectionum ab Eccleſia Judaica derivata eſt: in qua jam olim Pentateucho in Sectiones majores ſeu *Paraſchas* diviſo, ſingulis ſeptimanis unam paraſcham ſequendo univerſam Legem uno anno abſolvebant. Lectiones iſtæ hodiernis Capitibus aliquanto breviores erant. Adjunxere poſteà in Synagogis ſuis Lectionem etiam prophetarum: ſaltem aliquanto ante Chriſtum natum. Hinc Pericopes à Chriſto in Synagoga lecta mentio, *Luc.* 4. 20. Lectionum è Pentateucho meminit Jacobus, *Act.* 15. è Prophetis, Paulus, *Act.* 13. 27. Hæ Lectiones hodiernis noſtris breviores, ac plerumq; iis quæ *Evangelia* & Epiſtolas nominamus, haud multo majores; Pentateuchi quidem illæ ſtatæ fuiſſe videntur uti jam noſtræ: Prophetarum fortaſſe non item, ſiquidem Salvator noſter Librum dicitur accepiſſe e manu ὑπηρέτου, eóq; revoluto, non quidem in Lectionem aliquam diei peculiariter deſtinatam incidiſſe, ſed aliam periocham ſelegiſſe populo prælegendam explicandamq; quæ Meſſiam ſpectaret. Utcunq; res habet, id certum eſt, morem hunc Lectionum publicarum à Judæis acceptum, manſiſſe jam ab ipſis Chriſtianiſmi incunabulis in Eccleſia Chriſtiana. Quales verò fuerint iſtæ initio, aut etiam tempore Juſtini: ſtatæne ac certis diebus aſſignatæ, an verò ad arbitrium προεστῶτος hinc inde ſelectæ, non conſtat ex Juſtino, monumentisve ullis Eccleſiæ Juſtino prioribus aut coævis. At ex Tertulliano veriſimile eſt, arbitrarias fuiſſe portiones ad libitum præſidis recitari ſolitas. *Coimus*, inquit, *ad literarum divinarum commemorationem, ſiquid præſentium temporum qualitas aut præmonere cogit, aut recognoſcere*, Apol. cap. 39. legebant ſc. partes ſcripturæ, quæ pro occaſione temporum maximi ſibi uſûs eſſe videbantur. Non alia lectionum ratio tempore Origenis: niſi quod ad earum longitudinem. Nam, quum ante brevcs ferè eſſent, tum demum prolixiores ſubinde erant, ita quidem ut nonnunquam una Lectio Capita tria vel quatuor ex hodiernis noſtris Capitibus abſolverit. Nihil adhuc de ſtatis Lectionibus; neq; arbitrariis ipſis quidem, in Eccleſia alio die quovis, quàm Dominico, recitatis. Chryſoſtomi quidem ſeculo, populus, teſte ipſo Com. in *Hebr.* 8. ſingulis Hebdomadis bis vel ter convenit ad audiendum Scripturæ Lectionem. Et quidem cum Liturgiæ certam formam accepiſſent Chryſoſtomi tempore ſaltem, aut etiam aliquanto ante Chryſoſtomum, tum demum pro incertis ac ad libitum aſſignatis capitulis, fixæ certiſq; diebus aſſignatæ erant Lectiones. Hujuſmodi præceptæ ſunt in Liturgia Chryſoſtomi. Et quidem has per totum annum in Eccleſia recitatas in unum volumen compingendas curavit Eccleſia, poſterioribus ſeculis.

Συνεχῶς ἀκούων ἀναγινωσκομένων τῶν ἐπιστολῶν τοῦ μακαρίου Παύλου, καθ' ἑκάστην ἑβδομάδα δὶς, σπολλάκις, ἢ τρὶς ἢ τετράκις, ἵνικα ἂν μαθητὴν ἁγίων ἐπιστέλλωμεν μνήμας, χαιρωμὶν. &c. Chryſoſt. Prolog. in Epiſt. Pauli.

C ** *Leſſons proper for Holidays.* ] They are not here upon every Day the ſame, that they were in the former Editions of this Book: the Differences are theſe; In the firſt Edition, the ſecond Leſſon at Mattins upon *Chriſtmaſs-day*, was St. *Matth* 1. and the ſecond Leſſon at Evenſong, *Tit.* 3. was appointed both in the firſt and ſecond Edition, to proceed no further than unto theſe Words, *Fooliſh Queſtions.* Upon St. *Stephen*'s day no firſt Leſſons were ordered, nor upon St. *John*'s day, nor upon *Innocents* day at Evenſong. Upon the *Epiphany*, the ſecond Leſſon at Morning Prayer, *Luk.* iii. was to begin at theſe Words, *And it fortuned when the people were baptized*, &c. Upon St. *Paul*'s, St. *Barnabas*, and St. *Peter*'s day, Monday and Tueſday, both in *Eaſter-week* and *Whitſun-week*, there were no firſt Leſſons appointed, either at Morning or Evening Prayer. On *Aſcenſion-day*, there were two ſecond Leſſons, and here be none. Upon *Trinity-Sunday* was no Leſſon for Evening Prayer. Upon *Eaſter-day*, at Evenſong, no firſt Leſſon. Upon *Whitſunday* no firſt Leſſons, either at Mattins or Evenſong. Upon the Days of Purification, St. *Matthias*, Annunciation, St. *Mark*, St. *Philip* and *Jacob*, St. *James*, St. *Bartholomew*, St. *Matthew*, St. *Michael*, St. *Luke*, St. *Simon* and *Jude*, St. *Andrew*, and St. *Thomas*, no Leſſons at all. Upon *All-Saints*, the ſecond Leſſon at Morning Prayer is ordered to begin at theſe Words in *Hebr.* xi. *Saints by Faith ſubdued Kingdoms*; and ſo ſhould it be printed in our Books, where for want of the Words, *ſubdued Kingdoms*, ſince the Old Bible was out of uſe, (I know not by what Authority left off, ſeeing theſe References of the Beginnings and Endings of Proper Leſſons, relate to that old Tranſlation which was in uſe 5 *Edw.* VI.) They commonly begin at the firſt Verſe of the Chapter, and read it through; and ſometimes alſo (for want of printing this Table exactly according to the firſt Copy) they leave off where they ſhould begin; and ſometimes, in ſtead of the true proper Leſſon, read another, that is nothing to the purpoſe of the Day: So that for the firſt Leſſon upon the Circumciſion-day at Evenſong, they commonly begin the Chapter, *Deut.* x. and leave off at the Words, *And now Iſrael*, &c. where they ſhould begin, and read out from thence to the end of the Chapter. And upon *Epiphany-day*, uſually for the firſt Leſſon at Mattins, they read *Eſay* xl. (which is nothing to the Day) in ſtead of *Eſay* lx. which is proper to it. And upon St. *John Baptiſt*'s day, the ſecond Leſſon at Morning Prayer is printed *Matth.* xiii. when it ſhould be, *Matth.* iii. and all this, and more, through the Careleſsneſs of the Printer, and the Negligence of them who ſhould have the overſight of theſe Books, and be better acquainted with them than they are.

## *Proper Leſſons.*

*† THUS was the Publick Service of the Church performed by the *Jews*, *Neh.* ix. 3. among whom the Book of the Law was read four times a Day, as it is here appointed, and every Day in the Year throughout the Kalendar; ſo, *Acts* xv. 22. *Moſes* was read in the Scriptures every Sabbath-day.

The firſt exact Compiler of theſe Feſtival Leſſons was one *Muſæus*, a Famous Prieſt of *Maſſilia*, who lived about the Year of our Lord, 480. of whom thus writeth *Gennadius de viris illuſtribus*, cap. 79. *Muſæus Maſſilienſis Eccleſiæ Presbyter, vir in divinis ſcripturis doctus*, &c. *hortatu S. Venerii Epiſcopi excerpſit e ſanctis ſcripturis Lectiones totius anni feſtivis aptas diebus, Reſponſoria etiam Pſalmorum, Capitula temporì & Lectionibus congruentia. Quod opus tam neceſſarium a Lectionibus in Eccleſia probatur, ut expetitum & ſollicitudine inſtillat ut torem, plebiq; ingerit ſcientiam, celebritatem & decorum.* Yet it cannot be, that he was the firſt Appointer of them; the Church uſed that Order long before, though perhaps not ſo exactly. St. *Auſtin*, in proœm. Ep. Joh. *Meminiſtis Evangelium Johannis ex ordine Lectionum nos ſolere tractare; ſed quia nunc interpoſita eſt ſolennitas ſanctorum dierum, quibus CERTAS ex Evangelio LECTIONES oportet in Eccleſia recitare, quæ ita ſunt ANNUÆ ut aliæ eſſe non poſſint, ordo iſte quem ſuſceperamus, neceſſitate paululum intermiſſus eſt, non omiſſus.* Id. Tract. VI. Joh. *ANNIVERSARIA ſolennitate poſt paſſionem Domini noſtri Librum Act. Apoſtolorum omni anno in Eccleſia recitari*; & Tract. XIII. *Pſalmus viceſſimus primus omni anno legitur in noviſſimâ hebdomadâ intento univerſo populo.*

*Septuageſima*, Gen. ii. *Sexageſima*, Gen. iii. 6. ] *In luctu pœnitentiæ Septuageſima agitur, unde & retinetur interim ſolenne Hallelujah, & humanæ Tranſgreſſionis Hiſtoria miſerabilis ab Exordio cenſetur.* B. Serm. I. in Sept. ad finem. This is the reaſon why *Geneſis* is begun in *Septuageſima*, and ſo continued on through *Lent*. And to fit us for the time of Abſtinence and Faſting, which is to follow, there could be nothing more fitly choſen, than the Story of *Adam*'s Eating and Sinning; that ſeeing the danger of Sin, we might be the leſs given to it, and more to Temperance and Faſting. And though our new Maſters deride this Application of Faſting to God's Command in Paradiſe, yet before our Church, the ancient Fathers have done the ſame. Tertullian de jejunio, *p.* 645. ed. per Ren. Lauren. *Acceperat Adam a Deo legem non guſtandi de Arbore*, &c. *verum & ipſe tunc in pſychicum reverſus, nec eam capiens quæ erat ſpiritûs, facilius Ventri quam*

*Deo cessit, pabulo potiùs quam præcepto annuit, salutem gulâ vendidit : manducavit deniq; & periit, salvus alioqui si uni arbusculo jejunare maluisset, ut jam hinc animalis fides semen suum agnoscat : exinde deducens carnalium appetitionem & spiritualium recusationem. Teneo itaq; a primordio homicidam gulam tormentis atq; suppliciis inediæ puniendam, etiamsi Deus nulla jejunia præcepisset : ostendens tamen unde sit occisus Adam, mihi reliquerat intelligenda remedia offensæ qui offensam demonstrârat.* And these last Words are the true reason, why the Church hath appointed this Story of *Genesis* to be read at this time, the Preparation-time to *Lent*.

Whitsunday *first Lesson at Evensong*, Wisd. i.] Which is appointed to be read, in regard of these Words that are contained in that Chapter, *Spiritus Domini replevit orbem terrarum*, &c. which is the *Introite* in the Order of *Sarum* for this Festival.

*† *Epiphany.*] First Lessons, *Isa.* l. 49. Lessons proper to declare the Calling of the *Gentiles*, in the Persons of the Kings and Wisemen of the East. Second Lesson, *Luke* iii. to *so that he was supposed to be the son of Joseph. John* ii. to *after this he went to Capernaum.* Which Lessons are appointed to be read upon this Day, because Christ's Baptism, whereby he first manifested his Divinity to the *Jews*; and Christ's Miracle at *Cana*, whereby he first manifested his Divinity to his Disciples, fell upon it; as well as the Adoration of the Kings, whereby he first manifested himself to the *Gentiles*; which last is propounded in the first Lessons, both at Mattens and Evensong, where the Church applies all those Sayings of Kings, &c. to the Wise-men, and is derided for her Labour, by *Calvin, The Reformer of good and all.*

C† *Munday in* Easter-week *at Morning Prayer*, Exod. xvi.] This Lesson is appointed to be read, in reference to the Sacrament of the Eucharist, at this time of *Easter* generally celebrated, whereof the Manna was a Type, and wherein the Words of the *Psalmist* are verified : *He opened the doors of heaven, and rained down Manna upon them to eat, and had given them of the corn of heaven : man did eat angels food*, Psal. lxxviii. 25, 26. There is the same reason for the Appointment of the first Lesson at Evensong, *Exod.* xvii. concerning the Water of the Rock, a Type of the Blood of Christ, whereof we drink in that Sacrament, 1 *Cor.* x. *And they all drank of that spiritual Rock, and that Rock was Christ.* And *Psal.* lxxxi. 16. *And he fed them with honey out of the stony Rock.* Good Meditations are these upon the Sacrament, which we receive at *Easter*.

C† *Munday in* Whitsun-week, Gen. xi.] Upon *Whitsun-eve* they were wont (by the Order of *Sarum*) to say this Prayer in the Church of *England : Præsta quæsumus Domine, ut Gentium facta dispersio divisione linguarum, ad UNAM confessionem tui nominis cælesti munere congregetur, per Dominum nostrum*, &c. *Grant, we beseech thee, O Lord, that whereas the Dispersion of the* Gentiles *was made by the Division of Tongues; so by thy heavenly Gift, they may be gathered together into one Confession of thy Name, through Jesus Christ our Lord.* Amen. And from hence was this Lesson appointed to be read.

*† Good Friday, *St.* Barnaby, *Conversion of St.* Paul.] In the Title to all these Days we read, *Lessons proper for Holidays.* It seems those Parliament-men who made the Act, (These to be Holidays, and no others) forgat to mend this Title, as they did to put out the Epistles and Gospels upon all the Week before *Easter*, and upon St. *Barnaby*'s and St. *Paul*'s Day, which are commanded by the Rubrick, at the end of the Communion, to be read only upon Holidays. I cannot reconcile them. We must either not read what is appointed, or if we do read (as fit it is we should, being the Institution of the Church) we must cross the Act of Parliament (as it is no great matter if we do, having so just an occasion to do it) and make them Holidays, as they always have been accounted. For the rest we shall observe somewhat in their places; only here for *Good Friday*, it is a shame for us that be Christians, not to observe it for a Holiday, and as solemnly as any other; and the Prophanation which we suffer every Cobler to make on't, can no more be defended, than the *Spaniards* prophaning of Sundays or Easter-day with their Markets and Fairs. *Eusebius, Lib.* II. *cap.* 7. tells us, That it was a solemn Feast in his time, and long before him : I know no reason but it should be kept so still; *vid. Euseb. de vita Constantini*, who commanded every Friday, as well as Sunday, to be observed holy. And so *Sozomen. Lib.* I. *cap.* 8:

It was rather the Printer's Act than the Act of Parliament; for the Act of Parliament was Repealed; and certainly, if there were any such Act in Force, (as, *These to be observed, and no other*) the Church of *England* would not have been suffered to have crossed it with calling all these Days, here besides, Holidays. It remains therefore, that we stick to this place, as being the proper Act of our Church, and neglect the other place, as being the Printer's Addition to fill up the Page with the number of Holidays, and the Beginnings and Endings of the Terms.

*† *Proper Psalms on certain Days.*] S. Aug. Tract. XIII. in Joh. Psalmus vicesimus primus omni anno legitur in novissimâ Hebdomada, intento universo populo.

C† *Ascension-day*, Psal. lxviii. Chosen chiefly for these Words contained in the *Psalm, Thou art gone up on high, thou hast led captivity captive*; which was one of the Verses peculiarly sung this Day, in the Order of *Sarum*.

C† *The Supputation of the Year of our Lord in the Church of* England.] Dionysius Exiguus, Codicis Canonum Ecclesiæ Universalis Collector, annorum supputationem ab incarnato Christo primus instituit, & Paschales Cyclos suos hinc orditur. Noluit enim (sicut antea factum erat) a Calendis Januarii computare, sed a 25 Martii, quando Dominus incarnatus est in utero B. Virginis, propter notitiam Exordii Reparationis Humanæ conservandam.

C† *Beginneth the* 25*th day of* March.] Romani annum suum auspicantur ad Calendas Januarias. Idem faciunt hodierni Romani, & qui in aliis regnis Papæ authoritatem agnoscunt. Ecclesia autem Anglicana sequitur supputationem antiquam a Dionysio Exiguo inchoatam, Anno Christi 532.

C† *The same Day supposed to be the first Day upon which the World was created.*] Parùm inter se consentiunt, qui rationem Temporum investigatam ediderunt. Quod cum vel Dei nutu, vel vitio vetustatis evanuit, Calumniâ carere debebit. Sulp. Sev. Maxima disceptatio est de Anni tempore quo Mundus conditus. Scaliger eumque secutus Calvisius multis rationibus asserunt Autumno conditum, & designant diem 26 Octob. Alterius opinionis Græci fuerunt qui 25 Mart. vocant ἡμέραν προλάχιστον, & eâ Mundum conditum, Christum incarnatum & Crucifixum volunt. Quam hîc Ecclesia Anglicana opinionem secuta est. Cæterùm hæc tam intricata sunt, ut mirum non sit Chronologos adeo in diversas sententias abire.

C† *The Day when Christ was conceived in the Virgin* Mary.] Beda, Usuardus, Wandelbertus, Ado, & nonnulli alii in Martyrologiis suis ad diem 25 Mart. Idem Beda in Libro de Ratione Temp. cap. 28. ubi dicit quod perplures Ecclesiæ Magistri tradiderunt 8 Cal. Apr. Dominum conceptum & passum in Æquinoxio verno. Et in Comment. in Luc. super illud Cap. 1. In mense autem sexto missus est Angelus Gabriel a Deo. *Mensum sextum* (ait) *Martium intellige, cujus 25 die Dominus noster conceptus, traditur & passus est.* In eadem sententia citatur B. Cyrillus Alexandrinus in Epist. ad Synod. Carthag. & B. Hieron. Vide Joh. de S. Bosco in lib. de anni ratione, & de festis Mobilibus. Eandem etiam opinionem tenent Guil. Durant. in Ration. Div. Lib. VI. cap. 77. n. 28. &c. 86. n. 11. L. VII. c. 9. n. 3. Tho. Acq. super Joh. Cap. 2. Lib. 3. in illa verba 46 *annis.* Anton. in Chron. Tit. 5. c. 7. Plat. de vit. Pontif. x. B. Joh. Chrysost. in Serm. de Nat. Joh. Bapt. circa finem. *Quâ enim die* (inquit) *conceptus est Dominus, eadem die & passus est.* Eadem insuper die cœna parata fuit (h. e. feriâ sextâ) in qua & Luna 14. occurrit, conceptus est enim mense Martio 8 Cal. Apr.

Molanus in additionibus ad Usuardi Martyrolog. p. 44. 25 Martii ANNUNCIATIO DOMINICA. *Eodem die Genesis Mundi, immolatio Isaaci, & Transitus Israel per mare Rubrum.*

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# The KALENDAR.

## *Of the Names of the Months.*

*† "*Diebus quippe istis*, &c.] In former times, the Heathens "called the Days of the Week by the Names of their "Gods; and so likewise their Months : For in ho- "nour of *Romulus*, whom they esteemed to be the Son of *Mars*, they "called the first Month *Martius*, or *March*. *April* was not called "from the Name of any God, but from the thing itself, *quasi Aperilis ab aperiendo*, opening, because the Buds then began to open "into Flowers. The third Month was called *Maius*, or *May*, in "honour of *Maia*, the Mother of *Mercury*, who was then worship- "ped. The Month *June*, was called from the Goddess *Juno*. All "the rest had their Names from the Numbers : Only *July* was call- "ed so from *Julius Cæsar*, it being formerly called *Quintilis*, or the "fifth Month; and *August* from *Augustus Cæsar*, being called before "*Sextilis*, or the sixth Month. *September*, being the seventh Month, "was called so from *Septem*; and so on to the last, according to the "order of the Numbers, until *December* the tenth Month, which "was called so from *Decem*, Ten. The Month *Januarius* was called "from *Janus*; and *February* had its Denomination from the *Februa*, "*Lustrations of the Luperci.* [These *Luperci* were Priests of *Pan*, who "used to run naked about the Streets with a Goat's Tail in their "Hand, with which they were wont to strike all the teeming Women "they met with, to make them have an easy Labour.] *S. Aug. Tom.* 6. "*Lib.* 18. *Cont. Faust. Man. Cap.* 5.

## *Of the Names of the Days.*

*† "*UNA Sabbati dies*, &c.] The First Day of the Week is "called the Lord's Day; the Second, the *Secunda feria*, "or the Second Day of the Week, which the *Gentiles* call *Dies Lunæ.* "The Third is called the *Tertia feria*, which they call *Dies Martis.* "The Fourth is called the *Quarta feria*, which is called *Dies Mercurii* by the *Pagans*, and by many Christians : But we would not "that they should call it so; but such is the Custom of the Tongue "which they use : Several other Nations call it diversly. The Ec- "clesiastical way of Speaking would sound better out of a Christian "Mouth : However, if any one have a Byass upon him by Custom, "so that that comes out of his Mouth which he disapproves in his "Heart, let him understand, that all those from whom the Planets "received their Names were Men, but by reason of certain Benefits "which Men received from these in their times, they being extraor- "dinary eminent in their Ages, and dear to Men, divine Honours "were paid to them; not out of hopes that they might obtain there- "by eternal Life, but only that they might obtain thereby temporal "Benefits; for the old Bards being themselves deceived, and be- "ing willing also to deceive others, out of Flattery to them who "had conferred some considerable secular Benefit, pointed to the "Stars

" Stars in Heaven, saying, That this was the Star of such an one, " and this belonged to another. Now those who had not before " taken notice of them, though they had seen them, the Stars being " there before they were born, being deceived into this Fancy, be- " lieved it; and thus the vain Opinion was conceived. *S. Aug.* " *Tom.* 8. *Enarrat. in Psal. xciii. in præf.*

## *Of the Saints Days.*

*† THE Names of the Saints in the Church-Kalendar were not so many, but that for our better remembrance of them, they might all have stood still. Every Day had but one, when as *Eusebius* tells us, that upon Search made by *Constantine* the Great, for the Names of Times and Places, and manner of Martyrs Sufferings, there were found for every Day of the Year about 50 Saints, except the first of *January* only, when the *Gentiles* were so intent upon their own Riots, that they had no leisure to think of Martyring the Christians. St. *Jerom* says the same thing in his Epistle, prefixed to his Kalendar: Wherefore *Gregory* says, *Totus Mundus est plenus sanctis*, Dur. Rat. Lib. 7. cap. 1. n. 28. Not that they are all to be celebrated (as the great Feasts are) in all Places, but some in one Province, and some in another, that one-where or other their Memory may be preserved.

℣. W ℟. Requiritur ut Parochus quilibet indicet, quæ Festa Dominicam quamq; sequuntur, & quotâ feriâ celebranda sunt, ut inde simul statuti jejuniorum dies devoto populo innotescant. Ideo jejunia in prodromis Festorum; ideò Vigiliæ precesq; ab Ecclesia usurpatæ primùm, & statutæ nobis. Ideo ipsa Festa Sanctorum & Martyrum celebrantur die proximo illucescente, ut sciamus eos modicum quidem in afflictione, Jejuniis, Vigiliis, Precibus degisse; dein in gloriam & lætitiam translatos, ubi totos feriarum dies agunt: atq; inde Deo gloriam, Nobis exemplum. Illud tamen notandum, quod neq; Vigiliæ, neq; Jejunia, sed solæ Preces præcedant quædam Festa: neq; enim ad Festum Michaelis & Omnium Angelorum jejunatur, aut vigilatur propter rationes prædictas. Quinetiam licet prædictæ rationes in Festis S. Marci, Philippi & Jacobi, eorumq; quæ post Domini Natalem usq; ad Epiphaniam observantur, obtineant; tamen ex antiquissimis Canonibus vetantur ad hujusmodi Festa Jejunia, propter reverentiam majorum Solennitatum, Paschatis, viz. & Nativitatis. Anathema enim dixerunt sancti Patres vel intra Pascha & Pentecostem, vel intra Natalem & Epiphaniam jejunantibus. Et fieri nequit, ut Festa S. Marci, Sanctorum Philippi & Jacobi, aliter contingant quam intra dies Paschatis & Pentecostes.

## *Of the Commemorations and Anniversary-Days of the Martyrs and Confessors.*

C† " SAint *Cyprian*, the most ancient of the Fathers after *Tertullian*, " thus writes to his Clergy, concerning the Confessors who " died in Bonds, and Prisons: *Ep.* XXXVII. *Dies eorum quibus exce-* " *dunt, annotare, & Commemorationes eorum, inter memorias Marty-* " *rum celebrare poscimus.* Et Ep. XXXIV. he thus speaks of *Laurentius* and *Ignatius*, *qui palmas a Domino & Coronas illustri Passione* " *meruerunt, Sacrificia*, (i. e. Gratiarum actiones) *semper offerimus*, " *quoties Martyrum passiones & dies anniversariâ commemoratione cele-* " *bramus.* Therefore thanks were given to Almighty God, that he " had been pleased to afford a glorious Victory, after so great and " difficult a Conflict: Therefore St. *Austin*, Lib. XXII. C. D. cap. " 10. says, *Uni Deo & Martyrum & nostrum Sacrificium* (laudis) " *immolamus; ad quod Sacrificium, sicut homines Dei, qui mundum in* " *ejus Confessione vicerunt, suo loco & ordine nominantur, non tamen a* " *sacerdote qui sacrificat, invocantur.* And to this refer those Words " of the *Roman* Canon; *Communicantes & memoriam venerantes, im-* " *primis gloriosæ Virginis Mariæ, Genetricis Dei & Domini nostri Jesu* " *Christi, sed & Beatorum Apostolorum, & Martyrum tuorum Petri,* " *Pauli*, &c.

" Hence it came to pass, that in the ancient Church, the " Deacon read with an audible Voice, before the whole Congrega- " tion, the *Δίπτυχα*, that is, some sacred Tables in which were con- " tained a Catalogue of the Martyrs, Apostles, Confessors, Bi- " shops, and Saints, who had died in the Faith of Christ; to the " end that their Memory might be celebrated, and thanks might be " given to God for their happy Departure.

" The same Honour was given to the Bishops in the next place " after the Apostles and Martyrs, that after their being taken out " of this World, their Names might be registred in the *Dypticks*, " and recited out of them. From this, arose that sharp and trou- " blesom Quarrel which sprung up between the *Greeks* and the *Latins*, " about the end of the fifth Age; by reason that the *Roman* Bishops " would have the Name of *Acacius*, Bishop of *Constantinople*, raised " out of the *Dypticks*, because through mistake he had communicated " with *Petrus Mongus*, Patriarch of *Alexandria*, who had dissembled " his Heresy, though he himself did always embrace the Orthodox " Doctrine. But the *Constantinopolitans*, in honour of their former " Bishops, whom they knew to be Orthodox, retained his Name in " the *Dypticks*, in spight of the *Romans*.

*† *Faustus* the *Manichee* objected against the Christians, as the Puritans do against us; That likewise as the *Jews* forsook the Idols of the *Gentiles*, but their Temples and Oblations, and Altars and Priesthoods, and all kind of Ministry of holy things, they exercised even as the *Gentiles* did; so that between the Catholicks and the Heathen there was in many things little difference. From them (says *Faustus*) ye have learned to hold, that one only God is the Author of all; their Sacrifices ye have turned into Feasts of Charity; their Idols into Martyrs, whom ye honour with the like Religious Offices unto theirs; the Ghosts of the Dead ye appease with Wine and Delicates; the Festival Days of the Nations ye celebrate together with them; and of the kind of Life, ye have changed nothing. See St. *Austin*'s Defence, which is ours: *Tom.* VI. *Cont. Faust. Man. Lib.* 20. *cap.* 4. *Nec nos terret insultatio tua, quod sabbatorum otium calendas saturnianas appelles; vana est enim & inepta; nec tibi hoc dicere venisset in mentem, nisi quia vos in die, quem dicunt solis, solem colitis. Sicut autem Nos eundem diem dominicum dicimus, in eo quòd non istum solem, sed Resurrectionem Domini veneramur; sic otium sabbatorum sine saturni veneratione a Patribus observatum est, cum sic illum observari oportebat. Erat enim umbra futurorum.* St. Aug. Tom. VI. Lib. 18. contr. Faust. Manich. Cap. 5. & Lib. 20. Cap. 13.

*† Upon the Sunday the ancient Christians held it unlawful to Fast. St. Ign. Epist. ad Phil. *They crucify Christ again who fast upon the Lord's Day.* So *Tertullian, de Cor. Mil. Conc. Gangr. Can.* 18. *Conc. Carthag.* IV. *Can.* 64. *Epiph. cont. Hær. Lib.* 3. *prope finem, & Hær.* 25. *ante medium*; where Fasting upon Sundays is made one of *Aerius* his wilful and condemned Errors. And the reason is, because upon this Day Christ rose from the Dead; which made it unto us a Day of Joy and Comfort, rather than of Mourning and Fasting.

And for the like reason another ancient Custom it was, not to Fast upon Christmass-day, not (says *Epiphanius*) though it chance to fall upon Wednesday or Friday. *Lib.* III. *cont. Hær. hær. ult. Leo Ep.* 93.

### *JANUARY.*

*† *Kalend.*] Euseb. *Qualibet anni die plusquam quinq; millia sanctorum festa concurrunt, excepta die Calendarum Januarii, quo intendebant Gentiles epulis & solennitatibus, non ad martyrizandum sanctos.*

*† 8 *Lucian.*] This *Lucian* was a Disciple of St. *Peter*, and sent with St. *Dennis* into *France*, where preaching the Gospel, he was martyred. *Beda, Usuard, Ado*, and others, make mention of him.

*† 13 *Hilary.*] St *Hilary* was the famous Bishop of *Poictiers* in *France*, so highly commended by St. *Jerom*, and all ancient Historiographers of the Church, for his glorious Combats against the *Arians*. *Vid. Brev. Rom. Jan.* 13.

C** 13 *Jan. Hilary.*] St. *Hilary* was Bishop of *Poictiers* in *Aquitain*. St. *Hier* in *Catal. Latinæ Eloquentiæ Rhodanus, Præf. in Epist. ad Gal. Clarissima Latini Sermonis Tuba adversus Arianos. Adv. Ruff. Lib.* 2. *cap.* 5. By their Faction he was Banished into *Phrygia*, in the Year 354. but afterwards, when that Storm was over, he returned; and setting himself to repair the ancient Faith of the Fathers, he enlightned the Churches of *Illyria, Italy* and *France*, with so much Splendor, that, like the Sun in his Strength, he dispelled the Clouds of that Heresy. And those Churches owe their Restitution to him. After that (not in the sixth Year that followed his Banishment, as *Severus* thought, *Lib.* 2. nor in the fourth Year of *Valentinian*, as St. *Jerom, Greg. Tur. Hermannus* and *Marianus*, &c. were persuaded) but in the Seventh of *Valentinian*, and in the Year 371. the Ninth after his return from Banishment. *Id. Jan.* he died at *Poictiers*, the tenth Year after the *Pseudo-synod* of *Ariminum*, from which he pulled off the Vizzard.

*† 18 *Prisca.*] A Virgin that suffered Martyrdom in *Rome*, under the Emperor *Claudius*, *Brev. Rom. Jan.* 18.

*† 20 *Fabian.*] Arch-Bishop of *Rome*, martyred under *Decius*. See at large, *Cypr. Ep.* 31.

*† 21 *Agnes.*] Mentioned by St. *Jerom, Ep. ad Demetr.* 8. and St. *Ambrose, Serm.* 90. and *Lib.* 1. *Off. cap.* 41. and by St. *Austin, Serm.* 101. She was a Noble *Roman* Virgin, wonderfully commended by the Fathers. In her tender Years she suffered Martyrdom at *Rome*, under *Diocletian*.

C† This Virgin was a *Roman* of a Noble Family, there professing the ancient Christian Religion. A Person of so much outward Beauty, besides all her inward Vertues, that the Prætor's Son, an eminent Gentleman of the City of *Rome*, albeit he was a Pagan, and a Persecutor of Christians, fell in love with her, and desired her in Marriage: Whereunto she refusing to consent, he took so great an Indignation against her, that first he got her to be called into question for her Religion, and then cast into Prison; where continuing constant, he procured her to be condemned to the Fire, and there to be burnt alive: But when the Fire had by God's Will no Power over her, she was slain with the Sword, and had her Head cut off. This was done in the 10th general Persecution under the Emperor *Diocletian*, *Anno Dom.* 306. 12 *Cal. Feb.* About 550 Years after, *Baldrick*, Bishop of *Utrecht* in *Holland*, being then at *Rome*, brought some of her Reliques home with him, and put them in a Shrine (for such was the Fashion and Superstition of those times) within his own Church; where this Day of her Martyrdom, and the 14th Day of *September* for her Translation, were appointed to be observed Festival, *Anno Dom.* 966.

But *John Beleth* tells us another Tale, of the occasion which they took at *Rome*, to make this Day a Festival there, (*Beleth de Off. div. cap.* 75.) For he says, there was a miraculous Vision seen at her Tomb, which after him, *Antoninus* describes in this manner, (*Tit.* 8. *cap.* 1. §. 20.) telling us, That Eight Days after the Death of this Virgin Martyr, her Parents going to lament and pray at her Tomb, where they continued watching all Night long, there appeared unto them a Vision of a Choir of Angels, arrayed with most glittering and glorious Garments; among whom, they saw their own Daughter so likewise apparelled, and a Lamb as white as the driven Snow

Snow ſtanding by her; (which is the reaſon that the Painters picture her now with a Lamb at her ſide) and thereupon the *Roman* Ladies went every Year (as now they do) to offer and preſent her this Day, the two beſt and pureſt white Lambs that they can find or procure to be ſent them. Theſe they offer at St. *Agnes*'s Altar (as they call it) and from thence the Pope has taken Order, to have them put in the choiceſt Paſture about the City, till the time of Sheep-ſhearing come; at which Seaſon they are clipt, and their Wooll is hallowed, whereof a fine white Cloth is ſpun and woven, and conſecrated every Year by the Pope himſelf, for the Palls which he uſeth to ſend unto every Arch-Biſhop: And dearly does every ſuch Arch-Biſhop pay for it; for until they have purchaſed it, they muſt not by the Pope's Law exerciſe any Eccleſiaſtical Juriſdiction. For the better knowledge of theſe Palls, (which were formerly ſo coſtly here in *England*, when the Popes bare the ſway there) what they are, and what Original they have, I thought it not amiſs to declare here all the whole Story, ſuch an one as it is.

There is mention made of this Viſion, in the Sermons attributed to St. *Ambroſe*, *Serm.* 90. But that Collection of his Sermons is cenſured by *Eraſmus*, to be a ſuppoſititious Work; and by *Baronius* himſelf, to be of a very doubtful Credit.

*† 22 *Vincent.*] *Vincent* was a famous Deacon of *Spain*, and in the City of *Valentia* there; was put to Death by moſt exquiſite Torments, under *Diocleſian* the Emperor; of whom *Prudentius* wrote his Fourth Hymn; and upon whoſe Feaſt-day St. *Auſtin* made Four Sermons, as *Poſſidonius* tells us in *Indiculo*.

*† 25 *Converſion of Paul.*] Which miraculous Converſion was wrought by Chriſt, in the ſecond Year after his Aſcenſion, *Act.* 9. *Oecumenius in Act. cap. ult.*

## *FEBRUARY.*

*† 3 B*Laſii.*] He was Biſhop of *Sebaſte* in *Armenia*, a Man of infinite Miracles and Power, put to Death in the ſame City by *Agricolaus*, the Preſident under *Diocleſian* the Emperor: His famous Martyrdom, and infinite Torments patiently ſuffered by him, is written by *Metaphraſtes*, &c.

*† 5 *Agathe*] A Virgin that ſuffered Martyrdom in *Sicily*, under *Decius* the Emperor. Her Memory was kept with great Solemnity among the old Chriſtians, as appears by St. *Greg. Lib.* 3. *Regiſt. Ep.* 19. *& alibi*; where he makes mention, both of her Church, and of her Feſtival Day; as alſo Pope *Damaſus* did before him.

*Ubicunq; prima Luna fuerit poſt diem S. Agathæ, proxima Dominica erit Dominica Quadrageſima.*

*† 14 *Valentine.*] A Man that ſuffered for Chriſt a moſt glorious Martyrdom, under *Claudius* the Emperor at *Rome*, where Pope *Theodore* the Firſt built a Church in Memory of him, almoſt a Thouſand Years ſince; *Damaſus in vit. Pontif. Rom. & Greg. in Sacrament.* He was a Man of moſt ſtrange and exceſſive Parts, ſo famous for his Love and Charity; as from thence came the uſe of chuſing *Valentines* (practiſed alſo amongſt us) upon his Feſtival-Day.

## *MARCH.*

*† 1 D*Avid.*] Who was at firſt a Monk, and became a Founder of twelve Monaſteries; he was made Arch-Biſhop of a City in *Wales* called *Menevia*, and now of him St. *Davids*; of whoſe Vertues and Miracles, which they ſay he wrought, ſee *Ranulphus*, *Lib.* 1. *cap.* 52. *Mat. Weſtm. Anno* 871. *Polydor. Virg. Lib.* 2. *Bale* ſays, he lived with King *Arthur*.

*† 2 *Cedde.*] A holy Man in the North Parts of *England*, Biſhop of the *Mercians*, and of *Lindesfern* in *Northumberland*. *Bede* writes his Life at large, *Lib.* 3. *cap.* 28. *Lib.* 4. *cap.* 2, 3.

*† 7 *Perpetue.*] Who ſuffered Martyrdom under *Severus* the Emperor, above 1400 Years ago. She is often and honourably mentioned by *Tertullian*, in his Book *de Animâ*, *cap. de inferis*; and by St. *Auſtin*, *Lib.* 3. *de Animæ origine*, *cap.* 9. *in Pſal.* 47. *verſus finem*, *de Temp. Barbarico*, *cap.* 5.

*† 12 *Gregory.*] The famous Doctor and Biſhop of *Rome*, who augmented the Service of the Church, perfected the Litanies, and appointed the ſolemn Stations, *&c.* Among other his Glorious and Chriſtian Deeds, we celebrate his Memory here in *England*, for his devout Charity to our Nation, in ſending *Auſtin* the Monk, and many others with him, to bring the greateſt part of the Nation to the Knowledge and Service of God; which, in a ſhort time, they did marvellouſly and happily atchieve: Whereupon, by *Bede*, and other Hiſtoriographers, he is uſually called, *The Apoſtle of the* Engliſh *Nation*, *Bed. Lib.* 2. *cap.* 13. His Day is kept holy, even by the *Grecians* themſelves, ſo famous was he, and admirable, thro' the Chriſtian World.

*† 18 *Edward.*] King of the Weſt *Saxons*, a devout and religious Prince, who was ſlain by his Heatheniſh Stepmother Q. *Alphred*, *Anno Dom.* 978. His Day of Martyrdom was appointed to be kept Feſtival by Pope *Innocent* the IV. *Anno Dom.* 1245. *Sur. Tom.* II. 18 *Mar.*

*† 20 *Cuthbert.*] A holy Man, who was firſt a Monk in the Monaſtery of *Mailros* in *Northumberland*, and afterwards an Hermit for many Years: Then, by general Conſent of a Synod, was he choſen Biſhop of *Lindesfern*, which he reſigned for his Hermit's Life again, and ſoon after ended his Life. He was buried at *Lindesfern*, and with ſtrange Miracles removed to *Durham*, which are not unworthy the reading, in *Bede*'s Hiſtory, *Lib.* 4. *cap.* 26. at the end whereof he ſays, *Vitam ſancti Patris noſtri Monachi ſimul & Antiſtitis Cuthberti prius heroico metro (MS.) & poſtmodum claro ſermone deſcripſi.*

*† 21 *Benedict.*] He was the firſt Founder of the famous Order of the *Benedictine* Monks, whoſe admirable Life, and multitude of Miracles, are related by St. *Gregory* the Great, in his ſecond Book of Dialogues. *Vid. Brev. Rom. p.* 751. *Sigeb. de vir. ill. cap.* 35. *Paul. de geſt. Longob. L.* 1. *c.* 17. He overthrew the Statue of *Apollo* at *Caſſinum*, and burnt up the Groves there; where, afterwards, he built a famous Monaſtery, and made the Rule which we call, *Regula S. Benedicti*. He foretold his Death, and cauſed his Sepulchre to be made accordingly; by which he took the Euchariſt, and preſently gave up the Ghoſt.

C† 25 *Annunc. of Mary.*] Angelus Gabriel in oppido Nazareth nunciat B. Virgini Mariæ Incarnationem Meſſiæ ex ipſâ naſcituri. Hoc igitur die conceptus eſt Jeſus Chriſtus Dominus noſter in utero B. Virginis, adumbrante, operante, admirandamq; illam Incarnationis actionem perficiente Spiritu Sancto, S. Luc. 1.

C† 27 *Initium Regis Caroli, A. D.* 1625.] Qui tanta bona præſtitit, & tanta mala pertulit.

† XVI
V
XIII
♁ *Annunc. Dominica Miſſale Sarum.*
II
X
XVIII
VII

Utilitas hujus Tabulæ hæc eſt. Vide per quem numerum Luna currit ſine Prima, & conſimilem numerum ſume in hac Tabula & Dominica ſequenti erit Paſcha: quod ſi idem numerus ſuper Dominicam evenerit, ad ſequentem tranſibis.

## *APRIL.*

*† 3 R*Ichard.*] An *Engliſhman*, famous for his great Learning and Vertues. He was Biſhop of *Chicheſter*, ſo highly reverenced by all Men, for his good Government, his Diligence in Preaching, his Devotion in Praying, and his admirable Integrity of Life; beſides many Miracles that they report of him: That about ſeven or eight Years after his Death, he was Canonized a Saint by Pope *Urban* IV. *Anno* 1261. Whereupon, his Body was removed from the place, where it was firſt buried in his Church, and laid in a ſumptuous Shrine; at which, a multitude of Miracles they ſay were wrought. *Goodwin*, in the Biſhops of *Chicheſter*. *Molanus in Ann. ad Uſuard. Sur. p.* 486. *Tom.* 3. *Mat. Weſtm. Anno* 1244.

*† 4 *Ambroſe.*] The great Doctor of the Church, and Biſhop of *Milan*, choſen miraculouſly thereunto, whilſt he was appeaſing the multitude that were ſtriving about the Election. By his Study and Care, among many other famous Deeds, was all *Italy* converted to the true Faith of Chriſt, in the heat of the *Arian* Perſecution. He was the Man that begat St. *Auſtin* to the Church, that defended the Liberties thereof, and the ſtrict Diſcipline then in uſe, even againſt the Emperors *Maximus* and *Theodoſius*. He was Author of the Te DEUM LAUDAMUS, from whence it is called, *Ambroſianum*. And before his time, were very few Hymns heard in the *Latin* Church. *In hujus infantis ore examen apum conſediſſe dicitur, quæ res divini Viri Eloquentiam præmonſtrabat.* Brev. Rom.

*† 19 *Alphage.*] Arch-Biſhop of *Canterbury*, who was cruelly murdered by the *Danes*, (after their Maſſacre done at *Canterbury*, where they ſlew 900 Religious Perſons, and of the Lay-People about 5000) for that he refuſed to charge his Tenants with the great Sum of Money which they impoſed upon him for his Ranſom. They ſtoned him to Death at *Greenwich*. ℔. He was a Man of a moſt holy and auſtere Life; which was the more admirable in him, becauſe he was born of great Parentage, and began that Courſe of Life in his younger time. He was firſt Abbot of *Bath*, then Biſhop of *Wincheſter*, and afterwards Arch-Biſhop of *Canterbury*; where, a little before the Conqueſt, he was cruelly handled by the *Danes*, he and his Church at *Canterbury*, which they burnt, together with the City; and when they had murdered the Monks, and almoſt all the People thereabouts, they martyred him alſo, and fetched the Vengeance of God upon them not long after. He was made a Saint, and allowed this Day for his Feſtival. *Eadm. in vit. Anſel.*

*† 25 *Mark Evang.*] Marcus Evangeliſta, Interpres Petri Chriſtum annunciat Alexandriæ in Ægypto, A. D. 44. Euſeb. id. Euſeb. refert mortem ejus ad Annum Chriſti 63.

C** 25 *April. St. Mark.*] *Dorotheus*, following therein *Epiphanius*, makes him one of the Seventy Diſciples: But *Euſebius*, far more probably out of *Papias*, *Lib.* 3. *cap.* 39. ſays, That St. *Mark* neither heard him, nor was any of his Followers; which, if he had been one of the Seventy, could not be true. See *Euſebius* alſo, *Lib.* 6. *cap.* 14. St. *Jerom* in his Catalogue, and *Iſidore de obit. ſanct.* &c. He was martyred in the eighth Year of *Nero*, the 62 Year of Chriſt. And yet *Dorotheus* ſays, it was under *Trajan*.

*Epiph. Hæreſ.* 51. *Dorotheus*, and *Origen* in his Dialogue, *de rectâ fide*, make him to be one of the Seventy.

## *MAY.*

C† 1 P*hilip* and *Jacob.*] That is, *Philip* and *James* the leſs, both Apoſtles. *Martyrium Philippi Apoſtoli, qui apud Hierapolin Aſiæ Civitatem, dum Evangelium populo nunciat, Cruci affixus lapidibus opprimitur, A. D.* 53. *Euſeb. Jacobus minor frater Domini dictus & Jacobus*

*Jacobus juſtus, qui putatur fuiſſe filius Mariæ illius quæ ſoror Matris Domini dicebatur, & Epiſcopus Hieroſolymitanus ab Apoſtolis conſtitutus Martyrio coronatur, A. D. 63. E templi faſtigio præcipitatus dicitur, atq; inter lapidandum, Fullonis fuſte percuſſus atq; occiſus. Euſeb. Aliorum teſtimoniis rexit Eccleſiam Hieroſolymitanam annis 30. De eo etiam vid. Joſeph. Antiq. Lib. 10. cap. 16.*

*Fratres Domini fuerunt iſte Jacobus, Joſes, Simon & Judas,* Matth. 13. 55. Mark 6. 3. *Nati dicuntur ab aliis ex Joſepho Deiparæ Virginis ſponſo, qui quemadmodum credebatur & dicebatur Salvatoris Pater, ita quoq; ejuſdem filii beatæ Virginis Privigni credebantur & dicebantur ſervatoris Fratres. Horum præcipuus erat Jacobus, qui peculiariter Elogio Fratris Domini cohoneſtatur,* Gal. 1. 19. *Maritum autem & uxoratum illum fuiſſe (ſicut pleriq; alii fuerunt Apoſtoli) ex irrefragabili S. Pauli Teſtimonio* (1 Cor. 9. 5.) *certiſſimum eſt.*

C** 1 *May. S. Jacob.*] *Hegiſippus in Euſeb. Lib. 2. cap. 23.* The Author of the Recognitions, *Lib. 1. Euſeb. Lib. 1. Cap. 11.* and *Lib. 2. Cap. 1. Nyſ. de Reſur. Orat. 2.* St. *Jerom* in his Catalogue, *Lib. 5. in Iſaiam Cap. 17. & in Gal. Cap. 1.* and *Dorotheus*, all number him among the Seventy Diſciples. The Conſtitutions, *Lib. 2. Cap. 55.* expreſly make him to differ from any of the Seventy Diſciples. *Clemens Hypotypoſeon, Lib. 7. apud Euſeb. Lib. 2. Cap. 1.* makes him one of that number, and ſays, he was preferred before all the Apoſtles but *Peter* and *John*. St. *Jerom* ſays, he was buried near to the Temple of *Jeruſalem*, from a Pinacle whereof he was thrown down headlong: But *Dorotheus* untruly ſays, That he was buried within the Temple near to the Altar, where the Law would ſuffer no Man to be interred.

† 3 *Invention of the Croſs.*] Which is fetcht from a Story of more Credulity than Certainty. *Helena crucem invenit.* S. Ambr. in Orat. funebr. Theodoſii. *Gelaſius hanc de Crucis inventione Hiſtoriam palam perſtringit,* Diſt. 15. c. ſancta Romana. *Hoc feſto Græci carent, nulla enim illius mentio fit in eorum Menologiis, nec in ſanctionibus Emanuelis Comeni Imp. apud Balſam.* Nomoc. Phot. Tit. 7. cap. 1.

*† 6 *Joh. Evang.*] Johannes ante portam Latinam. Refert enim Tertullianus, quod Romæ ante portam Latinam miſſus eſt in ferventis olei dolium, unde purior & vegetior exierit quam intraverit: Cum autem in hoc oleo ignito nihil paſſus eſt, in Pathmum Inſulam relegatur, ubi vidit Apocalypſim. Euſeb. Accidit iſtud in ſecunda perſecutione Chriſtianorum ſub Domitiano Imperatore, Anno Chriſti 96.

In Memory of that Day, wherein St. *John* the Evangeliſt, being ſent Abroad from *Epheſus* to *Rome*, was, by the Commandment of *Domitian*, put into a Caldron of burning Oil, before the Gate whith is called *Porta Latina*, and was miraculouſly preſerved in it, coming out from thence more ſound and whole than when he was put in: They are *Tertullian*'s Words, *Lib. de præſcript.* repeated by St. *Jerom*, Lib. 1. adv. Jovian. *Refert autem Tertullianus, quod Romæ miſſus,* &c. vid. etiam, Lib. 3. Demonſtr. Evang. cap. 7.

*† *Dunſtan.*] His Life is written by Biſhop *Godwin* in *Canterbury*, *Anno* 959. A great Promoter he was of a Monaſtical Life, being brought up himſelf firſt in *Glaſſenbury*-Abby, after made Biſhop of *Worceſter* by good King *Edgar*, then of *London*, and afterwards of *Canterbury*: After his Death he was ſainted, but God knows why. *Trith. de viris Illuſtr. Lib.* III. *cap.* 121. *Lib.* IV. *cap.* 100.

*† 26 *Auguſtine.*] The firſt Biſhop of *Canterbury*, ſent hither by *Gregory* the Great, to convert the *Saxons* from *Pelagianiſm*. See his Life at large, in Biſhop *Godwin*'s Catalogue of Biſhops; and by *Bede* in *Hiſt. Angl. per multa capita.*

## *JUNE.*

*† 3 *Nicomede.*] A Prieſt of *Rome*, who for the Profeſſion of Chriſt's Goſpel, was there cruelly martyred and put to Death, *Uſuard*. He was St. *Peter*'s Diſciple.

*† 5 *Boniface.*] He was an *Engliſhman*, and the firſt Biſhop of *Mentz* in *Germany*; or, according to *Uſuard* the Biſhop of *Utrecht*; *qui de Britanniis veniens, & fidem Chriſti Gentilibus evangelizans, cum maximam multitudinem in Friſiâ Chriſtianæ Religioni ſubjugaſſet, noviſſimè gladio peremptus martyrium conſummavit cum* 50 *ſociis.* Trith. in Catal. Wicel. in Hagiolog. Moritur Anno 865. vid. Surium & Bedam.

*† 11 *Barnabe.*] The continual Companion and Fellow-Apoſtle of St. *Paul* for the Converſion of the *Gentiles*, Act. XIII. being firſt one of the LXXII Diſciples choſen by Chriſt: *Euſeb. Lib.* II. *Hiſt. cap.* 1. In the Iſle of *Cyprus*, where he was born, he was crowned with Martyrdom: *Hier. de vir. Illuſt. Iſid. de Patr. vet. Teſt. Sixt. Sen. Lib.* II. *Bibl. Sanct.*

C** 11 *Jun. S. Barnaby.*] *Clemens*, in the ſecond Book of his *Stromata*, probably conjectures, That he was one of the LXX Diſciples; and out of *Clemens*, the ſame is ſaid of *Euſebius* and *Epiphanius*, Hær. 20. and by *Dorotheus*: Yet *Theodoret*, in 1 *Cor.* 12. expreſly diſtinguiſhes him from any of that number.

25 *John Baptiſt.*] Natalis dies. vid. Mendoz. in rep. p. 258.

† 29 *Peter Apoſtle.*] Petrus & Paulus Apoſtoli a Nerone Martyrio coronantur, Anno Dom. 68. Petrus dicitur Cruci affixus pedibus in cælum erectis. Paulus vero capite truncatus. Utriq; eodem die, ſed an eodem etiam anno incertum eſt. vid. Onuphr. in Comment. Faſt. Lib. 2. Alii referunt hoc martyrium ad 29 Menſis Julii.

## *JULY.*

*† 1 *Viſit of Mary.*] A Feaſt inſtituted for the Memory and Celebration of the famous Journey, which the Mother of our Lord took into the Mountains of *Judea*, to viſit the Mother of St. *John* the *Baptiſt*.

*† 3 *Martin.*] A Feaſt in Memory of the Tranſlation of S. *Martin*, the ſettling of his Biſhoprick, and the Dedication of his Church: *Uſuard* 4. *Non. Jul. & Molan. Ib.*

*† 15 *Swithun.*] Tranſlatio Swithuni Epiſt. & Sociorum ejus. Molan. in Add. ad Uſuard.

*† 20 *Margaret.*] Her Hiſtory is elegantly written by *Metaphraſtes*. She was a bleſſed Virgin which ſuffered Martyrdom for Chriſt's Name at *Antioch* in *Aſia*, under *Decius* the Emperor. *Bapt. Mantuanus* & *Hieronymus* —— have ſet forth her glorious Paſſion in Poems.

*† 22 *Magdalene.*] Luk. VII. Matth. XXVI. Auguſt. Hom. XXIII. inter 50, & alii.

*† 25 *James Apoſtle.*] Martyrium Jacobi Majoris Fratris Joh. Evang quem interfecit Herodes Agrippa, Act. XII. Anno Chriſti 43. Herodes Magnus interfecit Infantes Bethlemiticos. Herodes Antipas occidit Joh. Baptiſtam. Nepos Herodis magni necavit Jacobum Majorem Apoſtolum.

*† 26 *Anne.*] The Mother of our bleſſed Lady the Virgin *Mary*, mentioned by many Eccleſiaſtical Writers; by *Damaſcen, Lib.* 4. *de Fide, cap.* 15. *Eph. Hær.* 78, 79. *Author Libelli de ortu Virginis apud Hier. Rodolph. Agric. in carm. Trithem. Juſtinian* the Emperor built a moſt magnificent Temple in honour of her Name. *Procop. Lib.* 1. *de ædif. Juſt. Radulph. de R. in Calend.* The Emperor *Emanuel*, in his Conſtit. acknowledges her Day to be a Feſtival. *Tit. de feriis.*

## *AUGUST.*

*† 6 *Transfigurat.*] An ancient Feſtival of the Church, inſtituted in Memory of Chriſt's admirable Transfiguration in the Mount. It was obſerved in the *Latin* Church but of late, ſince *Calix.* III. but in the *Greek* Church long before. *Metaphraſtes & apud eund. Baſil. Seleuc. Cyrill. Alexand. Eph. Ediſſ. quorum orationes illic leguntur.* It was celebrated in *Ivance* as it ſhould ſeem, by *Beleth* in his *Rational. vid Conſt. Eman. Imp Tit.* 7. *cap* 1. *Platina in vita Calixti.*

*† 7 *Name of Jeſus.*] A Feaſt inſtituted in the honour of that Name which is above all Names, *That at the Name of Jeſus every Knee ſhould bow.* Vid. Evang. in die Circumciſionis.

*† 10 *Lawrence.*] This was that admirable and famous Deacon to *Sixtus*, Biſhop of *Rome*, whom he was always accuſtomed to aſſiſt at the Sacrifice. When *Sixtus* was haled to Death, by the Soldiers of *Valerian*, the Emperor St. *Ambroſe* tells, how the holy Man cried out to his Biſhop in this wiſe; *O Father, why do you leave me? You were never wont to offer Sacrifice without me.* And at laſt, occaſion being taken againſt him by the greedy Pagans, for denying to deliver up the Church-Treaſury, whereof he had Cuſtody, he was broiled upon a hot Gridiron: *S. Ambr. Lib.* 1. *Off. c.* 41. *Lib.* 2. *c.* 28. *Aug. Tract. in Joh. Serm.* 77, 78. *Leo in Serm. Hier. Vida.* See *Hooker*'s Relation of his Parly with the Pagans for his Church-Goods, *Eccl. Pol. Lib.* 5. *Sec.* 79.

† 19 *Aſſumptio Beatæ Mariæ.*] Here is a Diſſertation of many Leaves againſt this fabulous Story of the Papiſts; which, becauſe of the length thereof, and becauſe this is not a Holiday of our Church, is omitted.

C** 24 *St. Bartholomew.*] *Theod. Lect. Collect. Lib.* 2. *Procop. de Juſtiniani Ædificiis*, ſays, That he was buried at *Ducas*, in the Confines of *Perſia*. *Gregory* of *Tours* ſays, he was miraculouſly tranſlated from thence to *Liparis*, *Mir. Lib.* 1. *c.* 34. and ſo ſay the *Martyrologies* and *Metaphraſtes*, from whence he was brought to *Beneventum*, *Anno* 832. and from thence to *Rome*, *A. D.* 983. yet *Nicephorus*, *Lib.* 2. *c.* 39. dreams, that he was buried at *Urlangiolis* in *Cilicia*; and *Dorotheus*, at *Albany*, which with *Iſidore* he ſays, was a City in *Armenia* the Great: But *Albany* was not a City of the *Armenians*, as appears by *Ptolomy*, *Lib.* 5. *cap.* 12.

C** 28 *Auguſtine.*] Aurelius Auguſtinus Optimus Sacerdos (Poſſid. in vita) præcipua ſuo tempore ſacerdotum Domini portio, (Proſp. Ep. ad Ruff.) Gratiæ præſtantiſſimus Magiſter, Vir in Eccleſia ſummus, Concilii Africani Ingenium (Id. de ingratis) Eccleſiaſticorum Magiſtrorum lumen (*Gelaſ. Ep.* 7.) at the Requeſt of *Valerius*, Biſhop of *Hippo*, was by *Megalius*, Biſhop of *Calamy*, conſecrated Biſhop *novo more, ita ut non ſuccederet Epiſcopo in Cathedra; ſed ut accederet.* After infinite Conflicts that he had for the defence of the true Chriſtian Faith, and having endured three Months Siege, made by the *Vandals* againſt the City of *Hippo*, made in the Year 430. *Aug.* 28. leaving his Body among them, his Soul was taken up to Heaven.

*† 29 *Beheading of John.*] The Feaſt is mentioned both by *Bede* and *Uſuard*, and is ſolemnly kept by the *Greeks* in their Menologies. It is reckoned among other Feaſts in the Conſtitution of *Emanuel*, *Imp. Tit.* 7. *cap.* 1. *apud Balſam.* &c. *vid.* the Chriſtian Directory, *p.* 275.

## *SEPTEMBER.*

C** 1 ST. *Matth.*] Origen. Tom. 3. in Gen. and out of him *Euſeb. Lib.* 3. *cap.* 1. *Ruffinus* and *Socrates*, *Lib.* 1. *cap.* 15. The Martyrologiſts, *Fortunatus* and *Bede* ſay, That he was martyred in *Æthiopia*, in the City of *Maddaver*. *Iſidore*, That he was buried in I know not what Mountains of Shepherds: *Nicephorus*, *Lib.* 2 *c.* 41. at *Myrmena*, among the *Anthropophagi*: But *Dorotheus*, at *Hierapolis*, among the *Parthians*, *i. e.* no-where.

C† 8 *Nativity of Mary, B. Virg.*] Maria Domini noſtri Jeſu Chriſti Mater, vel concepta vel nata traditur ex Patre Eli, qui & Joachim dicebatur, & Matre Annâ, anno ante Chriſtum ex eadem B. Virgine natum 15, vel 16. Vixit ergo ante Chriſtum annos 15. Poſt ejus etiam reſurrectionem vixit etiam totidem, cum Chriſto 33, in univerſum 63.

C† 21 *S. Matthew.*] Matthæum in Paleſtinâ regione manſiſſe annos aliquammultos poſt Chriſti Aſcenſionem (octo minimum ut Græci

alliq; illius Evangelii exſcriptores ſine Libri annotârunt) magno antiquorum conſen u traditur. Quare par credi eſt, ſcriptam ab eo Evangelicam Hiſtoriam, eo ſermone qui in ea Regione frequentabatur. Nam quod quidam magno conatu probatum eunt, Græcum id quod habemus eſſe ipſius Matthæi primitiorum, in eo nullis juſtis de cauſis máximam piæ Antiquitatis Conſenſionem repudiant. Nam Papias, Irenæus, Origenes atq; al i, quibus vel rei veritatem quam nobis exquirere promptius fuit, pro comperto tradiderunt, ſcripſiſſe Matthæum Hebraicè. Addit ex Pantæno Euſebius idipſum Evangelium Hebraicis literis ſcriptum apud Indos ſervatum fuiſſe, quibus illud tradiderat Bartholomæus. Gr. Illud quoq; Hebraicum Evangelium quod a Filio, & alterum quod a Munſtero eſt editum, non eſſe Matthæi adeo certum eſt, ut nullis indigeat argumentis. Sed vetus illud Nazarænorum Beræe habitantium, quod a ſe conſultum tranſlatumq; in linguas alias narrat Hieronymus, omnino arbitror ex ipſo Matthæi codice fluxiſſe. Id.

C** 26 *S. Cyprian.* ] St. *Cyprian* was an *African* born, and there profeſſed Rhetorick, with great Applauſe of all Men. By the Perſuaſion of one *Cæcilius*, a Prieſt, (from whom he had his Surname) he became a Chriſtian. And, giving all the Subſtance he had to the Poor, he was conſtituted Biſhop of *Carthage* in the Year 248. He was called, *Magiſter Orbis, & opera edidit ſole clariora:* S. Hier. in Catal. Prudent. in Hymn. de Cypr. At length, in the Year 258. *Sept.* 14. the 6th of *Galienus*, he ſuffered a glorious Martyrdom.

## *OCTOBER.*

C† 17 *Etheldred.* ] The Eldeſt Daughter of *Anna*, King of the East-Angles, who was chiefly memorable for the Holineſs of his Children; among whom, his Son *Erkenwald* was Biſhop of *London*. This his eldeſt Daughter *Etheldred* was twice married, and yet (as the Stories go) continued a Virgin ſtill, and at laſt became a Nun; and is remembred to Poſterity, by the Name of St. *Audry*.

C** 18 *St. Luke.* ] The ſame Authors number him alſo among the Seventy Di ciples: And yet *Nicephorus* is the leſs to be truſted in it, for that he ſaith, St. *Luke* was converted by St. *Paul*, from b.ing a Gentile, to be a Chriſtian, at *Thebes* in *Bœotia*, which could not be Seventeen Years after Chriſt's Paſſion; before which time, St. *Paul* came not into *Greece*. *Euſebius* ſays better, (out of St. *Luke*'s own Goſpel) *Evangelium ſe exarâſſe teſtatur, ſicut ei tradiderunt, qui ab initio ipſi viderunt, verbiq; Miniſtri fuerunt: quos etiam ait ſe a Principio in omnibus ſecutum.*

And who can believe that he was one of Chriſt's Diſciples, who took all he had from the Relation of others? *Vid. Hier. in Catal. & Iſidorum*, &c. *Dorotheus* ſays vainly, That he died, and was buried at *Epheſus*; whereas the Martyrology, and *Iſidore* (who adds, that by the moſt Writers before him he was accounted a Proſelyte, and that he underſtood not the *Hebrew* Tongue) ſay, That he died at *Bithynia*; *Nicephorus*, at *Thebes* in *Achaia*. *Gaudent. Ser. de Dedic. Eccl. ad Patr.* there: St. *Jerom*, That in the Twentieth Year of *Conſtantine* (which was the 357th Year of Chriſt, *March* 3.) his Bones were brought, with the Relicks of St. *Andrew*, from *Achaia* to *Conſtantinople*. *Vid. Idacii Chron. Faſtos Græcos, & Theodorum Lector. Collect. Lib.* 2.

C** 28 *St. Simon.* ] *Dorotheus*, and out of him *Nicephorus*, and the later *Greeks*, ſay, That after he had gone about *Africa* and *Mauritania*, he was crucified in *Britany*. But the Martyrology, and *Fortunatus*, *Lib.* 8. *Carm.* 3. and *Bede in Ad. ex Abdia*, ſay, That he preached the Goſpel in *Ægypt*, and was put to Death in *Perſia*. *Iſidore*, in his Book, *de Obitu Sanctorum*, ſays, he died at *Boſphorus*; but I know not from whence he had it.

C** 28 *St. Jude.* ] *Iſidore* ſays, he preached in *Meſopotamia* and *Pontus*. The Martyrologiſts and *Fortunatus*, That he was martyred in *Perſia:* Yet *Dorotheus* fondly writes, That he was ſlain *ſub Auzara Edeſſenorum Rege in Beryto:* For what had the King of *Edeſſa* to do with *Berytus* in *Phœnicia*?

## *NOVEMBER.*

*† 1 *All Saints.* ] Et quia in Feſtis Sanctorum circa Solennitatis debitum aliquid per negligentiam, aut rei familiaris occupationem, aut aliàs ex humanâ fragilitate omittitur; ſtatuit ipſa Mater Eccleſia certam diem, in qua generaliter omnium Sanctorum commemoratio fieret, ut in hac ipſorum celebratione communi, quicquid in propriis ipſorum feſtivitatibus omiſſum exiſteret ſolveretur: Urb. 4. Lib. 3. Clem. Tit. 16.

C** 2 *Feſtum omnium Animarum*, All Souls Day. ] Wherein they were wont to pray for all Souls departed, that they might be delivered out of Purgatory. A Day ſtill obſerved in the *Roman* Church. But this Original it had, as we learn, out of *Sigebert*'s Chronicle, *ad Ann.* 1100.

There was a Monk who went to viſit *Jeruſalem*, and when he returned from thence, and paſſed by into *Sicily*, he had a mind to ſee *Vulcan*'s Kettle, out of which much Smoke and Flames of Fire did uſually aſcend: Being there, he heard the Devils within complain, That many dead Souls were taken out of their Hands by the Prayers of the Cluniack Monks. This he related to his Abbot *Odilo*, as a true Story; who thereupon appointed the Second of *November* to be annually kept in his Monaſtery, and Prayers to be made there for all dead Souls. And the Monks got it afterwards to be made a General Holiday in the Weſt, by the Appointment of the Pope; till in Ours, and the other Reformed Churches, it was deſervedly abrogated by us all.

C† 20 *Edmund King.* ] The King of the Eaſt-Angles, who being aſſaulted by the *Danes* (after their Irruption into *England*) for the Poſſeſſions of his Country, was moſt cruelly aſſaulted for the Profeſſion of his Faith: For continuing conſtant in his Chriſtian Religion, thoſe Pagans firſt beat him with Batts, then ſcourged him with Whips, and afterwards binding him to a Stake, ſhot him to Death with their Arrows: Whoſe Body was buried in a Town, where *Sigebert* the East-Anglian King, one of his Predeceſſors, had built a Church; and where afterwards (in honour of his Name) was built another more ſpacious; and the Name of the Town upon that occaſion was called, *St. Edmunds-bury*.

C** 29 *S. Clement.* ] That this Man was ordained Biſhop of *Rome* by St. *Peter*, we are told by *Tertullian de præſcrip. cap.* 32. *Ruff. Præf. Recogn.* the Author of *Liber Pontificalis*, *Athelmus de Virgin.* and by the Martyrology of *Bede*, *Ado*, &c. and moſt of the *Latin* Writers, as St. *Jerom* ſays in his Catalogue, *Script. Eccl.* accounted him the Second after St. *Peter*.

But *Iræneus*, *Lib.* 3. *cap.* 3. *Euſeb. Lib.* 3. *cap.* 22. *Lib.* 5. *cap.* 28. The Books ſet forth againſt *Artemon*, the Author of the Epiſtle *ad Mariam Caſſobelitanam*, among the Epiſtles of *Ignatius*, and *Tertullian* again, *adv. Marcion. Lib.* 3. make him Succeſſor to *Anacletus*. And *Epiphanius*, *Hær.* 27. and *Optatus*, *Lib.* 2. ſay, he followed *Cletus:* But St. *Auſtin*, 165 *Lib. Pontif.* and the Martyrology will have him again to ſucced *Linus*, who was martyred *Secundum Tabulas Rom.* 9. *Cal. Octob. Anno Dom.* 67. the Thirteenth of *Nero*, (and not as *Euſebius* miſtakes the Account, in the 76th Year of Chriſt, and the Firſt of *Titus*) having *Clement* put into his place the Year after; who in the Year 96. giving place to *Cletus*, was afterwards martyred in the Year 100. the third Year of *Trajan*, *Nov.* 23. Which is affirmed as certain, by the agreeing Teſtimonies of St. *Jerom*, and the Martyrology. *Ireneus*, *Lib.* 3. *cap.* 3. ſays, That this *Clement* wrote *potentiſſimas Litteras. Euſeb. Lib.* 3. *cap.* 16. That he wrote a very profitable Epiſtle; and St. *Jerom*, That he wrote, in the name of the *Roman* Church, to the Church of *Corinth*, *Catal.*

C** 30 *S. Andrew.* ] He was martyred in *Achaia*, by the Proconſul there. *Proſper* (differing herein from all that wrote before him) ſays it was in *Aſia*, *Promiſſ. Dom. Temp. cap.* 5.

## *DECEMBER.*

C† 25 *Chriſtmaſs.* ] Anno Mundi condito 3970. Jeſus Chriſtus Dei Filius ex Patre natus ab æterno, hoc anno naſcitur in Bethlehem ex Beata Maria Virgine verus Homo. Bucholz. Diſtat hic annus a natali Virginis Mariæ annis 15. plus minus completis. Vid. Annot. ad 8 Sept. Vid. Libr. intitul. *The Chriſtian Directory*, p. 186, 187, &c.

C† 27 *St. John.* ] Johannes & Apoſtolus & Evangeliſta & Propheta fuit. Apoſtolus quia ſcripſit ad Eccleſias, ut Magiſter: Evangeliſta quia Librum Evangelii condidit, quod excepto Matthæo alii ex duodecim Apoſtolis non fecerunt: Propheta, vidit enim in Patmo Inſulâ in quam fuerit a Domitiano Principe ob Domini martyrium relegatus, Apocalypſin infinita myſteria continentem. S. Hier. in 1. adv. Jovinian. cap. 14. Johannes cum in oleo ignito Romæ demerſus nihil paſſus eſſet, in Pathmum Inſulam relegatur, ubi vidit Apocalypſin, Anno Chriſti 96. Ab exilio redit Epheſum ſub Nervâ Imperatore, Anno Chriſti 98. Ibidem ſcribit Evangelium, Anno 99. & moritur 100. Clauſit itaq; beata Mors S. Joh. Evangelitæ primum Chriſti Centenarium.

C** 27 *S. John.* ] He was baniſhed in the 92d Year of his Age by *Trajan*, the third Year of his Reign. After *Trajan*'s Death, he returned to *Epheſus*, and lived 120 Years, as *Dorotheus* feigns: But ſee *Euſebius*, in his Chronicon and Hiſtory, *Lib.* 3. *cap.* 31. St. *Jerom* in his Catalogue, the Martyrology, and *Iſidore*.

### C† JANUARY.

1 *Circumcision.* Feſtum minùs duplex
6 *Epiphany* Feſt. principale duplex
7 Clavis Septuageſimæ
8 Luciani Presbyteri
18 Priſca Virg. & Mar.
20 Fabian & Sebaſt.
21 Agnes V. & M.
22 Vincent. Mart.
28 Clavis Quadrageſimæ.

### FEBRUARY.

2 *Purification* Feſt. majus duplex
3 Blaſii Ep. & M.
6 Agathe V. & M. Ubicunq; prima Luna fuerit poſt diem S. Agathæ, proxima Dominica erit Dominica Quadrageſimæ.
15 Valentin. Ep. & M.
22 Ultima Septuageſimæ
23 Ver oritur
24 Locus Biſſex.
25 *Matthias* Feſt. Inf. 2.

### MARCH.

1 David Ep. & Con.
2 Ced. Ep. & Con.
7 Perpetuæ & Fælicitatis V. & Mart.
10 Clavis Paſchæ
13 Ultimum Quadrageſimæ
18 Edward. R. & Mart.
21 Benedict. Abb.
22 Primum Paſcha
24 In. Reg. Jacobi
25 *Annunc.* Feſt. minus duplex
27 Init. Reg. Caroli
28 *Eaſter-day*, Feſt. Princip. duplex
29 *Fer.* 2 Feſt. minus duplex
30 *Fer.* 3 Feſt. minus duplex

### APRIL.

3 Richard Ep. & C.
4 Ambroſe Ep. & D.
*Low Sunday* Feſt. minus duplex
15 Clavis Rogationum
19 Alphage Ep. & M.
23 S. George M.
25 *Mark Evang.* Feſt. Infer. duplex
26 Extremum Paſcha
29 Clavis Pentecoſtes

### MAY.

1 Phil. & Jac. Feſt. Inf. duplex
16 Pentecoſt. Feſt. Principal. duplex
17 Fer. 2. Feſt. minus duplex
18 Fer. 3. Feſt. minus duplex
24 Ver finitur. *Incipit æſtas.*
26 Auguſtini Angl. Epiſc. ut & Angl. Ap.

### JUNE.

3 Nicomede M.
5 Boniface M.
11 Barnabe. Non eſt Feſtum.
19 Nat. K. James
20 Edward Tranſl. R. & M.
22 Albani Protomart.
23 Feſt. non habetur in Statuto
24 *Joh. Baptiſt* Feſt. minus duplex
29 *Peter Ap.* Feſt. minus duplex

### JULY.

3 Martin Tranſl.
15 Swithune Tranſl.
20 Margaret V. & M.
25 James Ap. Feſt. Inf. duplex
26 Anne Mat. M.

### AUGUST.

1 Lammas ſive ad vincula S. Petri.
10 Laurent. Mar.
15 Aſſumptio B. Mariæ
21 Æſtas finitur. Incipit autumnus
24 *Barthol. Ap.* Feſt. Inf. duplex
28 Auguſtine Ep. & D.

### SEPTEMBER.

1 Giles Abb.
4 Tranſl. S. Cuthberti
14 Holy Croſs exalt.
17 Lambert Ep. & M.
21 *S. Matthew* Feſt. Inf. duplex.
29 S. Michael Feſt. Inf. duplex
30 Hier. Presb. & D.

### OCTOBER.

1 Remig. Ep. Tob. 5. *The Firſt Leſſon was altered for part of* Exod 6. *by the King's Direction, at the Conference in* Hampton-Court.
6 Faith V. & M.
9 Dennis Mart.
13 Edward Tranſl.
17 Etheldred V.
18 *Luke Evang.* Feſt. Inf. duplex
28 *Simon & Jude* Feſt. Inf. duplex

### NOVEMBER.

1 *All Saints* Feſt. majus duplex
2 Commemoratio Animarum
11 S. Martini Ep. & C.
13 Brice Ep. & C.
15 Machute Ep. & C.
19 *Nat. K. Charles*
20 Edmund King M.
23 Cicily V. & M.
24 Clement Ep. R. M.
26 Katharine V. & M.
30 Andrew Ap. Feſt. Inf. duplex

### DECEMBER.

21 *Thomas Ap.* Feſt. duplex
25 *Chriſtmaſs* Feſt. Princip. duplex
S. Stephen, S. John, Innocents } Feſt. minus dupl.
29 Tho. Becket.

C† *Circumciſion.* ] Diſſimulare non poteram præpoſterè celebrari Chriſti circumciſionem præterito mortis die; ac inſcitè ac perperam ab indoctis hominibus fabricatam eſſe, Calv. Ep. 128.

*† *To be obſerved for Holidays.* ] I ſuppoſe this whole Page to be but the Printer's Work, as appears by the ſubſequent Declaration of the beginning and ending of the Lawyers Terms; for what had Churchmen to do with them? And ſo here for Holidays, I never could ſee where it was appointed, that theſe here ſhould be obſerved and no other. Which are Holidays, and which are not, according to the intent and purpoſe of our Church, appears by the Leſſons appointed before, as proper for Holidays, where are many more Days appointed holy, than here are, by the Ignorance of the Printer, in Stat. 5 *Edw.* cap. 3. Theſe indeed were appointed, and none other; but that Statute being repealed, 1 *Mary* 1. cap. 2. and being not ſince revived, we are to ſtick rather to the Authority of this Service-Book, in the Catalogue of Leſſons Proper (as before) than the Printer's Pleaſure and Ignorance. I cannot tell, it ſeems the Printer was loth to loſe the Work of his Servants ſo many Holidays in the Year, as he ſaw Proper Leſſons appointed for before; and therefore he comes ſtealing in with this *Lay-Direction*, which the Peoples Indevotion and Careleſsneſs of obſerving any Day, was ready enough to lay hold on, and to make a Rule of; though it be no more a part of the Service-Book eſtabliſhed by the Church, than that the Lawyers Terms ſhould have their beginning and ending, as is here noted.

*And none other.* The Abrogation of new Holidays. ] Pulchrè Nicol. de Clemangis: *Novis enim celebritatibus plerumq; artantur veteres*; which was found too true in our Church.

C** *Theſe to be obſerved for Holidays*, &c. ] The Remembrance of the Birth, the Paſſion, the Reſurrection, the Aſcenſion of Chriſt; the Coming of the Holy Ghoſt, the Converſion of the Gentiles, by ſending the bleſſed Apoſtles, *&c.* as it is a powerful Means, to train the more ignorant Sort in the underſtanding ſuch great Myſteries; ſo it is a moſt juſt Occaſion for all Sorts, to make that a ſpecial time of ſerving God, upon which we renew and ſolemnize theſe his wonderful Works of Grace to us. And it is well known, that when Chriſt was upon the Earth, the *Jews* Kalendars had divers Solemnities, more than *Moſes* appointed, and that Chriſt obſerved them; whereby we may be ſure, that he allowed and commended the Inſtitution of Religious Feſtivals in the Church.

*And no other.* ] And yet in the Table for Proper Leſſons divers other Days; as, St. *Paul*'s Converſion, and St. *Barnaby*'s-day, beſides the Four Days before *Eaſter* are ranked under the Title of Holidays; and afterwards, ſpecial Collects, Epiſtles and Goſpels, are appointed both for all of them, and ſome other Days (as *Aſh-wedneſday*, and the Monday and Tueſday before *Eaſter*) which are read only now upon Holidays: So that to ſave a Contradiction, here ſeems to want ſome Amendment; eſpecially, when this Statute for Holidays was made before the Statute of Uniformity, which authorizes this whole Book, and repeals all Statutes and Ordinances that vary from it.

C† *A brief Declaration when every Term beginneth and endeth.* ] What has this to do with ſo holy and divine a Book? There are Almanacks enough to hold it. This Declaration of the Terms, which is here annexed to the Obſervation of Holidays, was firſt made and ſet forth by the Injunctions of K. *Hen.* 8. and the Convocation of the Clergy, Anno 1536. where it was ordered, That all the People might freely go to their Work upon all ſuch Holidays (as were uſually before kept) which fell either in the time of Harveſt, (counted from the Firſt Day of *July*, to the 29th of *September*) or in any time of the Four ſeveral Terms, when the King's Judges ſat at *Weſtminſter*. But yet theſe Holidays (here in our Book mentioned) are eſpecially excepted by theſe Injunctions of K. *Hen.* 8. and his Clergy-Convocation, and commanded to be kept ſolemn and holy by every Man, the Harveſt-time, and the Term-time notwithſtanding. And therefore, I ſee no uſe of this Declaration, when the Terms begin and end, to be added to our Holidays in this place; for neither was it permitted in King *Henry* the 8th's time, nor is it in Ours, That any Man ſhould go to his Work, upon thoſe Days appointed to be kept Sacred, whether they fall in Term-time, or not.

℣. W ℟. Requiritur ut Paroch. quilibet indicet quæ Feſta Dominicam quamque ſequuntur, & quotâ feria celebranda ſint, ut inde ſimul ſtatuti jejuniorum dies devoto populo innoteſcant.

Ideo jejunia in prodromis feſtorum, ideo vigiliæ, preces que ab Eccleſia uſurpata, primum & ſtatuta nobis.

Ideo ipſa feſta Sanctorum, & Martyrum celebrantur die proximo illuceſcente, ut ſciamus eos modicum quidem in afflictione, jejuniis, vigiliis, precibuſq; degiſſe; dein in gloriam, & lætitiam tranſlatos, ubi totos feriarum dies agunt: Atq; inde, Deo gloriam, nobis exemplum.

Illud tamen notandum quod neq; vigiliæ, neq; jejunia, ſed ſolæ preces præcedant quædam feſta.

Neq; enim ad feſtum Michaelis, & omnium Angelorum jejunatur, aut vigilatur, propter rationes prædictas.

Quin etiam licet prædictæ rationes in feſtis S. Marci, Phil. & Jacobi, eorumque quæ poſt Domini Natalem uſq; ad Epiphaniam obſervantur, obtineant, tamen ex antiquiſſimis Canonibus vetantur ad hujuſmodi feſta jejunia propter reverentiam majorum ſolennitatum, Paſchatis, ſc. & Nativitatis.

Anathema enim dixerunt S. Patres vel intra Paſcha, & Pentecoſten, vel intra Natalem, & Epiphaniam jejunantibus.

Fieri nequit, ut feſta Sancti Marci, Sanctorum Phil. & Jacobi aliter contingant, quam intra dies Paſchatis & Pentecoſtes.

Non eſt innovatio dicenda, ſi quid in melius ſimpliciter, ſeu alteratione, ſeu adjectione fiat. Ambr. Lib. 2. de Offic.

Alteratio enim illa eſt Schiſmatica innovatio, quæ bene poſita deſtruit, non perficit.

*of*

## *Of the Ornaments in time of Divine Service.*

*† THere is an Objection againſt this Cuſtom of the Church, made by Puritans, That theſe Ornaments are not only *Popiſh*, but *Jewiſh* too. (*Vid. Bellar. Tom.* 4. *de Operibus, in part. Lib.* 1. *cap.* 16. *ubi aptiſſime reſpondet ad objectionem Petri Martyris, aſſerentis Ceremonias omnes Hebræorum abrogatas eſſe, nec ad Chriſtianos ullo modo pertinere:*) And in that regard are grown very ſcandalous; becauſe all the Ceremonies of the *Jews* are to ceaſe at the coming of Chriſt.

So *Cartwright* tells us, *That the Church therefore being aſhamed of the Simplicity of the Goſpel, did almoſt out of all Religions take whatſoever had any fair or gorgeous Shew, borrowing in that reſpect from the* Jews, *ſundry of their aboliſhed Ceremonies; and that thus by fooliſh and ridiculous Imitation, all their Maſſing Furniture* (ſuch as is here enjoyned) *they took almoſt from the Law, leſt having an Altar and a Prieſt, they ſhould want Veſtments for their Stage.*

But for the eaſier finding out the Truth, and ſo of a modeſt Anſwer to their Objection in this point, we are to conſider of two things: *Firſt*, The Cauſes why the Church ſhould decline from *Jewiſh* Ordinances and Ceremonies: And *Secondly*, How far it ought ſo to do. The Cauſes are eſpecially two. One is, becauſe the *Jews* were the deadlieſt and moſt ſpightful Enemies to Chriſtianity that were in the World; and in that regard were many Laws made by the Church, to have no Conformity with them, no more than with the Heathens in their Orders: So praying to the Eaſt came up, *&c.*

Another Cauſe was the ſolemn Abrogation of the *Jewiſh* Ordinances by Chriſt. Now how far this Abrogation did extend, it muſt be a little conſidered, being not ſo large in our Opinion as in theirs, that would not ſo much as have us imitate them in the Decency and Solemnity of God's Service. Touching thoſe things whereunto it reacheth not, we confeſs indeed, the *Jews*, in reſpect of their own Perſons being ſuch venemous Enemies againſt Chriſt, are leaſt to be imitated; but in this reſpect, that God himſelf hath been the Author of their Laws, herein they are (notwithſtanding the former Conſideration) ſtill worthy to be honoured, and to be followed before any other, as much as the ſtate of things in time or place will bear. No Man can deny, but that the *Jewiſh* Ordinances had ſome things natural in them, and of the Perpetuity of thoſe things no Man doubteth. That which was poſitive we know to have been, by the coming of Chriſt, partly neceſſary not to be kept; as Circumciſion and Sacrifice; and partly indifferent, to be kept or not; as to abſtain from things offered unto Idols, from Blood, and ſtrangled, *&c.* which the Apoſtle commanded to be kept after Chriſt, becauſe it ſuited well with thoſe times. In like ſort, for the convenience of the Church, as the State of it afterwards grew, the Apoſtles Succeſſors thought it meet to imitate their Ordinances in the Solemnity of God's Service, which was a thing partly natural and partly poſitive, not taken away by Chriſt, but left to the Church, either to like, or not to like, as occaſion ſerved. And to this purpoſe it is that *Leo* ſaith, in *Jejun.* VII. *Menſ. Serm.* 9. *Beloved, Apoſtolical Ordinances, knowing that our Lord Jeſus Chriſt came not into this World to undo the Law, hath in ſome ſort diſtinguiſhed the Myſteries of the Old Teſtament, that certain of thoſe Myſteries it hath choſen out to benefit Evangelical Knowledge withal; and for that purpoſe appointed, That thoſe things which before were Jewiſh, ſhould now become Chriſtian Cuſtoms, both being made for the Beauty and Honour of God's Worſhip.* So when *Fauſtus* upbraided the Chriſtians for imitating the *Gentiles*, his Anſwer was, *That they followed nothing which the* Gentiles *had, becauſe the* Gentiles *ſo taught; but becauſe Heaven and Earth, the Law of Nature, and the Law of God had approved it*; Cont. Fauſt. Man. Lib. 20. cap. 4.

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## *The Order where Morning and Evening Prayer ſhall be read.*

*† THE *Morning and Evening Prayer.*] Thus in the Law it was appointed by God, that there ſhould be both Morning and Evening Service Day by Day; and that upon the Sabbath, there ſhould be twice as long Service, as upon other Days: *Numb.* xxviii. 9, 10. 1 *Chron.* xxiii. 30. where we read, that the Office of the *Levites* was, for to ſtand every *Morning* to give Thanks, and to praiſe the Lord likewiſe at *Even.*

C** *The Order where Morning and Even Prayer ſhall be uſed and ſaid.*] In the Firſt Book of *Edw.* VI. the Prieſt was appointed to ſay the Morning and Even Prayer in the Choir, the People remaining in the Church, as aforetimes it had been accuſtomed; for the Choir was built for the Prieſts, and for that purpoſe that Divine Prayer might be celebrated and performed by them in it. Againſt this Order, there was Exception taken by *Bucer*; who upon *Calvin*'s complaint, that Matters were not then Reformed among us as they ſhould be, as appears by his Epiſtle to the Protector, the Duke of *Somerſet*, *Epiſt.* 87. and to *Cranmer*; and intreated to give his Cenſure upon that Service-Book then in uſe, and therein the Act of Parliament, 2 *Edw.* VI. that authorized it; and there was nothing but what was conſonant to the Word of God, and the Purity of the Chriſtian Religion, and which *Aleſius*, in his Proem ſaith, was ſent from Heaven; and which Mr. *Fox*, in his Monuments ſaith, was agreeable to Scripture, and the Primitive Church. All which notwithſtanding, *Calvin* in *toto & ſolido*, and *Bucer* for ſome Particulars only, was of another mind: Of which Particulars this was one, and the firſt thing in the Book againſt which he excepted; alledging, *That it was an Antichriſtian Practice, for the Choir to be ſevered from the reſt of the Church, and for the Prayers there only to be ſaid, which pertained to the People as well as to the Clergy: That the Separation of the Choir from the Body of the Church ſerved for nothing elſe, but to get the Clergy ſome reſpect above the Laity, as if they were nearer to God than Laymen are: That a pernicious Superſtition was thereby maintained, as if Prieſts alone were able to procure God's Favour, by reading and reciting a few Prayers: That in the ancient times of the Church, their Temples were built in a round Form, and not in a long Figure, as ours are; and that the Place for the Clergy was always in the midſt of thoſe Temples; and that therefore this Cuſtom of the Diviſion of Churches from Chancels, and of the Prieſt's ſaying Service in them, was an unſufferable Abuſe, to be forthwith amended, if the whole Kingdom would not be guilty of High-Treaſon againſt God.*

This was his Declamatory Cenſure of the Churches Cuſtom in thoſe times, concerning Chancels, and the Performance of Divine Service there: And he prevailed ſo far by it, that in the Fifth Year of King *Edward* there were very many Alterations made in the former Service-Book, which the Duke of *Somerſet*, the Protector, got to be confirmed in Parliament; among which Alterations, this was the firſt, *That the Morning and Evening Prayer ſhould be uſed in ſuch Place of the Church, Chapel, or Chancel; and that the Miniſter ſhould ſo turn him* (for before he kneeled or ſtood, ſave when he read the Leſſons with his Face towards the Altar) *as the People might beſt hear.* Notwithſtanding which Condeſcenſion, it was then likewiſe ordered, *That if there were any Controverſy about it, it ſhould be referred to the Ordinary of the Place, or his Deputy; and that the Chancels ſhould ſtill remain, as they had done in times paſt.*

There aroſe great Contentions about this Alteration; ſome kneeling one way, and ſome another, but not removing out of the Chancel; others leaving that accuſtomed place, and performing all their Service among the People, in the Body of the Church. For the appeaſing of which Strife and Diverſity it was now thought fit, that in our Book, when they came to reduce the *Engliſh* Service into the Church again, the Rubrick ſhould be corrected, and put into this Form wherein we have it: *That Morning and Evening Prayer ſhould be uſed in the Place accuſtomed* (that muſt be before the Fifth of *Edw.* for a Year and an half after, which was all the time that the ſecond Rubrick laſted, could not beget a Cuſtom) *yet referring it to the Biſhop to order it otherwiſe, if he ſaw cauſe ſo to do.* But that the Prieſt ſhould here turn himſelf to the People (as he is to do after, when he reads the Leſſons to them) they made no order, nor thought fit to continue the former Order in that particular.

And though the Act of Uniformity doth not ſpecify this Alteration, or receding from the Form of the Fifth of *Edw.* VI. yet becauſe it concerns not the things themſelves, that are to be done, but the manner only, and the reſolving of Doubts, how they ſhall be done, it was referred to the Power of the Biſhops, both by the Preface in the laſt Paragraph of it, and by this Rubrick itſelf, to order as they thought meet; and ſo they did.

C† *Shall be uſed in the accuſtomed Place*, &c.] And the accuſtomed Place was the Choir, as appears by the firſt Words in the firſt Book ſet forth in the ſecond Year of King *Edw.* VI. *The Prieſt being in the Choir, ſhall begin the Morning Prayer with a loud Voice.* But ſince that time, at the Inſtance of the Pariſhioners, many Ordinaries, in moſt Places, have otherwiſe determined and ordered it, as here they had leave to do. And from hence it was, ſomewhat after the beginning of Queen *Elizabeth*'s Reign, that the Miniſter had a Desk or ſmaller Pulpit ſet up for him, whereat to read Divine Service, and the Leſſons, in the Body of the Pariſh-Church; whereas aforetimes, he performed all his Office at his own Seat in the Chancel. And ſo in divers Places, where the Ordinary did not alter it, he doth ſtill, turning himſelf towards the People (that be in the Body of the Church) when he reads the Leſſons.

C† The Word *accuſtomed* was added here on purpoſe, that it might refer to the uſe of former times, and not to the later Alterations that ſome of the Ordinaries and People had made in, or after the Fifth Year of *Edw.* VI. For the ſecond Litany then compiled, hath not this Word *accuſtomed* put into the Rubrick.

C† *Except it ſhall be otherwiſe determined by the Ordinary.*] But Note here, That their Power was limited and reſtrained, to the reading of Morning and Evening Prayer only: So that the Communion-Service was, by this very Order and Law, here reſerved to the Chancel; neither had any Ordinary Liberty or Power given him to bring it, or give leave to have it brought into the Body of the Church, and to place the Communion-Table there, as in divers Pariſh-Churches of this Realm, and eſpecially in Cities, or other great Towns, they, and the Church-wardens, with their Miniſters, have preſumed to do at their own Pleaſure. Nor had the Ordinaries any Power, neither to alter the accuſtomed Place of Morning and Evening Prayer, but only where there was ſome Controverſy about it; what Place was the moſt convenient for the Reading thereof. *Vid. Lit.* 2. *Edw.* VI.

C† *And the Chancels ſhall remain as they have done in times paſt.*] That is, diſtinguiſhed from the Body of the Church by a Frame of open Work, and furniſhed with a row of Chairs or Stools on either ſide; and if there were formerly any Steps up to the place where the Altar or Table ſtood, that they ſhould be ſuffered to continue ſo ſtill, and not to be taken down, and laid level with the lower Ground, as lately they have been by Violence and Diſorder, contrary to Law and Cuſtom.

Optimè

Optimè omnium quomodo iſta olim & antiquitùs ſeſe habuerint ex Hiſtoriâ Euſebii, Lib. 10. cap. 4. ubi Panegyricum inſerit, quo deſcribitur Templum Tyri, operâ Paulini Epiſcopi extructum. *Quum templum* (inquit) *abſolviſſet, throniſq; ſublimibus in honorem præſidum, & deinde ſubſelliis ordine & decorè exornâſſet, & poſt omnia ſanctum Altare (in medio ante Thronos & ſubſellia) collocaſſet, iſta rurſus ut eſſent populo inacceſſa, ligneis Retibus ſive Cancellis* (unde appellatio noſtra Chancel) *circumdedit.* Addi multa poſſunt e Chryſoſtomo & Theodoreto aliisq; priſcis Patribus huc facientia.

Ambroſius vetuit Theodoſium, poſtquam obtulit, ſedere aut manere intra Cancellos ſacerdotum, & interiora Templi, quæ patent (inquit) ſolis ſacerdotibus. Paruit Imperator, atq; dixiſſe fertur, ſe unum Ambroſium inveniſſe qui eſſet verus Epiſcopus; ſed hoc paulò moroſiùs quam oportuit, neq; enim alius Epiſcopus hoc unquam prohibuit. Et in 6 Syn. Conſtantinopolitana Can. 69. ſic continetur. *Nulli liceat Laicorum intra ſacrarium ingredi, ab ea tamen nequaquam prohibitâ Majeſtate & Authoritate Imperatoris, quando voluerit Creatori dona offerre, & conſecrata accipere ex antiquâ Eccleſiæ Conſuetudine.* Theodoſius igitur ſeſe excuſavit Ambroſio reſpondens, quod nullâ arrogantiâ inductus intra Cancellos ſubſtitiſſet, ſed morem ſecutus Eccleſiæ Conſtantinopolitanæ, quum feſto die Templum adiiſſet, τῶ ἱερᾶ ἰρατίζῃ τὰ δῶρα προσενέγκων ἐνθὺς ἐξελήλυθεν, & ne invitus quidem manere intus voluit. Theod. in Hiſt. Lib. 5. cap. 17. Transferenda ſunt hæc ad notas ſuper hæc verba in Communione; *Draw near and take this Holy Sacrament.*

C† *And here is to be noted,* &c.] Religio divina alium habitum habet in miniſterio, alterum in uſu vitaq; communi, S. Hier. in 44 cap. Ezek. Debemus mundâ conſcientiâ & mundis veſtibus tenere Domini Sacramenta. Veſtibus lineis utuntur Ægyptii ſacerdotes, non ſolum intrinſecùs, ſed extrinſecùs. Idem ib. Item adverſ. Pelag. cap. 9. hæc ſunt ejuſdem Hieronymi verba. *Quæ ſunt, rogo, inimicitiæ contra Deum, ſi tunicam habuero mundiorem, ſi Epiſcopus, Presbyter & Diaconus, & reliquus Ordo Eccleſiaſticus (ſive Clerici) in Adminiſtratione Sacrificiorum cum candidâ veſte proceſſerint?* Chryſoſt. etiam Hom. 60. ad Pop. Antioch. Miniſtrantes albâ & ſplendidâ tunicâ indui ſolitos innuit. Conc. Carth. IV. Can. 48. jubet Diaconum tempore oblationis vel Lectionis Albâ uti. Optatus Milevitanus, Lib. 6. *Quis fidelium neſcit in peragendis myſteriis ipſa ligna* (ſive menſam ſacram) *Linteamine cooperiri.* De cereis etiam accenſis, Hier. adv. Vigilantium, cap. 9. *Per totas Orientis Eccleſias, quando legendum eſt Evangelium, accenduntur Luminaria jam ſole rutilante, non utiq; ad fugandas tenebras, ſed ad ſignum lætitiæ ſignificandum.* Nempe peculiari iſto apparatu & antiqua & noſtra Eccleſia indicium facere voluit, non eſſe rem vulgarem, aut communem, quæ inſtruatur actionem, ſed ſolennem, ſacram & myſticam, atq; adeo ut animi omnium eo magis intenti eſſent, & de dignitate ac magnitudine tantæ celebrationis & rerum divinarum admonerentur.

Rectè tamen monet Præfatio noſtra de Ceremoniis, hoſce Ritus ad Eſſentiam Religionis non pertinere, nec neceſſarios eſſe, ſed adiaphoros, qui durante Eccleſiæ mandato, quum ad ordinem & decorum faciant, obſervari debent.

C† *The Miniſter.*] Hoc intelligas de iis, quibus regimen Plebis eſt commiſſum. Miniſter namq; generaliter dicitur, qui quod mandat ſuperior exequitur: & propriè refertur ad eos, qui Officia Eccleſiaſtica adminiſtrant; ut ſc. Miniſter ſumatur pro Rectore vel Gubernatore Eccleſiæ, juxta notata per Archidiaconum in cap. *præſenti* & *miniſtris* de Off. ord. Lib 6. Lindwood, Gloſſ. v. miniſtri de ſum. Trin. c. ignor. facer.

Iſtud ergo vocabulum non eſt primò a Reformatoribus noſtris inventum, aut uſurpatum.

C† *At the time of the Communion.*] And at the Celebration of the Holy Communion it was ordered, by the Rules and Orders of the firſt Liturgy, ſet forth by the Church of *England*, and confirmed by Authority of Parliament, in the ſecond Year of the Reign of *Edw.* VI. *That the Prieſt, who ſhall then execute the Holy Miniſtry, ſhall put upon him the Veſture appointed for that Miniſtration; that is to ſay, a white Alb plain, with a Veſtment or Cope: And that other Prieſts and Deacons, who ſhall help him in that Miniſtration, ſhall have upon them likewiſe the Veſtments appointed for their Miniſtry; that is to ſay, Albs with Tunicles: But if he be a Biſhop, who either celebrates the Holy Communion, or executes any other publick Miniſtration, that then he ſhall have upon him, beſides his Rochet, a Surplice or Alb, and a Cope or Veſtment, and alſo his Paſtoral Staff in his Hand, or elſe born or holden by his Chaplain.*

C† *And at all other times of his Miniſtration.*] That is (as is ſet forth in the firſt Liturgy of King *Edward* before-mentioned) in the ſaying or ſinging of Mattens and Evenſong, Baptizing and Burying, the Miniſter in Pariſh-Churches and Chapels annexed, ſhall uſe a Surplice. And in all Cathedral Churches and Colleges, the Deans, Arch-deacons, Provoſts, Maſters, Prebendaries and Fellows, being Graduates, may uſe in the Choir, beſides the Surplices, ſuch Hoods appertaining to their ſeveral Degrees, which they have taken in any Univerſity within this Realm: And when they do preach it is ſeemly alſo, that they ſhould wear their Hoods belonging to their Degrees.

C† The Word *All* here had been divers Years omitted in the Editions of this Book, contrary to the true Copy of it, ſet forth in the Firſt Year of Queen *Elizabeth* (which was done, either by the Negligence of the Printer, or upon Deſign) until King *Charles* the First, in the First Year of his Reign, commanded it to be re-
*☞ ſtored, and * ſent me to his Printing-houſe to ſee it done; ever ſince which time, it has ſo continued.

C† *In the Church.*] For in all other Places, as it was declared by the ſame Authority in the Second Year of King *Edward* the Sixth, *Every Miniſter ſhall be at Liberty, to uſe any Surplice, or no.*

C** *Such Ornaments,* &c.] Without which (as common Reaſon and Experience teaches us,) the Majeſty of him that owneth it, and the Work of his Service there, will prove to be of a very common and low Eſteem. The Particulars of theſe Ornaments (both of the Church and of the Miniſters thereof, as in the end of the Act of Uniformity) are referred not to the Fifth of *Edw.* VI. as the Service itſelf is in the beginning of that Act (for in that Fifth Year were all Ornaments taken away (but a Surplice only) both from Biſhops and Prieſts, and all other Miniſters, and nothing was left for the Church but a Font, a Table, and a Linen Cloth upon it (at the time of the Communion only) but to the Second Year of that King, when his firſt Service-book and Injunctions were in Force by Authority of Parliament. And in thoſe Books many other Ornaments are appointed; as, Two Lights to be ſet upon the Altar or Communion-Table, a Cope or Veſtment for the Prieſt and for the Biſhop, beſides their Albs, Surplices and Rochets, the Biſhop's Croſier-Staff, to be holden by him at his Miniſtration and Ordinations; and thoſe Ornaments of the Church, which by former Laws, not then abrogated, were in uſe, by virtue of the Statute 25 *Henry* 8. and for them the Provincial Conſtitutions are to be conſulted, ſuch as have not been repealed, ſtanding then in the Second Year of King *Edw.* 6. and being ſtill in Force by vertue of this Rubrick and Act of Parliament.

That which is to be ſaid for theſe Veſtures and Ornaments, in ſolemnizing the Service of God, is, That they were appointed for inward Reverence to that Work, which they make outwardly Solemn. All the Actions of Eſteem in the World are ſo ſet forth, and the World hath had Trial enough, that thoſe who have made it a part of their Religion to faſten Scorn upon ſuch Circumſtances, have made no leſs to deface and diſgrace the Subſtance of God's Publick Service.

*The Miniſter, at the time of the Communion, and at all other times in his Adminiſtration, ſhall uſe ſuch Ornaments in the Church, as were in uſe by the Authority of Parliament, in the Second Year of K.* Edw. 6.] In that Year, by the Authority of Parliament, was this Order ſet forth, in the end of the Service-book then appointed. *At Morning and Evening Prayer, the Adminiſtration of Baptiſm, the Burial of the Dead,* &c. *in Pariſh-Churches, the Miniſter ſhall put upon him a Surplice; in Cathedral and Collegiate Churches, and in Colleges, the Arch-deacons, Deans, Preſidents and Maſters, may uſe the Ornaments alſo belonging to their Degrees and Dignities. But in all other places it ſhall be free for them, whether they will uſe any Surplice, or not. The Biſhop adminiſtring the Lord's Supper, and celebrating the Sacraments, ſhall wear a Rochet or Alb, with a Cope or Veſtment; and he ſhall have alſo his Paſtoral Staff. And before the Communion, upon the Day appointed for the Celebration of the Lord's Supper, the Prieſt having on him an Alb, with a Veſtment or Cope, ſhall ſtand at the Altar; and where there be many Prieſts and Deacons, ſo many of them as be needful ſhall help the Chief Miniſter, having Albs or Tunicles upon them.*

Theſe Ornaments and Veſtures of the Miniſters were ſo diſpleaſing to *Calvin* and *Bucer*, that the one in his Letters to the Protector, and the other in his Cenſure of the Liturgy, ſent to Arch-biſhop *Cranmer*, urged very vehemently to have them taken away, not thinking it tolerable, that we ſhould have any thing common with the Papiſts, but ſhew forth our Chriſtian Liberty, in the Simplicity of the Goſpel.

Hereupon, when a Parliament was called, in the Fifth Year of King *Edward*, they altered the former Book, and made another Order, for Veſtments, Copes and Albs, not to be worn at all; allowing an Arch-biſhop, and a Biſhop, a Rochet only, and a Prieſt and Deacon to wear nothing but a Surplice.

But by the Act of Uniformity the Parliament thought fit, not to continue this laſt Order, but to reſtore the firſt again; which ſince that time was never altered by any other Law, and therefore it is ſtill in Force at this Day.

And both Biſhops, Prieſts and Deacons, that knowingly and wilfully break this Order, are as hardly cenſured in the Preface to this Book concerning Ceremonies, as ever *Calvin* or *Bucer* cenſured the Ceremonies themſelves. Among other Ornaments of the Church alſo then in uſe, in the Second Year of *Edw.* 6. there were two Lights appointed by his Injunctions (which the Parliament had authorized him to make, and whereof otherwhiles they made mention, as acknowledging them to be binding) to be ſet upon the High-Altar, as a ſignificant Ceremony of the Light which Chriſt's Goſpel brought into the World; and this at the ſame time, when all other Lights and Tapers ſuperſtitiouſly ſet before Images, were by the very ſame Injunctions, with many other abuſed Ceremonies and Superfluities, taken away. Theſe Lights were (by virtue of this preſent Rubrick, referring to what was in uſe in the Second of *Edw.* 6.) afterwards continued in all the Queen's Chapels, during her whole Reign; and ſo are they in the King's, and in many Cathedral Churches, beſides the Chapels of divers Noblemen, Biſhops, and Colleges, to this Day.

It was well known, That the Lord-Treaſurer *Burleigh* (who was no Friend to Superſtition or Popery) uſed them conſtantly in his Chapel, with other Ornaments of Fronts, Palls and Books, upon his Altar. The like did Biſhop *Andrews*, who was a Man who knew well what he did, and as free from Popiſh Superſtition as any in the Kingdom beſides. In the latter end of King *Edward*'s time they uſed them in *Scotland* itſelf, as appears by *Calvin*'s Epiſtle to *Knox*, and his Fellow-Reformers there, *Anno* 1554. Ep. 206. where he takes Exception againſt them, for following the Cuſtom of *England*.

To this Head we refer the Organ, the Font, the Altar, the Communion-Table, and the Pulpit, with the Coverings and Ornaments of them all; together with the Paten, Chalice and Corporas, which were all in uſe in the Second of *Edw.* 6. by the Authority of the Acts of Parliament then made.

*† *As were in uſe.*] And then were in uſe, not a Surplice and Hood, as we now uſe, but a plain white Alb, with a Veſtment or Cope over it; and therefore, according to this Rubrick, we are all ſtill bound to wear Albs and Veſtments, as have been ſo long time worn in the Church of God, howſoever it is neglected. For the diuſe of theſe Ornaments, we may thank them that came from *Geneva*, and in the beginning of Queen *Elizabeth*'s Reign, being ſet in Places of Government, ſuffered every negligent Prieſt to do what him liſted, ſo he would but profe s a Difference and Oppoſition in all things (though never ſo lawful otherwiſe) againſt the Church of *Rome*, and the Ceremonies therein uſed.

If any Man ſhall anſwer, That now the 58th Canon hath appointed it otherwi.e, and that the.e things are alterable by the Diſcretion of the Church wherein we live; I anſwer, That ſuch Matters are to be altered by the ſame Authority wherewith they were eſtabliſhed; and that if that Authority be the Convocation of the Clergy, as I think it is (only that) that the 14th Canon commands us, to obſerve all the Ceremonies prescribed in this Book, I would fain know how we ſhould obſerve both Canons.

℣. W ℣. Mention is there made of Surplice, Tippet, Hood, *pro cujuſq; gradu*,
*I. C.* I find not that.

C† And among other Ornaments of the Church that were then in uſe, the ſetting of two Lights upon the Communion-Table or Altar was one, appointed by the King's Injunctions (ſet forth about that time, and mentioned or ratified by the Act of Parliament here named) whereby all other Wax-Lights and Tapers, which in former times of Superſtition Men were wont to place before their Shrines, and Images of Saints, being taken away and utterly aboliſhed, it was required, That two Lights only ſhould be placed on the Altar, to ſignify the Joy and Splendor we receive from the Light of Chriſt's bleſſed Goſpel. *Bene B. Lutherus in formulâ Miſſæ ſive Communionis, quam Wirtenburgenſi Eccleſiæ Anno ſuperioris ſeculi viceſimo tertio præſcripſit*, Neo Candelas *(inquit)* nec Thurificationem prohibemus, ſed nec exigimus; eſto hoc liberum.

C† *By Authority of Parliament.*] Which confirmed both the firſt Liturgy, and the Injunctions of King *Edward* the Sixth.

C† *In the Second Year of the Reign of King* Edward *the Sixth.*] For it is here to be noted, That in his time, there were two ſeveral Liturgies, and two ſeveral Acts of Parliament made to confirm them. One in the ſecond Year, and another in the fifth Year of his Reign: In which *Fifth* Year (upon the diſuſe which ſome Men made of the former Ornaments, or upon the Diſpleaſure which other Men took againſt them both at home and abroad) it was appointed by the ſecond Liturgy, and enacted by Parliamentary Authority; *That the Miniſter, at the time of Communion, and at all other times of his Miniſtration, ſhould uſe neither Alb, Veſtment nor Cope; but being an Arch biſhop or Biſhop, ſhould have and wear a Rochet; being a Prieſt or Deacon, ſhould wear a Surplice only.* And yet this latter Book, and Act of Parliament thereunto annexed, did not condemn either the Ornaments, or any thing beſides that was appointed in that former Book, but acknowledged it all to have been a very godly Order, agreeable to the Word of God, and the Primitive Church: Whereupon, by Authority of Parliament in the Firſt Year of Q. *Elizabeth*, albeit it was thought moſt meet to follow and continue the Order of Divine Service in Pſalms, Leſſons, Hymns, and Prayers (a few of them only varied) which was ſet forth in the Fifth Year of King *Edward*; yet for the Ornaments of the Church, and of the Miniſters thereof, the Order appointed in the Second Year of his Reign was retained; and the ſame we are bound ſtill to obſerve: Which is a Note, wherewith thoſe Men are not ſo well acquainted as they ſhould be, who inveigh againſt our preſent Ornaments in the Church, and think them to be Innovations, introduced lately by an Arbitrary Power againſt Law; whereas, indeed, they are appointed by the Law itſelf. And this Judge *Yelverton* acknowledged and confeſſed to me (when I had declared the Matter to him as I here ſet it forth) in his Circuit at *Durham*, not long before his Death, having been of another Mind before.

C† *According to the Act of Parliament ſet forth in the beginning of this Book.*] *Provided always, and be it Enacted, That ſuch Ornaments of the Church,* (whereunto the adorning and decent Furniture of the Communion-Table relate) *and of the Miniſters thereof,* (as the Alb or Surplice, Veſtment or Cope, with the Rochet and the Paſtoral-Staff before-mentioned) *ſhall be retained and be in uſe, as was in this Church of* England, *by Authority of Parliament, in the ſecond* (not the Fifth) *Year of the Reign of King* Edward *the Sixth, until other Order ſhall be therein taken, by the Authority of the Queen's Majeſty, with the Advice of her Commiſſioners appointed and authorized, under the Great Seal of* England, *for Cauſes Eccleſiaſtical, or of the Metropolitan of this Realm.* Which other Order ſo qualified as is here appointed to be, was never yet made.

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## *Of the Morning and Evening Prayer.*

C† *WITH a loud Voice.*] Ut poſſit recitans ab omnibus audiri.

*† *Some one of theſe Sentences.*] I think theſe Sentences were appointed to be repeated before Divine Service, that we might have an equivalent Preparation to our Liturgy, to that which is prefixed before the *Roman* Miſſal, and uſed by the Prieſt before he comes to celebrate. *Nos quotidie legimus, Malo pœnitentiam peccatoris, quam Mortem. Et nunquid qui cadit non reſurget, dicit Dominus? Et convertimini ad me, filii convertentes, & ego curabo contritiones veſtras. S. Hieron. in Epiſt. ad Marcellam*, ſcribens adverſus Montaniſtas qui ad omne penè delictum Eccleſiæ fores obſerabant, & nec peccatorum Confeſſionem faciebant, nec lapſos propterea homines ad pœnitentiam recipiebant. 'Tis more plain in St. *Baſil, Epiſt.* 63. where we ſee, that their Service began with this humble Confeſſion of their Sins; *Populus conſurgens anteluciano tempore domum precationis petit, inq; tribulatione ac lachrymis factâ ad Deum Confeſſione, tandem ab Oratione ſurgentes ad Pſalmodiam traducuntur*, &c.

℣. W ℣. Adde huc, quod ad Invitandam pœnitentiam egregia ſunt miſericordiæ & longanimitatis Enconia, *Pſal.* 78. 38. *Jer.* 3. 7, 12. *Heb.* 4.

*To acknowledge and confeſs our manifold Sins and Wickedneſs.*]

*† Hoc inter nos & Montaniſtas intereſt, quod illi erubeſcunt eorum fiteri peccata, quaſi juſti, nos dum pœnitentiam agimus faciliùs veniam promeremur. S. Hier. in Epiſt. ad Marcellam.

C** *Yet ought we moſt chiefly ſo to do, when we aſſemble*, &c. S. Chryſ. de incomprehenſ. Dei naturâ. *Non æquè exoras, cum ſolus Dominum obſecras, atq; cum fratribus tuis. Eſt enim in hoc plus aliquid, videlicet Concordia, Conſpiratio, Copula amoris & Charitatis, & Sacerdotum Clamores. Præſunt enim ob eam rem Sacerdotes, ut Populi Orationes, quæ infirmiores per ſe ſunt, validiores illas complexæ ſimul in Cælum evehantur:* That they being the ſtronger ſort, may take with them the weaker Prayers of the People, and carry them up into Heaven. Idem in T. 2. ad Theſſ. Hom. 4. *Quod quis apud ſeipſum precatus accipere non poterit, hoc cum multitudine precatus accipiet.*

C** *With a loud Voice.*] *Ut mentes audientium ad majorem animi compunctionem, & ad reddendam Domino gloriam excitentur.* Juſt. in Novell. de Eccl. Diverſis.

*Anſwer, Amen.*] The ancient Doctors of the *Hebrews* have this Saying, *That whoſoever ſayeth* Amen *with all his Might, the Gate of the Garden of* Eden *is opened unto him*; Muſar. cap. 4. And in the ſame manner of Speech *Maimonides* deſcribeth their Morning Service, *cap.* 9. *n.* 1. *And the People anſwer*, Amen. *Be his great Name bleſſed for ever, and to all Everlaſtings, with all their Might.* So ſaith St. *Jerom*, That the ſound of their *Amen* in the Primitive Church-Service was ſo great, as it came forth like a noiſe of Thunder.

*To ſet forth*, &c. *to hear and to ask*, &c. The Particulars of that Work, which is to be done at the Religious Aſſemblies of Chriſtians, and the ſame of the whole Service following, the Pſalms, Leſſons, and the Prayers. The ſame hath *Tertullian* expreſſed to have been the Buſineſs of the Primitive Chriſtians, at their Aſſemblies, *de anim.* cap. 9. *Prout Scripturæ leguntur, aut Pſalmi canuntur, aut Adlocutiones proferuntur, aut petitiones delegantur.* Tert. Apol. cap. 39. and in *Juſtin Martyr*, 2 *Apol.* where they tell what the Chriſtians did at their Aſſemblies, the Particulars being near the ſame. And all theſe are ſubſtantial Parts of that Work, for which we go to Church; all of them Principals, none of them Acceſſaries in it; which by the Nature of the Work, and the Primitive Cuſtom of the Church, is not to while out the time till the Congregation be aſſembled (as we know where reading of Chapters and ſinging of Pſalms are uſed for no other purpoſe.) Nor are the Prayers of the Church, in the main intent of them, either to uſher in the Sermon, or to leave an Impreſſion of it in Mens Minds afterwards; but an intire Service of itſelf.

℣. W ℣. Ἐκκλ. nititur his locis Sacræ Scripturæ;

| | |
|---|---|
| *Job* 31. 27. | *Levit.* 5. 5. |
| *Prov.* 28. 13. | *Dan.* 9. 18. |
| *Luke* 15. 18. | *Acts* 19. 18. |

*A general Confeſſion to be ſaid of the whole Congregation after the Miniſter, kneeling.*]

℣. W ℣. Suis quiſq; verbis reſipiſcentiam profitetur, Baſil. ad Neocæſar. Ep. 69. Idem Reg. Contract. 288.

*† *Kneeling.*] Kneeling is the moſt fit Geſture for humble Penitents; and being ſo, it is ſtrange to ſee how in moſt Places Men are ſuffered to ſit rudely and careleſly on their Seats, all the while this Confeſſion is read; and others that be in the Church, are nothing affected with it. They think it a thing of Indifferency forſooth, if the Heart be right. The 27th Canon takes Order, That the Communion be delivered to none but thoſe that kneel; and it is as fit we ſhould have the like Order taken, that this following Abſolution be pronounced to none, but thoſe that kneel neither: For elſe there will be no excuſe for us, nor no reaſon left us to render the Puritans, why our Church ſhould more puniſh them, or hinder them from the benefit of the Sacrament for not kneeling then, than it doth puniſh other Men, or hinder them of the benefit of Abſolution, for not kneeling in the time of Confeſſion. It is a like Caſe, and would be better thought on by Men of Wiſdom and Authority, whoſe Neglect and Careleſsneſs in this kind, gives not only cauſe of great Offence and Scandal to them that are reverently and well-diſpoſed; but withal, is a cauſe of great Impiety, and ſcorn of our Solemnity in God's Service: And it is objected to us by the Puritans, in their Survey, *p.* 71. and by the Papiſts *Paſſim.*

C** *Confeſſion and General Abſolution before Morning Prayer.*] In which Confeſſion, we remember our daily Offences in general; and there is no means ſo powerful to obtain pardon for them, as the daily Prayers of the Church to that purpoſe: So that the Courſe which our Church here preſcribeth, for the pardon of our daily Offences, being put in practice, what can be more juſt, more due than to declare, that Forgiveneſs and Abſolution, which thoſe that are (as they pretend to be) penitent for thoſe Sins, do obtain? What more comfortable,

comfortable, than to hear the News of it from his Mouth, by whom the Church miniſtreth theſe Offices? What more ſeaſonable, than to do this before we come to give God his ſolemn Praiſe and Honour in our Publick Service, that we may be aſſured he accepts of the ſame at our Hands? In which reſpect, we cannot but prefer the Order of the Church of *England*, before the other Reformed Churches, who have no Abſolution, nor no Confeſſion neither, but after the Pſalms and Leſſons (which is all the Service that they have) be done, and the Preacher goes up into the Pulpit; which gives the People occaſion to think, that all their Service before is to ſpin out their time only till the Preacher comes, rather than to give God any Homage or Service at all: Whereas the ſolemn beginning of our Service with Confeſſion and Abſolution, ſerves to put the People in Mind, that all which follows is the ſolemn Service of Almighty God, preparing them to that Attention of Mind, and Devotion of Spirit, which they owe to it, and which is requiſite to make it acceptable.

C** *At the beginning both of Morning and Evening Prayer, the Miniſter ſhall read one of the Sentences, &c. And then that which follows* ] Theſe, with the Confeſſion and Abſolution, (as Preparatory to the Service which was to follow, and in Imitation of the Church in all Ages before, which after this manner of Confeſſion and Abſolution began their Divine-Service) were added in the Fifth Year of *Edw.* 6. omitted in the Second Year.

C** *Abſolution (or Remiſſion of Sins.)* ] Added by Order from the Conference at *Hampton-Court*, for the Satisfaction of them that took Exception againſt the Word *Abſolution*, as being of too Popiſh a Sound.

C** *At the beginning of Morning and Evening Prayer, the Miniſter ſhall read, &c.* ] In the Primitive Church, moſt parts of the Service were referred to be done by Inferior Miniſters: They had ſuch as read the Leſſons, *Lectores*, ſuch as ſung the Pſalms and Hymns, *Cantores*; and a great part of the Prayers were ſaid by the Deacons.

C** *Confeſſion to be ſaid by the whole Congregation kneeling.* ] The old Faſhion of the Chriſtians, at their Service of Prayers, was (as *Tertullian* in his *Apol. cap.* 39. deſcribeth it) to pray *with Hands erect and ſtretched out*, therein proteſting their Innocency; to be *bare-headed*, therein profeſſing that they were not aſhamed: *Manibus expanſis quia innocuis, capite nudo quia non erubeſcimus*; hereby taxing the *Gentiles*, whoſe Cuſtom it was to cover both Hands and Faces at their Prayers, which he interpreteth a Confeſſion of Guilt in the Hands, and an Acknowledgement of Shame in the Face; as if they were afraid and aſhamed of what they were about.

It was, and is ſtill a general Order in all Churches, to begin their Service with Confeſſion of Sins: Which Order *Morney* labourcth to derive from the ancient Practice of the Synagogue firſt, and conſequently of the Primitive Church. Aut. de Card. Op. apud Cypr. *Hierarcha confidenter orat pro ſuâ & Populi Ignorantiâ, recolens pudibundi & contriti animi confeſſionem, quæ prævalente peccato deliquerunt.* S. Baſil, Ep. 63. *We riſe in the Morning, make Confeſſion, and then ſing Pſalms.*

We uſe this as an Entrance and Preparation to the Service of God, becauſe if our Confeſſion be ſuch, as it muſt be preſumed to be, it is the only ſufficient Diſpoſition, to make our Service acceptable to him. A Confeſſion (but not the like) is uſed in the beginning of the Breviary and Maſs, which condemns our Church no more than all other Reformed Churches that uſe it: But the ancient Church, from which we took it, uſed it before them all.

℣. W ℣. *Moſt merciful Father.* ] Mercy it ſelf. *We have erred*; we have wittingly and willingly run from. *Like loſt Sheep*; like untamed Heifers, *Jer.* 31. 18. *Deut.* 3. 15. *The Devices*, abſurd Devices, brutiſh Deſires. *We have offended*, we have been offended at. *We have left undone*, we have not done at all. *We have done*, we have done nothing but *There is no health*, no hope of health. *Miſerable Offenders*, yea moſt miſerable. *That be penitent*, that deſire to be penitent, wiſh they were, would be glad if they were ſo, fear they are not enough, are ſorry that they are no more. *According to thy promiſes*, moſt precious, moſt gracious, moſt ſweet.

*The Abſolution or Remiſſion of Sins, to be pronounced by the Miniſter alone.* ]

℣. W ℣. And becauſe he ſpeaks it *authoritativè*, in the Name of Chriſt and his Church, he muſt not kneel, but ſtand up. For Authority of Abſolution, ſee *Ezek.* 33. 12. *Job* 33. 23. *Numb.* 6. 24. 2 *Sam.* 12. 13. *John* 20. 23.

Becauſe none has received that Power but a Prieſt, *vide Maldon. de pœnit. pag.* 20.

C† *Power and Commandment to his Miniſters to declare and pronounce, &c.* ]

Non eſt igitur poteſtas peccata ſuo arbitrio remittendi, (quod tantum jus Chriſto homini conceſſum eſt) ſed Annunciandi veniam, quæ Nathani etiam ad Davidem, & Prophetis aliis mandata fuerat.

*Through Jeſus Chriſt.* ]

C† Jeſus interpretatur ſalvator. Chriſtus idem eſt quod Unctus, a quo dicimur Chriſtiani. Ratio autem quare dicimur a Chriſto Chriſtiani, & non a Jeſu Jeſuani, aſſignatur infra in ordine Baptiſmi. *Chriſtian Man.*

C† *Then ſhall the Miniſter begin the Lord's Prayer.* ]

℣. W ℣. *The Lord's Prayer.* Quam Tertullianus vocat fundamentum precum; *the Prayer upon which all other Prayers are builded.* Non enim præcepit Chriſtus, ut non alia verba recitemus, quam quæ in hac Oratione præſcribuntur (quanquam id quoq; aliquando fieri cum fructu poteſt) ſed ut materiam precum hinc petamus. Et ſane nihil eſt dignum oratu, quod non in partes hujus formulæ tanquam in locos ſuos recte digeri poſſit. Oratio enim hæc (ut idem Tertullianus loquitur) quantum ſubtringitur verbis, tantum diffunditur ſenſibus. Docent autem nos ea quæ ex Hebræorum libris ab aliis ſunt citata, non tam formulam hanc a Chriſto ſuis verbis conceptam, quam in eam congeſtum quicquid in Hebræorum precibus erat laudabile. Tam longe abfuit ipſe Dominus Eccleſiæ ab omni affectatione non neceſſariæ novitatis. Grat.

The 8th Exception of the Surveyor.

℣. W ℣. "Προσευχὴ. Præceptum Chriſti. *Our Father:* Et ſi læſus "eſt, pater eſt. *Which art in Heaven:* Eminenter, non Incluſivè. "*Hallowed be thy Name:* In me, per me, ſuper me. *Thy Kingdom "come:* Ut deſtruatur Regnum peccati, per quod regnant Mors & "Diabolus. *In Earth:* In me qui ſum Terra. *In Heaven:* A ſan"ctis Angelis. *Give us this Day our daily*— Pro neceſſitate, *Bread*, "proprium, licitè acquiſitum, ſupercæleſtem & corporeum. *Forgive "us our Treſpaſſes:* Talenta dimitte. *Lead us not:* Nec ſinas in"trare ductos pronoſq;. *From Evil:* Ab Authore mali: Extra, Di"abolo, Mundo: Intra, Nobiſmetipſis: A malo culpæ per gratiam; "pœnæ per miſericordiam; omni per pacem. *For thine is the Kingdom*, &c. Quod in Matthæo ſequitur, *Quoniam tuum eſt Regnum*, &c. Cum in vetuſtiſſimis exemplaribus Græcis non extiterit (extat autem & in Syriaco, & in Latino contextu, & in Arabico) argumentum nobis exhibet, unde diſcamus, non Arabicam tantum & Latinam Verſionem, ſed & Syriacam factam poſtquam Eccleſiarum λειτουργιὰ formam certam acceperat. Nam ex Græciæ Conſuetudine cepta eſt aſcribi hæc Doxologia, magis quam pars precationis Latinis omnibus ignota. *Grot.* Quas in ſuo Divino Officio Eccleſia Anglicana, Occidentis Eccleſiæ pars, hic ſequitur.

C† Sed & *Amen*, Non a Chriſto additum, ſed ex more veteris Eccleſiæ publicam vocum recitationem eâ voce approbantis. Id autem factitaſſe Chriſtianos veteres docemur, 1 *Cor.* 14. 16. idq; ut multa, Exemplo Hebræorum, *Deut.* 27. 15. Grot.

*† *O Lord open thou our Lips.* ] Quia ſine adjutorio Dei nec cor nec labia ad laudem Domini aperire valeamus. *Jo.* 15. ſine me nihil poteſtis facere. *Dur. Lib.* 5. *c.* 2. *n.* 8.

*† *Glory be to the Father, &c.* ] Poſt, *Deus in Adjutorium*, ſtatim ſubjicitur *Gloria Patri, &c.* Quos duos verſus, rogatu S. Hieron. Damaſus Papa in fine Pſalmorum cantari inſtituit. *Dur. ibid.*

℣. W ℣. Doxologia a Sanctis olim Patribus contra virus Arianum præſcripta & retenta. Conſule Hookerum.

C** *And our Mouth ſhall ſhew forth thy praiſe.* ] This is the Anſwer of all the People. In the Second Book of *Edw.* 6. the Word Choir is every-where put for our Word Anſwer: And by making this Anſwer, they promiſe here and undertake for themſelves, that they will not ſit ſtill to hear the Pſalms and Hymns read only to them, as matter of their Inſtruction; but that they will bear a part in them with the Prieſt, and keep up the old Cuſtom ſtill of ſinging, and anſwering Verſe by Verſe, as being ſpecially appointed for the ſetting forth of God's Praiſe; whereunto they are preſently invited again by the Miniſter in theſe Words, *Praiſe ye the Lord.* So that our manner of ſinging by Sides, or all together, or in ſeveral parts, or in the People's anſwering the Prieſt in repeating the Pſalms and Hymns, is here grounded: But if the Miniſter ſay all alone, in vain was it for God's People to promiſe God, and to ſay, that their Mouth alſo ſhould ſhew forth his Praiſe.

C** *As it was in the beginning, &c.* ] This was added to *Gloria Patri*, which was only uſed before, to meet with the Poiſon of *Arius*, who ſaid there was a beginning of time, before Chriſt had any beginning. The like hath been ſaid, of taking up the Cuſtom to put in *Dei gratia* into the Style and Title of Kings and Emperors, to meet with the Poiſon of *Pelagius*, who was a great Oppoſer of the Grace of God.

*Praiſe ye the Lord.* ] It was before the Second of *Edw.* 6. *Laus tibi Domine*; and from *Eaſter* to *Trinity-Sunday*, *Allelujah*.

C** *Then ſhall be ſaid or ſung*, Venite, &c. ] The Word *ſaid* is added in the Fifth of *Edw.* VI.

C** *Then ſhall be ſaid or ſung*, O come, let us ſing unto the Lord: *And then ſhall follow certain Pſalms in order.* ] The ſetting forth of God's Worſhip and Praiſe in Pſalms, is that part of moral and perpetual Service, the Order whereof was moſt particularly ſet down in the O. T. in *Solomon's* Temple. As the Sacrifice was burning upon the Altar, and the Wine poured out upon it in the inward Court, which was their Ceremonial and Figurative Service; in the mean time, the Levites ſtood upon their Pulpits in the outward Courts, where the People, Men and Women, were licenſed to come, ſinging the Pſalms of God's Praiſes, which was their moral Service of it, to laſt for ever: Other parts of the Service are not there remembred; not but that many others were done, but to let the World know, that the Pſalms of God's Praiſes, for the ordinary Practice whereof ſuch expreſs Order was taken and remembred, was not to be reckoned of by the by, but as a main part of God's Publick Service: And this was not the perſonal Service of the Levites alone, but of the whole Congregation of God's People aſſembled there, which made his Praiſe to be the more glorious; and was therefore ſo much the more acceptable to him, when the People joined together with the Levites to ſet it forth: Therefore, according to King *David's* Example, and others inſpired by the Holy Ghoſt, the Church here hath appointed this firſt Pſalm, as an Invitatory to ſtir up the Affections of the whole Congregation to that Work, which they perform in ſome Places by anſwering alternately, and in others, by ſinging one ſide of the Choir after another.

*† *Praiſe ye the Lord.* ] After *Gloria Patri*, we ſay, *Allelujah*; which is, after we have given Glory to God, to invite the Angels to it alſo; as if ours were not enough, unleſs the Choir of Heaven joined with us in ſuch a ſolemn and ſacred Action. Cantatur autem *Alleluja* (quod eſt canticum cæleſte) ut per hoc oſtendatur dignam eſſe

esse Trinitatem celesti laude, ad quam plenè laudandam non suffecit laus humana. *Dur. in Rational. Lib. 5. cap. 3. Numb. 32.*

*Sonabant Psalmi, aurata tecta templorum, reboans in sublime quatiebat Alleluja.* S. Hier. Ep. 30. ad Oceanum prope finem.

Ipsum *Alleluja quotidie dicimus, & quotidie delectamur. Nostis enim quia Alleluja Latine dicitur laudate Dominum, & in hoc verbo consonantes ore, & consentientes corde, exhortamur nos invicem ad laudandum Deum.* S. Aug. Serm. in Festo Paschæ & in Psal. 118.

If this, Quotidie, were to be found in S. Aug. (as I find it quoted by *Laur. Vanderhave*, in his Antiquities, but can find no such thing in the Father himself) then had we some more Authority for the using of it every Day, than the Church of *Rome* has for their Rubrick of leaving it out from the *Septuagesima* till *Easter*. And yet they leave it not out neither; for they say *Laudate Dominum*, in stead of it, or *Laus tibi Domine*; which being the same with the other in effect, *Durantus* and *Jansenius* are put to their shifts, how to give a good reason for such a Rubrick. At the first, it seems, this *Alleluja* was sung only upon Sundays, and every Day of the Fifty between *Easter* and *Pentecost*, in token of the Joy we express for Christ's Resurrection: So S. *Aug. Epist. 119. ad Jan. cap. 15.* and *cap. 17.* In some Churches it was not sung upon all Sundays of the Year, but only upon those Fifty Days: *Sed hoc non usquequaq; observatur, S. Aug. ib. c. 17.* It was the use, says *Isidore*, *Lib. 1. de Eccl. Offic. c. 13.* in the *African* Churches, not to say it every Day, but only every Sunday, and those Days which are from *Easter* to *Pentecost*: But among us, according to the ancient Custom of *Spain*, it is sung all the Year long upon every Day (except only from *Septuagesima* to *Easter*, the time of lamenting) and his reason is, (how good we must think on't) *quia scriptum est, semper laus ejus erit in ore meo.* And so indeed in the Fourth Council of *Toledo*, *Can. 10.* the *Alleluja* is forbidden to be sung, *in diebus jejunii, quia tempus non est gaudii, sed mœroris*; which Canon, if we have broken, the Papists have broken it with us; for *Laus tibi Domine* in that time is as good an Expression of *Gaudium*, as our *Praise the Lord:* But yet both of us are better than those whom *Sozom. Lib. 7. c. 19. Hist. Trip. Lib. 9. c. 39.* and *Niceph. Lib. 12. c. 34.* tell us of, who would sing it upon *Easter day* Morning only; for that was it that S. *Hier* brought among other Novelties, against *Vigilantius*. *Exortus est Vigilantius, &c. qui nunquam nisi in Paschа Alleluja decantandum contendit.*

*† *Then shall be said or sung this Psalm following.*] So was the Order in S. *Basil*'s time, after the Confession, in the beginning of the Service, to sing Psalms and Hymns with solemn Musick, *Epist. 63. Ad id vero quod propter Psalmodias accusamur, qua re potissimum simpliciores perterrefaciunt Sabellius & Marcellus* (as their Disciples our new Puritan-Masters do the poor People among us) *qui nos traducunt: hoc habeo quod dicam, quod videlicet qui jam obtinuerunt ritus omnibus Ecclesiis Dei concordes sunt & consoni: populus factâ ad Deum Confessione, tandem ab Oratione surgentes ad Psalmodiam traducuntur, & nunc quidem in duas partes divisi alternis succinentes psallunt,* &c.

Quia *Cantus accendit audientium animas.* S. Aug. Lib. 9. Confess. cap. 6. & alibi. Etiam quia faciliùs & libentiùs Deo laudes persolvuntur, quando Officium Divinum, alioqui prolixum & grave, quadam Cantûs jucunditate conditur. *Quam autem ob causam Sp. S. voluit divinas laudes a Prophetis carmine scribi; ob eandem utile fuit, ut ejusmodi carmina non simplici pronunciatione sed cantu celebrarentur.* S. Bas. in S. Psal.

" Another reason for singing the Psalms, the Commandments, the " Lessons, and the Prayers in the Church, is, That Christians may " testify, that the Law of God is not troublesome or grievous to " them, but pleasant and sweet; and that they keep it not out of " Fear, but out of Love, according to that of the 119th *Psalm*, " *ver. 54. Thy Statutes have been my Songs in the House of my Pilgri-* " *mage.* Lastly, Upon this account, there is paid to Almighty God " a most perfect Service, whilst we endeavour to glorify him, as to " our Souls by earnest Prayer; and as to our Bodies, by singing " Praises to him. Of the Power and Profitableness of singing in the " Church, see the Author of the Answer to the Questions to the Or- " thodox, in *Just. Mart.* Works, *Qu.* 107.

*Ψαλμῳδία* veterum Christianorum quacum Liturgiam inchoare solebant.

*† *Then shall follow certain Psalms in order.*] For singing Psalms and Hymns publickly in the Church, we have the Example of our Saviour, and of the Apostles. *Matth. 26. And when they had sung an Hymn,* &c. *Speaking to your selves in Psalms and Hymns,* &c. Conc. Tolet. 4. Can. 12. *ab oratione surgentes ad Psalmodiam traducuntur, & nunc quidem in duas partes divisi Alternis succinentes psallunt, atq; ex eo simul eloquiorum Dei exercitationem ac meditationem corroborant, & cordibus suis attentionem, & ejectis vanis cogitationibus mentis soliditatem suppeditant.* S. Basil. Ep. 63. *Tonant inter duos Psalmi & Hymni, & mutuo provocant quis melius Deo suo canet. Talia Christus videns & audiens gaudet,* &c. Tertull. Lib. 2. ad Uxorem in fine. S. Dion. Areop de Eccl. Hier cap. 3. *Theodoret* tells us, That it began at *Antioch*, and being once begun there, *ubiq; pervasit, & ad ultimas orbis terræ oras pervagata est*, Hist. Eccl. Lib. 2. c. 24. *Socrates* tells us, it began there too; but whereas *Theodoret* goes no higher for the first Authors of it, than *Flavian* and *Diodore*, he makes *Ignatius*, the Bishop there in the Apostles times, to have begun it, upon a Vision of Angels that he saw glorifying God after that sort. *Unde illa traditio in omnibus Ecclesiis recepta est*, Lib. 6. c. 8. This Vision is derided by our new Masters; and of what Authority it is, we cannot tell, but by *Socrates* his Words: Howsoever, whether the Story be true or no, I am sure the thing itself is good; and if *Ignatius* did not hear the Angels sing so, that which is better, the Prophet *Esay* did, *c. 6. 3.* the Seraphims stood upon the Throne, and cryed one to another, saying, *Holy*, &c.

" As to what *Theodoret* writes, that *Flavianus* and *Diodorus* were " the first who ordered the Psalms of *David* to be sung alternately at " *Antioch*, this seems to be meant, not of the first Institution of this " Custom, but either of the restoring of it, or of appointing some " more convenient way of using it. *Isidore* says, *Lib. 1. de Off. c. 7.* " That St. *Ambrose* was the first among the *Latins*, who introduced " this Custom; but this seems to be understood, only of saying the " Service of the Church in the Choir; for Pope *Celestine*, as we read " in his Life, appointed the Psalms to be sung alternately in the Sa- " crifice of the Mass. In general, it is evident from *Tertullian*, whom " we quoted before, that the Custom of singing the Psalms alternate- " ly is very ancient among the *Latins. Cum vero cantamus Psalmos stantes esse solemus, ut ex statu corporis demonstremus affectum mentis nostræ, hoc est, paratos nos esse, sive ad domandam carnem nostram,* &c. Amal. Fort. Lib. 4. cap. 3. *Rursus stando Hymnos cantamus, in erectione corporum ostendentes, quod in laudando Deum corda sursum erecta habere debemus*, Durand. in Rational. Lib. 5. cap. 2. Numb. 24. *Unus in medium Psalmos Domino cantaturus exurgit*, Cassian. de Inst. Mon. Lib. 2. cap. 5. And the Notes upon that place, produce many more Testimonies of the Ancients to that purpose. *Uni ex ipsis hoc muneris dato, ut quod canendum est prior ordiatur, reliqui succinant; atq; ita Psalmodiæ varietate superant noctem,* &c. Bas. Ep. 63. The *Græcians* had this Order from the old *Esseni*, as *Eusebius* reports out of *Philo*, *Lib. 2. cap. 16. Hist. Eccl. Hymnos etiam quia nobis recitari solebant, commemorat, & quo pacto cum Unus suavi quodam concentu psallere decenter & modestè inceperit, reliqui placidè & quietè auscultantes, posteriores hymnorum partes ad extremum unà decantent.*

The Antiquity of Hymns in the Christian Church doth sufficiently appear, by that of our Saviour, *Matth. 26. Et hymno dicto exierunt:* Whereupon S. *Chrysost. Hom. 83. in Matth.* says, *Hymnum cecinit, ut nos quoq; similiter faciamus.* S. Aug. Ep. 119. ad Jan. cap. 18. So St. *Paul* afterwards order'd it in the Church at *Colossus. Cantantes,* &c. speaking *to yourselves in Psalms and Hymns,* &c. *Col. 3.* which we find presently after practised in the Church of *Alexandria* in *Ægypt*, founded there by St. *Mark*, as *Philo* in *Euseb. Lib. 2. cap. 16.* writes of the Christians there, (and as S. *Hierom* writes in the Life of *Philo*, and of S. *Mark*, and before him *Epiphanius*) that in their Churches (their *ædes sacræ, προσευχαὶ, μοναστήρια.* places of Solitariness, and separated from Company) they did *leges & Oracula a Prophetis edita, & Hymnos recolere, aliasq; res, quibus divina scientia & vera erga Deum pietas crescat & perficiatur.* Item, *Non contemplationi solum se dedunt, sed etiam cantiones & hymnos variis metri & carminum cujusq; modi numeris graviter, aptè & convenienter ad Dei honorem & laudem conficiunt.* And if this be not to be understood of the ancient *Egyptian* Christians, as *Eusebius* thought, but of the *Esseni*, the strictest Livers among the *Jews*, as *Scaliger* and *Casaubon* affirm with great Probability; yet it will be a good Pattern to take it in Succession from them, seeing Christ and St. *Paul* may be thought not to be the first that used any such Hymns, but followed the Religious Custom of the best *Jews*, and approved it by their Fact: Yet to make it good, that after the Apostles, the true Christians, as well as these *Esseni*, used these Hymns; St. *Basil. Ep. 63.* being unjustly blamed for bringing them into the Church of *Neocæsarea*, answers for himself, That it was the Custom of *Egypt*, and many other Places, so to do of old. And so of the Churches in *Pontus* and *Bithynia*, *Pliny*, the Emperor *Trajan*'s Vicegerent there, affirmeth, That the only Crime he there knew of them was, that they used to meet together, and to praise Christ with Hymns as a God. And this Custom of singing Hymns with Instruments of Musick, is as ancient as *Moses*, when he came out of *Egypt* with the *Israelites*, and was so practised till *David*'s time, by whom they were much augmented. And after him, they continued among the Kings and Prophets, till the coming of Christ, who gave us an Example to do as they did still: In the mean while, we are little beholding to *Scaliger*, (who in his vein of Contradiction tells us, *Satis superstitiosè* (in *Elench. Tri. p. 239.*) That *quidam Christiani etiam hodie sacris ἀποχρῶνται, & musicis instrumentis, tympanis aneis & aliis ejusmodi perstrepunt, ut Bacchantes putes* (wondrous modestly!) *qui mos a veteri Ecclesiæ ritu alienus* (wondrous confidently!) What he calls the ancient Church I cannot tell; but when Men mislike a thing, especially such Criticks as he was, impatient of any thing that crossed the Puritanical Platform, they can shut up the Church into what Streits, and what number of Years they list. Let *Scaliger* come and shew us, Whether the same Spirit of God assisted not his Church in this pious Institution, in S. *Basil*'s, S. *Hilary*'s, and S. *Ambrose*'s time, that assisted the Kings and Prophets, and Apostles before. We have the Direction from S. *Paul*. If the ancient Christians under Persecution could not practise it openly, what is that to hinder other Christians afterwards, when they were a settled and flourishing Church, to follow the Examples of so many holy Men in all Ages, and of Christ, and the Apostles themselves? If those, *Quæst. & Resp. ad Orthodoxos*, be *Justin Martyr*'s, as they may be with Admission of some later Interpolations, then was the Custom of singing Hymns used in his time, with vocal but not instrumental Musick (for they could not do all at once) *qu. 107.* After him, the first I find in the *Latin* and *West* Churches is S. *Hilary*, the Bishop of *Poitiers* in *France* (Hilar. in Psal. 65. *audiat & celebret hymnorum sonitus*) whom *Isidore*, *Hisp. de div. Off. cap. 6. Lib. 1.* makes the first Author of Ecclesiastical Hymns, as he found it in S. *Hierom*, in his Book *de Scrip. Eccl.* where he says, that S. *Hilary* made a Book of Ecclesiastical Hymns and Songs for the Church. After him, S. *Ambrose* brought it into the Church of *Milan*, *ad leniendum mœsti populi fastidium*; while they were praying Night and Day for the safety of their Bishop, persecuted by the *Arian* Empress *Justina*, the Mother of *Valentinian*, as S. *Aug.* writes, in his Confessions,

ſeſſions, *Lib.* 9. *c.* 6, & 7. & *Lib. Retract. c.* 21. *Item Strabo de Reb. Eccl. c.* 25. *Conc. Tolet.* 4. *c.* 12. And from hence came all Hymns for the moſt part to be called *Ambroſiani*, becauſe from him they began to be ſpread over all the *Latin* Church, as a long time before they had the *Greek*. So S. *Benedict.* in his Rule, calls them *Ambroſiani*, &c. After him S. *Hierome*, *ad Pſ.* 64. gives Teſtimony of them. *Matutinis veſpertinisq; hymnis delectatur Deus*, &c. and *Poſſidonius*, in the Life of S. *Aug. cap.* 28. tells us, that one of the cauſes why he wept and grieved ſo much was, *Quoniam per immanitatem Wandalorum Hymni laudeſq; Dei in Eccleſiâ deperierunt.* There needs no farther Deduction of them, for every Man knows how they have been always ſince thoſe times practiſed, with great and religious Solemnity in the Church. Only becauſe *Scaliger* is pleaſed, *pro Criticorum Imperio*, to deride them, I cannot but put him in mind, how much diſpleaſing the effeminate *Geneva*-Tunes would have been, to the Gravity and Ears of the ancient Church, and how highly eſteemed the ſolemn Muſick of the Chriſtians was, by all pious and learned Men, even in the Primitive times; for thus *Euſeb. Lib.* 7. *cap.* 24. gives us the Epiſtle of the Biſhops, gathered together at the Council of * *Antioch*, againſt the pernicious Heretick *Paulus Samoſetanus*, written to *Dionyſius* the Biſhop of *Rome*, and others; *Quid vobis in memoriam revocemus, quem ad modum Pſalmos & cantus, qui ad D. N. J. Chriſti honorem decantari ſolent, tanquam recentiores & a viris recentioris memoriæ editos, exploſerit iſte Samoſatenus?* (as *Scaliger* has done for all the World) *& in mediâ Eccleſiâ ſolenni Paſchatis die, mulieres, quæ inanes cantilenas (quas ſi quiſpiam audiret plane exhorreſceret) in ipſius laudem funderent, parârit?* And thus have our new Maſters and Miſtreſſes at *Geneva* made known to the World, from whom they took Example, to thruſt out the ſolemn Muſick of *David*'s own Pſalms, and other glorious Hymns of holy Men, from the Church; and to give us Songs of their own altering and compoſing, to be ſung in ſtead of them, by a Company of rude People, Coblers and their Wives, and their Kitchin-Maids and all, that have as much Skill in ſinging, as an Aſs has to handle an Harp. *Aſinus ad Lyram. Vide Bellarm. Tom.* 4. *de bonis Operibus in particul. Lib.* 1. *cap.* 16. *de Antiq. hymn.*

Which was almoſt 1400 Years ago, it wants but Three of it.

℣. W. ℟. Qui ſequitur ordo intermiſcendi Pſalmos cum Lectionibus, nititur Can. 17. Conc. Laod. his verbis, in conventu fidelium nequaquam Pſalmos continuare conveniat, ſed per intervallum per Pſalmos ſingulos recenſeri debeant Lectiones. Hæc a Sanct. Conc. ſtatuta Anno Dom. 368. Quod non oportet plebeios Pſalmos cantare in Eccleſia, nec libros præter Canonem legi, ſed ſola ſacra volumina N. T. vel V. Idem Conc. Can. 10.

*† *Then ſhall the Miniſter begin the Lord's Prayer.* ] Here begins the Service; for that which goes before is but a Preparation to it, and is newly added to King *Edward*'s firſt Book, in Imitation of the Liturgy and Maſs of the Church of *Rome*. But as their Hours begin with the Lord's Prayer, ſo begins our Mattins, and our High-Service at the Altar. And they begin as they ſhould do; for this was the ancient Cuſtom of the Chriſtians, when they came together to pray, they laid that Prayer for a Foundation, and a beginning of all the reſt, which Chriſt himſelf had taught them. Tertull. de Orat. cap. 9. *Præmiſſâ legitimâ & Ordinariâ Oratione* (for ſo they called the *Pater noſter*) *quaſi fundamento accidentium, jus eſt deſideriorum, jus eſt ſuperſtruendi extrinſecùs petitiones.*

In that the Miniſter is appointed to begin, we may gather, that the Clarks and People are to follow, and ſing or ſay all the reſt with him, as they uſe to do in Collegiate and Cathedral Churches; and if any Doubt be made of this (as the Puritans in their Survey are carping at it) it may be explicated by other places of this Book, as after the Apoſtles Creed, the Miniſter, Clarks and People are to ſay the Lord's Prayer together. And at the Altar, the Miniſter is to begin the *Nicene* Creed, and ſay, *I believe in one God*; the Choir is to follow, and ſing the reſt with him.

*† Transferenda ſunt hæc ad Notas ſuper hanc Rubr.

The 9th Exception of the Surveyor.

*At the end of every Pſalm*, &c. *ſhall be repeated*, Glory be to the Father, &c. As it was in the beginning, &c. ] *Quos duos verſus Nicæna Synodus edidit, & Damaſus Papa S. Hieronymi rogatu in fine Pſalmorum cantari inſtituit*, Dur. Lib. 5. cap. 2. n. 17. *Quia enim Dominus dixit, adhuc te loquente adſum, ideo quaſi jam nos intellexerimus exauditos eſſe, gratiarum actiones Trinitati tribuimus, dicentes, Gloria*, &c. *ib.* See a ſtrange Story there of one that could ſay, Glory be to the Father, and to the Son; but could not bring out, to the Holy Ghoſt, while S. *Gregory* made him confeſs his Sin againſt the Holy Ghoſt, Simony, and then he ſpake it plain, *ib. n.* 20. This was in uſe before the Council at *Toledo*, for in the 14th Canon, whereas before it was the Cuſtom to ſay, *Gloria Patri*, &c. it is there ordained in this manner: *Statuimus & in fine Pſalmorum, non Gloria Patri, ſed Gloria & Honor Patri dicatur: Qui vero hoc præteri erit excommunicetur*; & Can. 12. *acriter reprehenduntur illi qui reſpuunt hunc hymnum, quem in fine omnium Pſalmorum dicimus, Gloria*, &c.

The tenth Exception of the Surveyor.

*† *Then ſhall be read two Leſſons*, &c. ] The inferior parts of the Soul being vehemently intent about Pſalms and Prayers, and therefore the likelier to be ſoon ſpent and wearied; thereupon, has the Church interpoſed Leſſons to be read betwixt them, for the higher part of the Soul the Underſtanding to work upon, that by variety neither may be wearied, and both be an help one to the other, *Hook. Lib.* 5. §. 34. So *Joh. Caſſianus* tells us, *de Inſt. Mon. Lib.* 2. *c.* 4. that it was the general Cuſtom of all the Chriſtians through *Egypt* to do. *Per univerſam Ægyptum Pſalmorum numerus cuſtoditur, ita duntaxat, ut poſt Pſalmos Duæ Lectiones V. ſcilicet & N. Teſtamenti, ſingulæ ſubſequantur. Qui modus antiquitus idcirco per tot ſæcula intemeratus nunc uſq; perdurat, quia non humanâ adinventione ſtatutus*, &c. " It is apparent alſo from *Juſtin Martyr*'s Second A- " pology, that the Cuſtom of having Leſſons was very ancient in the " Church; for, he ſays, *Lectiones ex Prophetis & Apoſtolis in conventu fidelium legi ſolitas*: " As alſo, from the Council of *Laodi-* " *cea*, which was holden above 1200 Years ago, which ordains *ut Pſalmis Lectiones interſerantur*, c. 17.

*† *The Miniſter that readeth the Leſſon, ſtanding*, &c ] Unus in medium exurgit, cæteris ſedentibus, & in Pſallentis verba omni cordis intentione defixis. *Caſſian. de Inſt. Mon. Lib.* 2. *c.* 5. ubi Schol. Omnes qui aderant non recitârunt Pſalmos, ſed ſolummodo attricum pſallentem auſcultârunt. Ita ex hoc loco utrumq; habetur, & pſallentem ſtetiſſe, & non pſallentes conſediſſe; Unde orta conſuetudo, quæ etiamnum obſervatur, ut qui legit S. Script. &c. ipſe quidem Lector ſtando legat, reliqui omnes ſedendo auſculteht. Unde μεσοχορὸι dicti, id eſt in medio choro ſtantes, apud Sidonium Apollinarem. Lecturus autem Lectionem ad Librum accedens, ſuper gradum aſcendit, quia Doctor perfectiori vita vulgus tranſcendere debet, *Durand. Lib.* 5. *c.* 2. *num.* 43.

C** *The Miniſter readeth the Leſſon ſtanding, and turning him ſo as he may be beſt heard*, &c. ] Here he is appointed to turn him; therefore, before he reads the Leſſon, he is ſuppoſed to ſtand, and to be turned with his Face another way. It is a Circumſtance obſervable, that at all the Services in the old Synagogues (from whom the Chriſtian Churches at firſt took their Pattern) the reading of the Law and other Scriptures was done by the Prieſt, with his Face turned to the People as they ſat: So did our Lord in the Synagogue at *Nazareth*, *Luke* 4. 16. But the Prayers were read by him whom they called the Apparitor of the Synagogue (correſpondent to the Deacon or Miniſter in the Chriſtian Church) with his back to the People, and his Face to the Ark, repreſenting the Majeſty and Preſence of God. *Maimonides* of Prayer, *cap.* 8. *n.* 11. In the *Miſna* he is called, *He that cometh down before the Ark.* So are (or were) the Prayers or Litanies uſed to be read in the Church of *England.*

C** *Miniſter that readeth the Leſſon ſtanding.* ] In the Conſtitutions of the Apoſtles, *c.* 58. it is ordered, *Let the People, by the Deacon's Direction, ſit with all quietneſs and good order; and let the Women alſo ſit apart, keeping ſilence: Then let the Reader ſtand on high and read*, &c.

*Then ſhall be read the firſt Leſſon of the Old Teſtament*, &c. ] This is one principal part of the Publick Service of the Church appointed, according to the Moral, not any Ceremonial Service of God among the *Jews*. The Law of *Moſes* for that purpoſe was diſtinguiſhed into Diviſions, anſwerable to the number of Weeks in the Year, that it might begin and end with it. And afterwards we find an Order of reading the Law in Publick, as ancient as *Nehemiah*'s time. And for the Leſſons of the Prophets we know, that Chriſt took one of them for the Subject of his Sermon at *Nazareth*, as his Apoſtle did at *Antioch*, when he ſtood up after the reading of the Law and the Prophets.

C** *After the firſt Leſſon ſhall follow* (2 Edw. 6. ſhall be ſung) *Te Deum laudamus daily throughout the Year.* But it was in that Firſt Book appointed, *That the Song of the Three Children ſhould be ſung in the time of Lent*, in ſtead of the *Te Deum*, and never elſe; now it is left free to be ſung any Day.

After the Second Leſſon ſhall be uſed and ſaid (*Edw.* 6. *per totum annum canitur*) *Benedictus* in *Engliſh*, as followeth. Or the 100th Pſalm, which was not appointed before the Fifth Year of *Edw.* 6. And here thoſe Words (as followeth) are ſpecially to be noted; as likewiſe before *Magnificat* and *Nunc dimittis*, that the Metre-Pſalms, which were not in being when theſe Rubricks were made, may not (as the uſe is in divers Places) thruſt out the Service here appointed in the Book, whereof thoſe Metre-Pſalms are no part, nor were ever yet ſuffered to be printed with it.

*† *Before every Leſſon the Miniſter ſhall ſay*, &c. ] Hugo Victorinus, Lib. 2. de Off. cap. 3. quærit, Cur in Lectionibus, &c. ſemper pronunciatur titulus Authoris aut Libri; & reſpondet, ad Miſſam convenire quoq; Bubulcas, qui neſciunt de Authore niſi doceantur.

*In ſuch places where they do ſing, there ſhall the Leſſons be ſung in a plain tune, after the manner of diſtinct reading.*

*† As in Cathedral or Collegiate Churches, or where there be many Prieſts and Clarks together, that are skilful to do it. *Melodias autem ſimplices, graves, concinnas, & verbis Textus congruentes in Eccleſiis conſervari oportet. Nec cuivis Cantori liceat ſuo libitu Muſicos modos variare, ne dum quilibet Symphoniſta ſuam propriam phantaſiam ſequitur, Muſica perinde ut Africa quotidie novam ferat producat. C.*

*† In the Church of *Rome* they were wont to ſing them *modulatè*, and ſo they uſe to do ſtill; which how ancient a Cuſtom it is, I cannot tell; but ſure it cannot boaſt of many Years, for thus writes their *Durand.* in his *Rationale*, that lived not long ago, *Lectiones quoq; in ſingulis horis tam nocturnis quam diurnis dicuntur; Et dicitur Lectio, quia non cantatur ut Pſalmus vel Hymnus, ſed legitur tantum. Illic enim modulatio, hic ſola Pronunciatio quæritur.* Thus *Durandus*, in his *Rationale Div. Off. l.* 5. *c.* 2. *n.* 43. So ſinging of Leſſons (what Commendation ſoever it may have, as I my ſelf miſlike it not) is not ſo ancient as the plain reading of them, according to this Rubrick and Appointment of our Church.

Reading has not the Force to affect and ſtir up the Spirit, which a grave manner of ſinging has. And this is the reaſon that in Places where they ſing, all our Prayers are ſung in a plain and audible tone. And ſinging, if it be not tempered with that Gravity which becomes the Servants of God, in the preſence of his holy Angels, is fuller of Danger than of Edification: Therefore has our Church moſt prudently appointed the Leſſons and Prayers, ſo to be ſung as may make

most for the Dignity and Glory of God's high and holy Service, and be also a means to inflame Mens Affections, to stir up their Attentions, and to edify their Understandings; which is answerable to St. *Augustine*'s desire, *Lib.* 10. *Confess. cap.* 33. when he wished for the Restitution of that Custom which *Athanasius* was wont to use, *Qui Lectorem modico vocis flexu jubebat sonare, ut pronunciantí vicinior foret quam canenti.*

* † *Te Deum.*] This Canticle was miraculously framed by the two old holy and famous Fathers of the Church, St. *Ambrose* and St. *Augustine*, who to the Admiration of all Men, sung it on the sudden together, one answeting another *Alternatim*, Verse by Verse, as if God had from Heaven taught them what so say, presently after St. *Augustine*'s Baptism at *Milan*; which Story is written by St. *Dacius*, a Bishop of *Milan*, not much after St. *Ambrose*'s Days, in the First Book of his Chronicle, and the Tenth Chapter. *Horuit autem S. Dacius* (says *S. Greg. Lib.* 3. *dialog. cap.* 4.) *Imperante Justino seniore.* And after this Hymn was so wonderfully framed by these two holy and learned Doctors (says *Dacius*) the whole Church of Christ here in our Western Parts began to use it in their Offices; which appears plainly to have been so used indeed by the ancient Rule of St. *Benedict*, (which was afterwards confirmed by St. *Greg.*) where before the Lesson, *Ex Evangelio*, is *Te Deum laudamus* prescribed to be sung *Secundum antiquam consuetudinem Ecclesiæ.* Being an ancient Hymn then in his time, it cannot be thought to be less than 1200 Years old and upwards, the time wherein St. *Augustine* was Christned by St *Ambrose*.

* † *Te Deum laudamus.*] *Iste Hymnus vulgo refertur ad SS. Ambr. & Aug. qui in ejusdem S. Aug. Baptismo illum extempore ediderint & decantaverint, preferturq; hujus opinionis author & assertor S. Dacius Episcopus Mediolanensis in Chronico, qui floruit tempore Justiniani Imperatoris, cujusq; meminit S. Greg. Lib.* 3. *Dial. cap.* 4. *sed quicquid sit de veritate hujus historiæ, certum est hoc Chronicon non esse hujus Dacii, (Miræus de Can. Reg. cap.* 1.) *quia probari non potest ullum Chronicon ab eo scriptum fuisse, nedum citatum, tam quia non redolet stylum illorum temporum, tam quia falsum est quod ibi continetur, quod S Aug. audiens S. Ambr. de Incarnatione ad populum tractantem & prædicantem, tremens ac pallens, omnibus qui aderant videntibus, obriguerit, ac etiam finitâ monitione, quam ad populum S. Ambr. ministrabat, primus ad eum Augustinus pervenerit, &c. Adversatur autem S. Aug & Possidonii Scriptis, nec poterit in mentem viri alicujus eruditi ac sapientis, qualis fuit hic Dacius, venire, quare ante S. Benedictum & Teridium S Cæsarii Arelatensis Episcopi discipulum, qui de hoc hymno in suis Regulis locuti sunt, nullus Veterum illius mentionem fecit.* Menard.

* † The Puritan asks, why *Gloria Patri* is not repeated at the end of *Te Deum*, as well as at the end of *Benedicite. q. q.*

* † *Benedicite Omnia Opera.*] *Hymnum quoq; Trium Puerorum, in quo Universa Cæli & Terræ Creatura Deum collaudat, & quem Ecclesia tota Catholica per totum orbem diffusa celebrat, publicè Sanctum Concilium decantari instituit.* 4 *Conc. Tolet. Can.* 13. In the Common-Prayer-Book, 2 *Edw.* 6. it is appointed, That this Canticle be used all Lent long, after the First Lesson, in stead of *Te Deum*, which was to be said all the Year besides.

C † In the Order of *Salisbury*, it was appointed only to be said upon the Saturday in Ember-week (*post Cinerum diem*) after this manner (*loco Tract. ad Missam.*) *Duo Clerici ad gradum Chori dicant, Benedictus & Benedicite Omnia Opera Domini Domino, &c. Chorus autem post unumquemq; versum respondeat, Hymnum Dicite & Superexaltate Dominum in sæcula. De hoc Cantico S. Chrysost. in hom. cui hic est Titulus (quod qui seipsum non lædit nemo lædere potest) hæc habet verba:* Cumq; nec templum (iterum enim eadem dicam) neq; altare, non patriam, non Sacerdotes, non prophetas haberent, in alienâ & barbarâ regione, in medio camini, totiusq; illius exercitûs, rege harum rerum authore spectante, splendidum statuerunt trophæum, & insignem reportarunt victoriam, admirabili illa, & inopinatâ cantione decantatâ, quæ ex illo etiamnum ubiq; terrarum cantatur, & cantabitur etiam in postera sæcula.

C † *Of the Apostles Creed.*] "It was the Opinion of the Ancients (*Ruffin. in Exp. Symb. Ambr. Serm. de jejun.* 38. *Aug. Lib.* 1. "*ad Catechum.*) That the Apostles, before they departed from *Jerusalem*, composed this Creed, which we still call *The Apostles Creed*; "for although the *Acts* of the Apostles make no mention of this, "neither is the Creed to be found word for word, and in the same "Form in the Holy Scriptures, yet no sober Person will deny, that "it is both the shortest and the most perfect Epitome of the Christian Faith; all the several parts whereof, are most strongly founded "on the Holy Scriptures.

C † *All devoutly kneeling (in the Rubrick immediately after the Creed.)* "*Tertullian* severely reproves such as sat at Prayers. *Cum enim (inquit) perinde faciant Nationes adoratis sigillaribus suis residendo, vel propterea in nobis reprehendi meretur, quod apud Idola celebratur. Eo adponitur & Irreverentiæ crimen, etiam ipsis Nationibus, siquid sapevent, intelligeretur, siquidem irreverens est adsidere sub conspectu ejus, quem cum maxime revereris & venereris; quanto magis sub conspectu Dei vivi Angelo adhuc orationis adstante, factum illud est irreligiosissimum, nisi quod exprobramus Deo, quod nos oratio fatigârit. Tert. de Orat. c.* 12. "He forms his Reproof from three Heads: 1. That the Heathen did "in like manner; and that the imitating of them was a thing that "deserved to be reproved in us. 2. That it is irreverent, even "among Men, to sit in the presence of a Person to whom we owe "Respect. 3. Lastly, That it is a sign of a Mind spent and tired with Prayer. The ancient Christians perform all their Service standing or kneeling: Sitting they allowed not.

C * *Then shall be said the Creed by the Minister and People standing.*] The Creed was pronounced by the whole Congregation; and it was a very ancient Custom to do so, as appears by a Passage in the Commentaries that go under St. *Ambrose*'s Name. 1 *Cor.* 11. 5. *Prophetari autem est adventum fore Domini voce Symboli post Orationem effari.* To pronounce in the Words of the Creed, &c. But I believe he means the other solemn Creed said after the Collect and the Gospel: For before that, I do not find that this Creed was from the beginning any part of the Church-Service.

C * *The Lord be with you.— And with thy Spirit.*] St. *Chrysostom*, upon these Words of St. *Paul, We know not what to pray for as we ought, but the Spirit maketh Intercession for us*, telleth us, That in the Apostles time, there was no less peculiar Inspiration to make a Prayer in a Publick Assembly of the Church, than there was to prophesy, and to foretel things to come, to cure Diseases, to do Miracles, and to speak strange Languages: *For with all these Graces* (says he) *there was also a Grace of Prayer which was called a Spirit, and he that had it prayed for all the multitude, and stood up in the name of all, to desire those things which were for the Good of the Church in common: And he taught others to do the like. Answerable whereunto, now is the Deacon, when he offereth to God the Publick Prayers for the People.* From whence we gather, that the Kind and Nature of these Publick Prayers which the Church now useth, is the same that the Church used (when the Matters of them were inspired) even in the Apostles time. And the Peoples answering here, as the Fashion also was of old, *And with thy Spirit*, had then reference to the Spiritual or Inspired Grace of Prayer, by which they were known to speak at the beginning.

C * *The Holy Catholick Church, the Communion of Saints.*] Which in the first place, is to be understood of that Church, and those Saints which framed these Articles of the Creed, for all Churches that were to succeed them. And truly, the Consideration of the Primitive and Apostolick Church (as it is called in the other Creed,) and the Precedent of it prescribeth two things.

The First is general, as it is a Church; and all Churches make one Church, by acknowledging and maintaining Union and Communion with the Churches, that have been in other Ages before us, as well as with the Churches that are in other Countries, without substantial Difference of Belief or Practice.

The Donatists in old time, as St. *Austin* chargeth them, fell foul upon the Article of the Catholick Church, because they acknowledged no Church but their own, but thought it had failed in all other Countries, by communicating with the Church of *Africk*, from which, as from a corrupted Church, they had separated themselves: Much more foul must he needs fall upon that Article, that shall think the Church perished almost as soon as it was instituted; and therefore renounceth and disclaimeth in his Practice, that which was used in the first Ages.

To maintain this Communion, it is not necessary we command, but it is necessary that we tolerate all that was then in Practice, and condemn not any thing. Tho' we think some things may be amended at this time, we must not think any thing was pernicious at that time. Which concerns all those who think, that they cannot detest the Corruptions of the Church of *Rome* enough, till they involve the Primitive Church, and whatsoever is done upon the Precedent of it, in the same Imputation; which if we should do, then were we as true Schismaticks, as they of the Church of *Rome* would have us.

The Second is more particular, as it was the Church Primitive, and near the Fountain. That which was then in Practice, when the Coast was clear, must needs appear more reasonable and venerable to us, than what is since devised. And therefore this Church of ours is not to forsake the Orders of the Primitive Church, that it may be the more conformable to other Reformed Churches; where the Orders in Force with us have both the Precedent of such ancient Practice, and the reason of Edification with them.

C * *The Order for Evening Prayer, The Priest shall say* (2 Edw. 6. Sacerdos oret) *Our Father*, &c.] Always provided, that he forgets not his Directions, which were given him before at the beginning of Morning Prayer, where he is appointed to read the Sentences, and that which follows before Evening Prayer also.

C * *Then the Creed and the Lord's Prayer shall be said by the Minister, Clerks and People, with a loud Voice.*] In the Second of *Edw.* 6. the Minister is appointed to say the Creed and the *Pater noster* alone, and the Choir to answer, *But deliver us from Evil, Amen.* And the *Kyrie Eleison* is ordered to be said before the Creed; but no *Dominus vobiscum*, with the Answer ordered to be said, till after the Versicles, immediately before the Collects.

C * *Then the Minister standing up shall read the Versicles.*] And he is not appointed to kneel down afterwards at the Collects.

C * *In the Feasts of Christmass, Epiphany, &c. shall be sung or said, immediately after* Benedictus, *this Confession of our Faith, &c.*] In the Second of *Edw.* 6. it is called the Creed of *Athanasius*, and appointed to be sung only. In the Fifth of *Edw.* 6. were the Apostles Days here named, and St. *John Baptist*'s day inserted, that by repeating this Creed every Month (for so are those Days divided) it might become the more familiar to the People. And though it be not here set down, yet I believe the meaning was, that the Apostles Creed should be omitted that Day, when this of *Athanasius* was repeated.

C * *Quicunq; vult.*] The Emperor *Jovinian* wrote Letters to *Athanasius*, and earnestly intreated him, *ut accuratam de sacrosancta fide doctrinam sibi conscriberet: That he would set down an exact Form of the Holy Doctrine of the Catholick Faith*, Theod. Lib. 2. Hist. cap. 2.

C † *The*

C † *The Lord be with you.— And with thy Spirit.* ] S. Chryſoſt. Hom. 18. in 2 ad Corinth. Bene precatur Sacerdos populo, & populus Sacerdoti. Nam cum Spiritu tuo nihil aliud eſt quam hoc. Sarum. Ante primam Orationem ſemper dicitur Dominus vobiſcum, &c.

*Let us pray.* ] Sarum. ſive flectamus genua, levate corda, humiliate capita veſtra.

*Lord have mercy upon us.— Chriſt have mercy upon us.*

The 11th Exception of the Surveyor.

*† This is in other Letters to ſhew, that according to the ancient Cuſtom the People uſe to anſwer the Miniſter, as at the end of the Litany. And it is to be noted, That the Book does not every-where enjoin and preſcribe every little Order, what ſhould be ſaid or done, but take it for granted, that People are acquainted with ſuch common, and things always uſed already. Let the Puritans then here give over their endleſs Cavils, and let ancient Cuſtom prevail, the thing which our Church chiefly intended in the Review of this Service.

C † *Then the Miniſter, Clerks and People ſhall ſay the Lord's Prayer in Engliſh.*]

The 12th Exception of the Surveyor.

C † *The Second Collect for Peace.* In Ord. Sarum; hæc Oratio eſt Poſt-communio in Miſſa pro Pace.

C † *Through Jeſus Chriſt our Lord.* ] Ideo autem omnes Collectæ terminantur *per J. C. Dominum noſtrum*, ut omne quod datur a Patre, intelligamus per filium ejus nos accipere, cujus hæreditas ſumus. *Alcuin. de div. Offic.* Quod in fine orationis ſubjungitur, *per Dominum noſtrum*, eo reſpectu fit, quòd Chriſtus mediator eſt Dei & hominum, & impoſſibile eſt æterna Dei beneficia per aliam viam decurrere ad nos, quam per Ipſum; per Ipſum ergo petimus & Impetramus. Rupert. de div. Off. Lib. 1. cap. 31.

C † *The Third Collect for Grace. —ſafely brought us to the beginning of this Day.*] Which ſhews when the Morning Prayer ſhould regularly be ſaid, at the firſt Hour of the Day, which is Six a Clock in the Morning, and not towards high Noon-day, or Afternoon when the Morning is paſt.

*† *An Order for Evening Prayer. —The Prieſt ſhall ſay, Our Father which art in Heaven,* &c. ] Not that the Prieſt ſhould begin Even-ſong with the Lord's Prayer, before he has read the Sentences, *Confeſſion and Abſolution*, as at Morning Prayer, as he is by the Rubrick here enjoyned; but that after thoſe Sentences, *&c.* as a Preparation both to Morning and Evening Prayer, he ſhould begin and ſay, *Our Father*, &c. And therefore, becauſe many neglecting that preceding Rubrick, which rules this, do begin the Even-ſong here, it gave occaſion to the Puritans, in their Survey, to ask, Whether Miniſters were not as puniſhable for that neglect, as for not wearing of a Surplice? And truly I think they are. It is the Fourteenth Canon that forbids Miniſters to diminiſh any part of Divine Service, as it is appointed, in regard of Preaching, or any other reſpect, which they that curtail Service are wont to alledge.

*The Second Collect at Evening Prayer.* ] In Ord. Sarum, hæc Oratio eſt Collecta in Miſſa pro Pace.

C † Symbolum S. Athanaſii. Vide Lindwood, Lib. 1. Tit. 1.

*The Litany.* ] ℣. W ℣. Λιτανεια a Græco λιτανιω. The Litany to be ſaid or ſung in the midſt of the Church. *Injunct. Elizab.* The Prieſt goeth from out of his Seat into the Body of the Church, and (at a low Desk before the Chancel-door, called the Fald-ſtool) kneels, and ſays or ſings the Litany. See the Prophet *Joel*, ſpeaking of a Place between the Porch and the Altar, where the Prieſts and the Prophets were commanded to weep, and to ſay, *Spare thy People, O Lord*, &c. at the time of a Faſt.

The 13th Exception of the Surveyor.

*† *To be uſed upon Sundays, Wedneſdays, Fridays,* &c. ] So ordered by the Compilers of this Book, at firſt in Imitation of the *Lutheran* Church. *Apud nos* (ſays *Chemnitius Exam. p. 4. pag.* 158.) *ſingulis ſeptimanis certo aliquo die populus frequentior convenit ad publicas & ſolennes ſupplicationes, quæ Litaniæ vocantur.*

C ** *Litany to be uſed on Sundays, Wedneſdays and Fridays.* ] Wedneſdays and Fridays not being Holidays, Biſhop *Grindal.* 15, 16 *Art.* 1. Litany and other Service appointed for the Day, not the Litany alone. *ibid.*

C ** *Litany to be uſed on Sundays, Wedneſdays and Fridays.* ] *Epiphanius*, in his *Expoſ. Fidei Cathol.* referreth this Order to the Apoſtles, upon the Wedneſday and Friday, and upon the Lord's-day. The *Jews* in their Synagogues, obſerved for their ſpecial Days of Aſſembling thoſe together that dwelt in Villages, Mundays and Thurſdays, beſides the Sabbath: *Maimon. in Megillah, c. 1. n. 6.* The Preſident of the *Jews* directed to the Church, not to do leſs than they did. They made choice of Mundays and Thurſdays, in regard of ſome great Calamities that befel their Nation upon thoſe Days; and that they might not be three Days together, without doing ſome Publick Service to God. The Church had the like Reaſons for Wedneſdays and Fridays (*Conſt. Apoſt.* V. 14.) whereon our Saviour was betrayed and crucified, the moral Reaſon of once in three Days, with a convenient diſtance from Sunday concurring. And how ancient the Obſervation of Wedneſdays and Fridays Aſſemblies hath been in the Church, is alſo to be known by the Recommendation of them in *Ignatius, Ep. ad Phil.* and in *Clem. Alex. Strom.* 5. And how uniform the Obſervance of them was in the ancient Church, is to be known again by *Epiphanius*, who ſaith they were kept in all the Climates of the World. So the Orders of our Church ſtand recommended to us, by the Practice of the oldeſt times, both for ordinary and extraordinary Faſting and Praying upon thoſe Days.

Further *Socrates*, Lib. V. cap. 22. ſaith, *That at* Alexandria, *upon Wedneſdays and Fridays, both the Scriptures were read; and that the Doctors expounded them; and that all was done which belonged to an Aſſembly, except celebrating the Myſteries: And that this was an ancient Cuſtom there, for that* Origen *taught moſt of his Writings on thoſe Days in the Church.*

Theſe Litanies were wont to be ſaid at the Celebration of the Euchariſt, as in the ancient Church, ſo in this alſo, 2 *Edw.* 6. when the Communion was adminiſtred (as it ſtill ought to be in Catholick Churches) every Sunday at the leaſt. Now, altho' the Condition of the Church be not for the preſent capable of ſo excellent a Cuſtom, yet was there good reaſon, that the Litanies ſhould be preſcribed upon thoſe Days howſoever, as being the next Solemnity to the Euchariſt in the Publick Service of God, obſerved from the beginning of the Church: And becauſe they contain matter of Supplication, for the diverting of God's Judgments, and obtaining his Bleſſings, nothing could be more ſuitable than to add them to the daily Morning-Service, upon Wedneſdays and Fridays, as the Exerciſe of that continual Humiliation before God, to which the Obſervation of thoſe Days was intended, to the unſpeakable Benefit of the Church, and the continual Diſcharge of thoſe moſt excellent Offices of Faſting, Prayer and Alms among Chriſtians.

C ** *Here followeth the Litany, to be uſed on Sundays, Wedneſdays and Fridays,* &c. ] By the Poſition of it in this place (though it be not ſpecified after what part of the Service it ſhall be uſed) it ſeems that they intended it to follow the Morning Prayer. And in the Rubrick before the Communion it is ordered, That after Morning Prayer is done (which was then done betimes, and while it was yet Morning, not put off as ſince till towards Noon) *the People ſhall be called together again to the Litany by the tolling of a Bell, after the accuſtomed manner.* So that in thoſe Days, the Cuſtom was to go home after Morning Prayer, and to come again to the Litany; not to diſpatch (as now they do) all at once. In the Second of *Edw.* 6. there is a Rubrick at the end of the Communion, wherein the Litany is appointed to *be ſung upon Wedneſdays and Fridays, according to the King's Injunctions; and that after the Litany ended, the Prieſt ſhall, upon thoſe Days, having on him an Alb or Surplice with a Cope, go to the Communion; or if there be none to communicate, that nevertheleſs, he ſhall read that which is appointed at the Communion unto the end of the Offertory, concluding with one or two Collects, and the Benediction.*

C ** *From all Sedition, privy Conſpiracy.* ] It followed in the Second and Fifth of *Edw.* 6. From the Tyranny of the Biſhop of *Rome*, and all his deteſtable Enormities. Which Words by a ſpecial Proviſion in the Act of Uniformity in theſe Words, (And the Form of the Litany altered and corrected) were left out in our Book, as being too hard and violent an Expreſſion. But the Preachers ſince that time have got it into their Pulpits, though they could not be allowed it in their Litanies; and all ſorts of Men have choſen rather to follow them, than this Temperance and Order of the Church.

*† *From Fornication, and all other deadly Sin.* ] Here would the Puritans have *Hen.* 8th's old Words come in again, which he added to the Litany upon his falling out with the Pope, *viz. From the Tyranny of the Biſhop of* Rome, *and all his deteſtable Enormities.* Becauſe Religious People may ſuſpect, that by the leaving out of theſe Words, we are declining, and going back again to Popery. See the Survey, q. 13.

†* 1. *By the Myſtery of thy holy Incarnation:* 2. *By thy holy Nativity,* 3. *and Circumciſion:* 4. *By thy Baptiſm,* 6. *Faſting,* 5. *and Temptation:* 7. *By thine Agony,* 8. *and bloody Sweat:* 9. *By thy Croſs,* 10. *and Paſſion:* 11. *By thy precious Death,* 12. *and Burial.* ] ℣. W ℣. His 12 Deus in carne manifeſtatus. 1. *By thy glorious Reſurrection,* 2. *and Aſcenſion,* 3. *and by the Coming of the Holy Ghoſt.* ] ℣. W ℣. His 3 Juſtificatus in Spiritu. 1 *Tim.* 3. 10.

C † *By thy Croſs and Paſſion,* &c. ] The ancient Fathers of the *Greek* Church in their Liturgy, after they had recounted all the particular Pains in Chriſt's Paſſion, as they are ſet down in the Four Goſpels, and by all, and by every one of them called for Mercy and Deliverance (as here we do) added after all, and ſhut up all with this Petition, Αι αγνωστοι αυτου και βασανοι ιλασθητι και σωσον ημας. *By thine unknown Sorrows and Sufferings, Good Lord have mercy upon us, ſave and deliver us:* For he felt more of them than we know, or can diſtinctly expreſs.

C † *And in the Day of Judgment, Good Lord deliver us.* ] * This Petition and Prayer referreth to us after we are Dead; and ſuppoſeth, that being Dead, we are ſtill capable of God's Mercy and Favour, when the laſt Day of the General Judgment ſhall come: For when that time comes, we muſt every one (be we alive, or be we dead) ſtand before the Tribunal-ſeat of Chriſt, and then ſhall all Men give an Account ſeverally for all their own Deeds, every Perſon for himſelf, *Rom.* 14. 10, 12. 2 *Cor.* 5. 10. even for every idle Word that he hath ſpoken, *Matth.* 12. 36. It doth therefore concern us, to pray for ourſelves, (as here the Church of *England*, therein following

* To pray for Mercy in the Day of Judgment, for our ſelves and others, who continue in this World (which is our Probative State, and the only time for working out our Salvation) we have the Holy Scripture to countenance us in; but we have none to warrant us to pray for our dead Friends. The Popiſh Doctrine of Purgatory was exploded by our Church, in the very firſt Reformation; and Prayer for dead Souls, who departed in the Lord, as to the Improvement of their Bliſs, or for Mercy at the general Judgment, was likewiſe laid aſide in the Second Review of the Liturgy under King *Edward.* But I cannot ſee, that there is any thing in this Petition that looks this way; nor do I find that the Puritans, who have been very clear-ſighted, to ſearch out for every thing that looked like Popery in the Liturgy, ever charged us with Prayer for the Dead in this Petition. And ſince our Reformers took ſuch care, to lay aſide every thing that might give the leaſt Countenance to the Popiſh Errors, I do not ſee any reaſon this Annotator had to uſe ſo much Criticiſm, and Wire-drawing the Expreſſion, to faſten an Opinion on the Church, which ſhe has in ſuch a ſolemn manner rejected; tho', out of Tenderneſs to ſome of the Ancients who maintained it, ſhe has not directly condemned it.

ing

ing the Religious Order and Example of many Churches Abroad, has directed us) not only as we consider ourselves in this present State of Life, or *at the Hour of Death*; but likewise as we shall be hereafter in the future state of dead Persons, and in Expectation of our final Sentence, when we shall be examined for every thing we have done or said amiss, *at the last Day of Judgment*. Which Examination being yet to come, and to follow us when we be dead, we may lawfully pray, that after Death we may be delivered from the rigour of it; and that God would have mercy on us, both before we die (considered as Persons here alive) and afterwards (considered as Persons that have been long dead) when we shall come to render up our Account *in the Day of Judgment*. At which time, Christ will not sit upon his Tribunal-seat only to execute a former Sentence given *at the Hour of Death*, but proceed farther, and call every one to a Reckoning for what they have done in their Bodies, whether it be good, or whether it be evil, *Eccles* 12. 14. 2 *Cor.* 5. 10. *For the Son of Man shall come in the Glory of his Father, with his Angels, and then* (not before) *he will reward every Man according to his Works*, Matth. 16. 27. *Behold I come quickly, and my Reward is with me*, (with him when he comes) *to give every one according as his Work shall be*, Apoc. 22. 12. that is, shall be then found to be upon the Account which they must then make to him. And *who can abide the Day of his coming*, (Joel 2. 11.) if he shall proceed strictly with them, by the Rules of Justice and Judgment? Knowing therefore this Terror (as the Apostle speaks, 2 *Cor.* 5. 11.) we pray here for Mercy and Deliverance there, that at this last Day of Judgment, the strictness and rigour of his discussing, examining, and sentencing our Words and Deeds, may be graciously mitigated, and that *he would be merciful to us in that Day*, as St. *Paul* prayed for *Onesiphorus*, (2 *Tim.* 1. 18.) being then most probably dead; or whether he were dead or no, that Prayer related to him, as he should be in the state of Death, and wherein *that Day of Judgment* should find him. And so do we consider ourselves here in making the same Prayer, and saying, *In the Day of Judgment, Good Lord deliver us*. It is a point therefore, of the Piety and Religion of the Church of *England*, (as it hath been likewise of the Universal Church of Christ heretofore: S. Aug. Lib. de Cura pro Mortuis, c. 1. & 4. *Non parva est Universæ Ecclesiæ, quæ in hac consuetudine claret, authoritas, ut in precibus Sacerdotis locum suum habeat Commendatio Mortuorum.* Et Iterum, *Non sunt prætermittendæ supplicationes pro Spiritibus mortuorum, quas faciendas pro omnibus in Christianâ & Catholicâ societate defunctis, etiam tacitis nominibus sub generali commemoratione, suscepit Ecclesia, ut quibus ad ista desunt parentes aut filii, aut quicunq; cognati vel amici, ab unâ eis exhibeantur piâ matre communi*) to pray for Mercy after death, and not to doubt; (for otherwise we may be sure she would never set us to pray and petition here for it) but that such as are dead in Christ, and in the Catholick Communion of his Church be capable of it. Nor can we conceive a more probable Interpretation of these Words, than that there is Mercy and Favour to be found *In the Day of Judgment*. But as we offer, and have set forth this Interpretation, because none other appears to us more probable; so because it is not any fundamental Point or Article of Faith necessary to Salvation, we will leave it free for every Man to think and judge of it as he shall see cause. Only if he findeth not a more solid and certain Interpretation, let him take this. *Vide quæ annotavimus ad illa verba* (That we, and all that are departed in the true Faith, may have our perfect Consummation and Bliss, &c.) *in Officio & Sepultura Mortuorum.*

C † *That it may please thee to keep,— Our most gracious Queen*, &c.] "Concerning these Petitions and Prayers, *Tertullian*, the most ancient of the *Latin* Fathers, Apologetic. cap. 39. *Oramus etiam pro Imperatoribus, pro Ministris eorum & Potestatibus, pro statu Sæculi & pro rerum quiete.* Et ad Scapulam. *Itaq; & Sacrificamus pro salute Imperatoris, sed Deo nostro & Ipsius, sed quomodo præcepit Deus, purâ prece.* "To this purpose also are the Words of St. *Cyril* of *Hierusalem*, Catech. Mystag. v. *Obsecramus Deum pro communi Ecclesiarum pace, pro Tranquillitate Mundi, pro Regibus, pro Militibus, pro Sociis, pro Ægrotis & afflictis, & in summa pro his omnibus qui egent auxilio. Egemus autem omnes.*

C † *That it may please thee to bless and keep the Magistrates.*] Those that are subordinate, and have no Authority but from the King: Of ancient time, the Word *Magistrate* had no other Signification; but howsoever, of late Days, they use it and take it commonly for the chief Governor in a Kingdom; not according to the Sense of the *Latin* Word, which is always used to signify the inferior Magistrates, as here it is. The Magistrates are here but the Ministers or Servants under the King, for secular Affairs.

C † —*To bring into the way of Truth*, &c. —*to strengthen such as do stand*, &c.] S. *Aug.* reproving *Vitalis*, who was bordering upon the Errors of *Pelagius*, *Ep.* 107. *Audis Sacerdotem Dei orantem pro Incredulis, ut eos Deus convertat ad fidem, & pro Catechumenis, ut eis desiderium Regenerationis Inspiret, & pro fidelibus, ut in eo quod esse cæperunt ejus munere perseverent, Subsannat has pias voces? & non respondebis Amen?* And S. *Chrysostom* gives as good a reason for the use of this Prayer. Homil. 72. *in* S. Matth. *Nam quoniam nostra ipsi peccata cognovimus, pro aliis qui peccârunt, quiq; peccare possunt, nos clamamus.*

—*To succour —all that be in danger, —that travel by Land, —or by Water, —all Women labouring of Child, —all sick Persons, —and young Children, —and all Prisoners and Captives.*] ℣. W ℣. Ecclesia pia Mater in hoc Versiculo 7 personas. (quas vocas Canonici miserabiles) Commemorat, dignasq; existimat duplici privilegio, viz. solenni publicarum precum Interesse, & Carnium Esu tempore Quadragesimali.

*† —*To forgive us all our Sins, Negligences and Ignorances.*] ‡ A strange Presumption it is, for so many private Writers as we have among us, to make so much ado with them of the Church of *Rome*, about the Distinction of Mortal and Venial or lesser Sins, when as the Liturgy of our own Church does here manifestly acknowledge so much.

‡ What private Writers this Annotator here means, I do not know, nor does he here specify the Mistakes they have committed, in falsly charging the Papists in their Doctrine about Venial Sins. Most of our Writers, as well as other Protestants Abroad, do with just Reason find fault with them, for making any Sin to be in its own Nature Venial, since it being a Violation of God's Law, it renders us subject to his Wrath and Vengeance. Indeed, our Church allows a Difference between Sins, some whereof are *Wilful* Sins, and others are Sins of *Ignorance* and *Infirmity*: But neither are these Latter in their own Nature Venial, it is only owing to the Indulgence of the Gospel-Dispensation, that if Men do not allow themselves in the Practice of any gross or wilful Sin, God will be graciously pleased to pardon these lesser Sins upon a general Repentance. Indeed the best of Men, through their Original Corruption, cannot help falling frequently into Sins of this Nature, but still they are Sins, and therefore cannot be in their own Nature *Venial*. And this is the Doctrine of our Church, when she teaches; *And although there be no Condemnation for them that believe and are baptized, yet the Apostle doth confess, that Concupiscence and Lust hath of itself the Nature of Sin*, Art. ix.

C † *O Lamb of God, O Lamb of God, O Christ*, &c.] Exception is taken against these Repetitions, as being a Custom of the Heathen, forbidden by our Saviour, *Matth.* 6. 7. *When ye pray, use no vain Repetitions. Sed eo loco non vetamur id quod sollicitè expetimus aliquoties repetere, quod Christus ipse fecit, at prohibemur tantum Deo verba annumerare, quasi ille preces ex prolixitate potiùs & labore externi operis, quam ex intimo animi affectu (excitando, non indicando verba in precibus inserviunt) metiatur. Ideo Christus hic docet preces concisas esse debere, id quod extat apud Sirachidem, μὴ δευτερώσῃς λόγον ἐν προσευχῇ σου, ubi δευτερῶν τὸν λόγον idem est quod βαττολογεῖν. Exemplum vero vitandi moris ab exteris Gentibus hic petite (Judæi enim erant huic vitio minus obnoxii, quod Indicq; extat apud Aben Esdram initio ad Ecclesiasten, & in aliis ipsorum libris) quibus id erat perquam familiare, unde illud in Comædia.*

Ohe jam desine Deos obtundere, nisi illos tuo enim ingenio
Judicas, ut nil credas intelligere, nisi idem dictum sit Centies.

Contra eum morem est illud Plauti in Pœnulo,

Paucis verbis rem divinam facito.

*Centies idem dicere est βαττολογεῖν.* Grotius. *Sperabant prophanæ Gentes ideo se exauditum iri, quia longæ Orationis tædio (ut Sacerdotes Baal) se defatigant, πολύλογοι autem solent iidem esse βαττόλογοι, quia ut multa dicant necesse habent sæpe jam dicta repetant, at quæ nihil, nisi opus est, complectitur Oratio (ut hic) non potest πολύλογος dici.*

C † *Let us pray.*] Hæc Oratio habetur in Ordine Sarum ad Missam de Tribulat. Cordis.

C † *Let us pray.*] In Sacris Paganorum Admonitio erat, *Hoc Agite*: In nostris, *Attendite*. Et si plebi istud prædicatur, quanto magis Sacerdoti? Sane Virgines Vestæ certo tempore ibant ad Regem Sacrorum, hisq; verbis solennibus apud eum utebantur, Vigilasne Rex, Vigila, Propterea quòd qui Religioni inserviunt, quam vigilantissimè ac curiosissimè agere oportet. Pars aliqua Impietatis Incuria est.

C † *A Prayer for the King's Majesty.*] In Ordine Sarum similis oratio habetur pro Rege Hen. 8. in Missa pro Rege.

*The only Ruler of Princes.*] For we say, that the King is subject only to God; and that he has not any Superior among Men. So Optatus Milevit. *Super Imperatorem non est nisi solus Deus qui fecit Imperatorem.* & Tertullian. *Colimus Imperatorem sic quomodo & nobis licet, & ipsi expedit, Hominem a Deo secundum, & quicquid est a Deo consecutum, solo Deo minorem.* Hoc & ipse volet. Omnibus major est, dum solo Deo minor est.

*A Prayer for the Clergy and People.*] Habetur hæc Oratio in Ordine Sarum inter Memorias faciendas per totum Annum, sub Tit. *pro Episcopis vivis & subditis*, in Missa de B. Maria in ejusdem Capella, & in Missa pro Prælatis subditis.

—*Send down upon our Bishops and Curates.*] ℣. W ℣. Ministri nunc appellantur, quos olim Ecclesia veriori nomine Curatos dixit propter Animarum Curam. Non ergo Subsidiarii solùm hic intelligendi, sed ipsi quibus Cura incumbit.

*The Grace of our Lord Jesus Christ*, &c.] ℣. W ℣. Here the Minister riseth, and if there be a Sermon an *Introit* is sung: And after Sermon they ascend with Three Adorations towards the Altar. If both Ministers or Priests, the one at one end, the other at the other, representing the Two Cherubims at the Mercy-seat. If one be but a Deacon, he kneels at the Door.

C † *For Rain, if the time require.* In the Order of *Sarum* for all these things following, there was a special Mass said.

*In the time of any common Plague or Sickness.*] In the Order of *Sarum*, they were wont for this purpose to say a special Mass, which they said was made by Pope *Clement* V. at *Avignon*. The People were appointed at this Mass to kneel, and to hold a burning Wax-Candle in their Hand all the while, and to let it burn (in the Church or their Houses) Five Days together. This if they did, they were promised by the Pope large Indulgences; and were assured by their Parish-Priests, to be delivered from sudden Death: For they told them, *Hoc est certum & approbatum in Avinione, & in partibus circumvicinis.* In this Mass they used for the Epistle or First Lesson, the 24th Chapter of the 2d of *Samuel*; and for the Gospel or Second Lesson, the 4th of St. *Luke*. *Surgens Jesus* usq; ad *Quia ideo missus sum*. And they used divers Prayers for the aid of St. *Sebastian*, that he would be propitious to *England*, as he was to *Lombardy*; where they were made to believe, that he freed the whole Country

Country from the *Plague*. All which the Reformed Church of *England* has now aboliſhed; and by this one Prayer (*purâ prece*, as *Tert.* calls it) ſeeketh in ſuch a time the Mercy of God.

C** *For Rain, &c. if the time requireth.*] Theſe in the Second of King *Edward* are ſet in the end of the Collects after the Offertory, being then only two for Rain and Fair Weather. After in the 5th Year of King *Edw.* they were augmented to that number which we have now; but they were placed between the Collects, *We humbly beſeech thee*, &c. and St. *Chryſoſtom*'s Prayer; which is a Direction for us, where to read them, when need is.

C** *A Thankſgiving for Rain*, &c.] Theſe Thankſgivings were added, upon the Complaint of Dr. *Reynolds*, and others, at the Conference at *Hampton-Court*, ſaying, That we wanted particular Thankſgivings for particular Benefits received; the ſame Complaint that *Cartwright* and the Admonitioners to the Parliament had made before, whom the King and his Biſhops thought good to ſatisfy: And to that end, were theſe Collects of Thankſgivings drawn up, and inſerted into the Liturgy by the King's Command; but they are not yet Confirmed by Act of Convocation or Parliament.

C** *The Sixth Sunday after Epiphany (if there be ſo many) ſhall have the ſame*, &c.] This alſo was added for the ſame Reaſon next before ſpecified.

C** *The Prayer of St.* Chryſoſtom.] Taken out of his Liturgy, which (it ſeems) the Church of *England* acknowledges to be his. In the Second of *Edw. 6.* it follows immediately after *We humbly beſeech thee*, and ends the Litany without any other Collect inſerted between them, for the King, Queen, Prince or Clergy (who were all ſolemnly prayed for already in the Litany itſelf, as in our Book we find them to be; which were there added only by virtue of the Queen's Injunctions, allowing an Anthem to be ſung after Morning and Evening Prayer, and the Collect for the Queen to be daily ſaid after the Anthem: So that this, and the other that follow before St. *Chryſoſtom*'s Prayer, (whereof that for the Queen, and the King's Children, were added by the Biſhops upon King *James*'s coming in, and by his Authority only, not yet by the Parliament confirmed) are no part of the Litany, but only Additionals to be ſaid after an Anthem or Pſalm, in the end of Morning and Evening Service.

*And doſt promiſe, that when two or three are*, &c. *thou wilt grant their Requeſts*, &c.] We know upon what Patent this Priviledge ſtands, St. *Matth.* 18. 20. We muſt know further, That by the Rules of the *Jewiſh* Synagogue (then in uſe) under Ten Perſons that were of Years, there was no Congregation; for before that number were preſent, they went not to Prayers. And by the Rules of Civil Law, *Decem Perſonæ faciunt populum.* But Chriſt intending to free his Church of all Rules that might abridge the Privileges of it, and foreknowing of divers Occaſions that would happen (eſpecially in times of Perſecution) to leſſen that number, aſſureth us of his Preſence, where the leaſt number agree in the thing they deſire at his Hands: For that to be the reaſon of his Preſence among them is clear from the Nineteenth Verſe, *If two of them ſhall agree touching any thing they ſhall ask*, &c. The *Jews* have an Opinion, that the Prayers of their Congregations are always heard, not ſo the Prayers of Particular Perſons in private. *Maim.* of Prayer, C. 8. N. 1. *Always let a Man go Morning and Evening to the Synagogue, for his Prayer is not always heard but in the Synagogue: And he that dwelleth in a City where there is a Synagogue, and goeth not thither to pray with the Congregation, this is he that is called*, A BAD NEIGHBOUR.

Nor are the Words to be underſtood of Two or Three that are gathered together in any place, but in any ſuch place as is appointed for the Holy Aſſemblies, 1 *Tim.* 2. 8. *I will therefore, that Men pray every where*, &c. is but a Freedom from the Legal Circumſtance of the Temple, and an Application of *Mal.* 1. 2. and *John* 4. 21. *Omnem locum intellige ſacris cœtibus deſtinatum; agit enim S. Paulus de publicis precibus in Communi Conventu, ut in toto orbe Terrarum pura hæc Sacrificia Deo offerantur.* Beza ib.

*Prieſt (or Biſhop) let them depart with this Bleſſing.*] Which was the Cuſtom of the *Jews* to do, pronouncing the Bleſſing appointed by the Law at the end of the Service. In the Temple (ſaith *Maimonides* of Prayer, C. 14. 9.) after the Morning-Service was done, the Prieſts went into the Pulpit to bleſs the People, which *Eccleſiaſticus* ſeemeth punctually to deſcribe, cap. 50. v. 20, 21. *Then went the Prieſt down, and lifted his Hands over the whole Congregation of the Children of Iſrael, to give the Bleſſing of the Lord with his Lips, and to rejoice in his Name; and the People bowed themſelves down the ſecond time to worſhip, that they might receive a Bleſſing from the moſt high.* So they received it kneeling.

By the 103d of the *African* Canons in *Juſtellus*, it ſeems that the Benedictions of the Biſhop or Prieſt that Celebrated (to whom this Office of Bleſſing alſo belonged, as St. *Jerome* contendeth) are called *Commendationes & Impoſitiones manuum, i. e.* to ſay Prayers whereby to commend the People to God with Impoſition of Hands: And it is further ordered, That they be uniform, and preſcribed Forms of Bleſſing (not arbitrary or voluntary) in all Churches. The People, at the receiving of this Bleſſing, bowed their Heads, the Biſhop holding his Hands over them, as a Sign of God's Hand ſtretched out to bleſs them. *Anaphora S. Baſilii*, publiſhed by *Maſius*.

*Luther*, in his Form of the Communion of the Year 1523. ſaith of this Benediction, That it is, *Quædam quaſi Abſolutio publica Communicantium a peccatis, & vox plane Evangelica*; therefore rather to be kept than the *Jewiſh* Form, which the *Calviniſts* every where uſe in their Aſſemblies.

## *The Collects, Epiſtles and Goſpels, to be uſed.*

C† *Collectæ.*] *Collectæ*, ſic dictæ, quòd in unum vota populi colligerent, vel quod fierent populo jam in unum collecto. *For tho' the People come ſlowly to Church, and do not make up a full Congregation, or Collection of themſelves together at the beginning of Divine Service; yet before it has proceeded thus far, they are uſually a full collected Aſſembly.* Tert. *in his Apologetick, cap.* 39. Coimus in Cœtum & Congregationem, & ad Deum quaſi manu facta precationibus ambimus orantes, hæc vis Deo grata eſt. Oramus igitur, &c. *Collecta* autem, ſi Alcuino noſtro, Bedæ noſtratis Diſcipulo, Caroliq; magni Imperatoris præceptori & familiari, credimus, dicta eſt à *Collectione, eo quod ex authoritate Divinarum Scripturarum ſit collecta*: —vel quòd ex multis *Sermonibus una colligatur Oratio*; ſive à *Collectione vel ſocietate populi*, qui tunc in unum concurrens colligitur. de divin. officiis.

*Epiſtles and Goſpels.*] Poſt hæc Commentaria Apoſtolorum, & ſcripta Prophetarum leguntur. *Juſt. Mart.* Vocat hæc *Tertullianus* fomenta fidei, ab interlectione Scripturarum. Ex quo præterea liquet Lectiones eas è Scriptura ſumptas quæ tempori congruerent. Cogimur (inquit *Apol. cap.* 39.) ad divinarum literarum commemorationem, ſi quid præſentium temporum qualitas aut præmonere cogit, aut Recognoſcere. Certe fidem ſanctis vocibus paſcimus, ſpem erigimus, fiduciam figimus.

C† *Nomen Evangelii.*] Juſtiſſimis de cauſis vet res Chriſtiani Commentaria de Rebus Chriſti (quæ ad explicandam, illuſtrandam & confirmandam Doctrinam à Chriſto annunciatam pertinent, omnes ejus κηρύγματα circumſtantias) *Evangelium* appellavere: ut ipſo quoq; nomine admoneretur populus, quanto dulciora hæc Annunciatio & Hiſtoria Chriſti contineat quàm Prophetarum vaticinia, quorum pleraq; triſte illud nomen כרשא ſibi præſcribunt. Eſſe autem antiquiſſimum, & ab ipſis Apoſtolicis deductum temporibus *Evangelii* Titulum, docet nos Juſt. in Apol pro Chriſtianis. Grotius.

C† Quando ſingulis Dominicis & Feſtis diebus ſingulæ & certæ Lectiones cùm ex Apoſtolicis Propheticiſq; ſcriptis, tùm ex Evangelicis adſignatæ fuerint, liquidò non conſtat; nam Hieronymi Lectionarium dubiæ fidei eſt. Solet referri ad ævum Caroli Magni, quin ad Ipſum Carolum. Sed ejus auſpiciis non niſi Homilias Patrum, quibus Textus illi Scripturæ exponerentur, delectas eſſe, ſcribit Sigebertus ad Annum 807.

C† *Ritus uſitati ad Lectionem Evangelii.*

Antiqui moris eſt, ut fideles, dum Evangelium legitur, ſtarent; capite aperto, arma, ſiquæ habuiſſent, aut baculos deponerent in ſignum remiſſæ omnis vindictæ, ac depoſiti odii. *Verſus Hildebetti Epiſcopi Cenomanenſis*;

*Inde ſiniſtrorſum Domini ſacra verba leguntur;*
*Plebs baculos ponit, ſtat, retegitq; caput.*

*Gratian. in decret. de Conſecr. diſt.* 1. *cap.* 68. Evangelium non ſedendo, ſed ſtando audire debemus. Citat Anaſtaſii primi Papæ Epiſtolam ad Epiſcopos Germ. & Burg. ſicut ante eum fecerunt & *Burchardus*, Lib. 3. c. 103. & *Ivo*, p. 2. c. 138. & p. 6. c. 93. ſed illa Epiſtola non eſt Anaſtaſii. *Blond.* Antiqua tamen eſt, & in Corpus Juris (quod in hac parte ab Eccleſia Anglicana recipitur) relata.

Habetur in Ordinario Miſſæ ſecundum Uſum Sarum hæc Regula (poſt Gloriam in Excelſis.) *Notandum eſt, quod omnes Clerici tenentur ſtare ad Miſſam, niſi dumlegitur Epiſtola.*

Ratio Ordinis Evangeliorum de Tempore per totius Anni Curriculum.

*† The Church has not appointed theſe following Goſpels and Epiſtles, but upon ſpecial relation to the time wherein they are read. And it is admirable to ſee, with what Order and Wiſdom all things are diſpoſed and brought in *tempore ſuo*, that they might be the more kindly for the putting us in mind of what we are about, or what we have to do. The whole Year is diſtinguiſhed into Two Parts: The time of Chriſt's living among us here on Earth, which is the Firſt; and our time of living here after his Example, which is the Second: For the Firſt are all the Sundays appointed from *Advent* to *Trinity-Sunday*, for the reſt are all the Sundays after *Trinity* to *Advent* again. (*Veteres diſtinxerunt hæc duo tempora in tempus Dominicæ Diſpenſationis, & tempus noſtræ peregrinationis.*) And becauſe the Firſt Part is converſant about the Life of Chriſt, and the Myſteries of his Divine Diſpenſation, therefore beginning at *Advent* is the Memory of his Incarnation celebrated, and after that his Nativity, then his Circumciſion, his Manifeſtation to the *Gentiles*, his Nonage, his Doctrine, his Miracles, his Paſſion, his Burial, his Reſurrection, his Aſcenſion, his Sending of the Holy Ghoſt, all in a moſt abſolute Order: In all which, we ſee the whole Story and Courſe of our Saviour, in manifeſting himſelf, and his Divine Myſteries, to the World. So that the Goſpels read through all this part of the Year, have their chief end and purpoſe, to make us know and remember orderly with grateful Hearts, what excellent Benefits God the Father hath communicated unto us, firſt by his Son, and then by his Holy Spirit, making us the Heirs of Heaven, that before were the Sons of Hell; for which unſpeakable Goodneſs, we do moſt fitly end this part of the Year, with giving Praiſe and Glory to the whole Bleſſed Trinity.

*† The Second Part, which contains all the Sundays after that, being for our Guidance in the Peregrination that we have living in this World, hath for it ſuch Goſpels in order appointed, as may moſt eaſily and plainly inſtruct and lead us in the true Paths of Chriſtianity;

nity ; that thoſe which are Regenerated by Chriſt, and Initiated in his Faith, may know what Vertues to follow, and what Vices to eſchew. Thus in the Firſt Part we are to learn the Myſteries of the Chriſtian Religion ; in the Second, we are to practiſe that which is agreeable to the ſame. For ſo it behoves us, not only to know that we have no other Foundation of our Religion but Chriſt Jeſus, born and crucified, and riſen for us ; but further alſo, to build upon this Foundation ſuch a Life as he requires of us. And becauſe the Firſt Part ends with *Pentecoſt*, the giving us a new Law in our Hearts ; therefore the Second is to begin with the Practice of that Law : That as the Children of *Iſrael* did paſs the Deſert by the Direction of *Moſes*, ſo we may paſs through this World by the Guidance of our Saviour, and overcoming at laſt our Spiritual Enemies, we may come to our heavenly Dwelling-place, and there remain with him for ever.

*† The *Roman* Miſſal and Breviary differeth from our *Engliſh* Service-Book in theſe Collects : Firſt and Second Sundays in *Advent*, *Chriſtmaſs-day*, *New-Years-day*, Fourth Sunday after *Epiphany*, *Quinquageſima-Sunday*, *Aſh-Wedneſday*, Firſt Sunday in *Lent*, *Good-Friday*, *Eaſter-Munday* and *Tueſday*, Firſt and Second Sunday after *Eaſter*, Sunday after *Aſcenſion-day*, Munday and Tueſday in *Whitſun-week*, St. *Andrew's-day*, St. *Thomas's-day*, St. *Mark's-day*, St. *John Baptiſt's-day*, St. *James's-day*, St. *Simon* and St. *Jude*, St. *Matthias's-day*, *Annunciation*, St. *Philip* and St. *Jacob's-day*, St. *Peter's-day*, St. *Matthew's-day*, *All-Saints-day*.

*† The Service of the Sunday is appointed to be longer than upon other Days of the Week, and the like upon Holidays and Feſtival-days ; for ſo it was ordered in the Law, that upon great Feaſts and the Sabbath-days, the Sacrifice ſhould be twice as much as upon the ordinary Days of the Week, *Numb.* 28. 9, 10, &c.

*The Firſt Sunday in Advent.*

*† By the peculiar Computation of the Church, this is the Firſt Sunday in the Year : For ſhe neither follows the Courſe of Sun or Moon, to number her Days and Nights according to their Revolution ; but Jeſus Chriſt being to her as the only Sun and Light whereby ſhe is guided, ſhe following his Courſe alone, beginning and ending her Year with him : When this Sun of Righteouſneſs therefore doth ariſe ; that is, when his firſt Coming and Incarnation is propounded to us, then begins the Year of the Church, and from thence are all her other Days and Times computed. *Fer.* 1. 1. *Dom.* 26. *p. Pent.*

*Oratio in Miſſ. Sarum.*

C † Excita quæſumus, Domine, potentiam tuam, & veni ; ut ab imminentibus peccatorum noſtrorum periculis te mereamur protegente eripi, te liberante ſalvari, qui vivis & regnas cum Deo Patre in Unitate Sp. S. Deus, per omnia Sæcula Sæculorum. Amen.

*This alſo we know the Seaſon, &c.*

C † Sic Incipit Epiſtola hujus Dominicæ in Miſſ. Sarum.

*And make no Proviſion for the Fleſh, to fulfil the Luſts thereof.*

Ante hæc verba finitur Epiſtola in Miſſal. Salisburienſi.

After the Epiſtle (which was read every Sunday, and ſome other ſolemn times, by the Subdeacon, upon the Pulpit that ſtood in the midſt of the Choir, but at other times upon the Steps at the upper-end of the Choir) followed the *Gradual*, ſung by two Choriſters upon the ſame Pulpit : And the Gradual (ſo called, becauſe it is ſung before the *Gradus* or Steps of the Choir) was only a Verſe of a Pſalm. After which followed another, that they called *The Verſe* : And after that an Hymn, which they called *The Proſe-Tract*, or *Sequence*, ſung by the whole Choir. In theſe Sequences (ſo called, becauſe all the Words of it ſeem to follow one another in the ſame Tract or manner of Expreſſion) there be Prayers made to the Saints, upon thoſe Days which bear their Names : The chief reaſon why the Church of *England* has omitted them, as ſometimes alſo they were omitted in *Sarum Miſſal*. *Non male monet Synodus Colonienſis habita Anno* 1536. *p.* 2. *c.* 11. *Nonnullis olim uſurpatis ſequentiis aliquid labii adhæſiſſe, & propterea ab iis recte poſſe abſtineri. Proſas, ait, indoctas nuperius Miſſalibus cæco quodam judicio invectas prætermittere per nos liceret, ſunt tamen inter eas quæ Spiritu & Vitâ non carent.* All theſe the Church of *England* thought fit to omit, as parts of the Service that were neither needful nor of ancient uſe.

*The Goſpel*, Matth. 21. 1.

C † Habetur hoc idem Evangelium in Miſſ. Sarum, quod etiam in Pulpito in medio Chori collocato legebat Diaconus verſus Aquilonem.

*Bleſſed is he that cometh in the Name of the Lord.*

C † Hic finitur Evangelium in Miſſ. Sarum. In *Salisbury*-Miſſal, there was a ſpecial Epiſtle and Goſpel relating to Chriſt's *Advent*, appointed for Wedneſdays and Fridays during all that time.

*The Second Sunday in Advent.*

C † Oratio in Miſſ. Sarum. Excita, Domine, Corda noſtra ad præparandas Unigeniti tui vias, ut per ejus Adventum purificatis tibi mentibus ſervire mereamur qui tecum vivit & regnat, &c.

*The Epiſtle*, Rom. 15. 4.

C † Habetur hæc eadem Epiſtola in Miſſ. Sarum.

*The Goſpel*, Luke 21. 25.

C † Habetur hoc idem Evangelium in Miſſ. Sarum.

*The Third Sunday in Advent.*

C † In Miſſ. Sarum habentur eadem Oratio, eadem Epiſtola, Idem Evangelium. And in this Week (being Ember-week) there was a ſpecial Service, Epiſtle and Goſpel, appointed for the Wedneſday, Friday and Saturday, all relating to the *Advent*. Ubi & hæc habetur Rubrica : Semper jejunia 4 Temporum in 3 Hebdomada Adventûs Domini celebrantur. De his verbis in Epiſtola, [*And Stewards of the Secrets of God.*] Vide Wint. Conc. p. 22.

*The Fourth Sunday in Advent.*

In Miſſ. Sarum eadem habetur Oratio, eadem Epiſtola & Idem Evangelium. De his verbis in Evangelio (*what art thou?*) Vide lib. intit. *The Chriſtian Directory*, p. 203. After this, there is in *Miſſal. Sarum*, a peculiar Service for *Chriſtmaſs-Even.*

C † *Chriſtmaſs-day.*] Id eſt, Chriſti Miſſa. Sic enim vulgus Teutonum & Anglorum feſtos dies plerumq; nominare ſolebat, a publico Eccleſiæ Miniſterio ſeu Liturgia, in quâ cum complures Miſſæ, ſive Dimiſſiones, modò Catechumenis, modò pœnitentibus & Energumenis, modò Fidelibus olim denunciarentur, quodq; vulgus Latinorum hanc ob cauſam Miſſam, ſeu Miſſarum ſolennia compellavit, in hominum uſum ita ea res tranſiit, ut Dies Feſti, Dies Miſſæ, ſicut Nundinæ celebreſq; Mercatorum conventus Miſſæ, dicerentur. *Flor. Haer. In the Miſſal of* Sarum *there be three Services appointed for* Chriſtmaſs ; *one* ad Galli Cantum, *another* in Aurora, *and a third* in Die ; *which third the Church of* England *now only uſes.* Oratio Sarum : Concede, quæſumus, Omnipotens Deus, ut Unigeniti tui nova per carnem nativitas liberet, quos ſub peccati jugo vetuſta ſervitus tenet, qui ſecum, &c. Epiſtola Sarum eadem eſt cum noſtra, & Idem Evangelium.

C ** *The Collect, Epiſtle and Goſpel, upon Chriſtmaſs-day.*] This was called, in the Firſt of *Edw.* 6. *The Second Communion* ; For there was another before it ; the one to ſet forth his Nativity of the Bleſſed Virgin *Mary*, (for which the Epiſtle was *Tit.* 2. and the Goſpel, *Luke* 2.) the other to ſet forth his eternal Generation, which is that we do now only ſtill continue, following the Alteration made in the Fifth of *Edw.* 6. upon *Bucer's* faulting of two Communions. In the Church of *Rome* (and here in *England* afore-times) they had three Maſſes or Services of Communion upon that Day, whereof this is the laſt.

C † *St. Stephen's-day.*] Oratio eadem eſt in Miſſ. Sarum.

Then ſhall follow the Collect of the Nativity. As it was appointed in the Miſſal of *Sarum*. *Sequitur Memoria de Nativitate : Epiſtola Sarum eadem, & Idem Evangelium.*

C † *St. John the Evangeliſt's day.*] Oratio eadem in Miſſ. Sarum. loco hujus Epiſtolæ habetur in Miſſ. Sarum lectio ex 25 Eccleſiaſtici. Evangelium Sarum.

C † *Innocents-day.*] In Miſſ. Sarum Oratio eadem, eademq; Epiſtola, & idem Evangelium. The 14th Excepᵗ of the Surveyor.

C † *The Sunday after Chriſtmaſs-day.*] Miſſ. Sarum. Sexta die à Nativitate Domini, ſive Dominica fuerit, ſive non. *Oratio Sarum.* Omnipotens Sempiterne Deus, dirige actus noſtros in beneplacito tuo, ut in nomine dilecti filii tui mereamur bonis operibus abundare, qui, &c. Epiſtola eadem in Miſſ. Sarum. Evangelium habetur ex 2 Luc. *Erant Joſeph & Maria Mater Jeſu mirantes ſuper ea*, &c. uſq; ad *Et Gratia Dei erat in illo. The Goſpel*, Matth. 1. 1. *The Book of the Generation.* Ebionitæ hæretici deleverunt totam Genealogiam, & quæ ſequuntur, ad locum ubi Chriſtus Baptizatur, plane ſicut Marcio hæreticus prima S. Lucæ capita induxit : Fecerunt autem hoc pro ſuo inſtituto, quia Dominum Jeſu Chriſti credi vellent purum hominem & ex Joſepho natum ; virtutum autem merito conſequutum Unctionis Gratiam. The 15th Excepᵗ of the Surveyor.

C † *Salmon begat Booz of Rachab.*] Hoc ex Traditione Judæorum. Grot.

C † *David the King begat Solomon of her that was the Wife of Uriah.*] Mulieres in hoc cenſu obiter paucæ nominantur, extraneo ortu aut criminibus nobiles, quarum hiſtoria ad vocationem Idololatrarum & Criminoſorum per Chriſti Evangelium proludit. Idem.

*Joſias begat Jechonias, and his Brethren.*] Omnes calamitate ſuâ nobiles ; neq; id ab hoc loco alienum, ne quis miretur Regiam ſtirpem ad humilem fortunam detrudi. Idem.

C † *That it might be fulfilled*, &c.] Quod non ita intelligi debet, quaſi Deus Chriſtum ex Virgine naſci voluerit, ut quod Eſaias dixerat fieret ; cum potius, quia Deus id voluerit fieri, ideo & voluerit per Iſaiam dici : nam vox בא, ut ſæpe, non finem agentis, ſed ſolam rei conſequentiam ſignificat. Grot.

C † *The Circumciſion of Chriſt.*] Oratio Sarum. Deus qui nobis nati ſalvatoris diem celebrare octavum concedis, fac nos quoq; ejus perpetuâ divinitate muniri, cujus ſumus carnalis commercio reparati, qui, &c. Epiſtola Sarum, Apparuit Gratia Dei, &c.

*And when the eighth Day was come*, &c.] Hic incipit Evangelium in Miſſ. Sarum.

C † *His Name was called Jeſus.*] Vide *Chriſtian Directory*, pag. 211.

C † *If there be any Sunday between the* Epiphany *and the* Circumciſion, *then ſhall be uſed the ſame Collect, Epiſtle and Goſpel at the Communion, which was uſed the day of* Circumciſion.] Non habetur in Miſſ. Sarum.

C ** *If there be a Sunday between the* Epiphany *and the* Circumciſion, *then ſhall*, &c.] This was added in the Fifth of King *Edw.* being *Caſus omiſſus* before ; for between the Second and Fifth Year of that King, there happened a Sunday after *Circumciſion*, and before the *Epiphany* ; and they were at a loſs, not knowing what to do with it ; for in the old Miſſals it was caſt upon the Octaves, whereof we had none left.

*The*

## *The Epiphany.*

*† THE Collect, *Sarum*; the Epiſtle, *Epheſ.* 3. 1. This Epiſtle and the Collect run all upon the Calling of the *Gentiles*, becauſe Chriſt was this Day made firſt known unto them, in the Perſons of the Wiſe-men that came from the Eaſt to worſhip him. *Epiſtola Sarum. Iſa.* 60. *Surge, Illuminare Jeruſalem*, &c. which is our Firſt Leſſon. The Goſpel, *Sarum.*

## *Of the high and great Feaſt of Chriſt's Epiphany.*

*† THIS high Day's Solemnity is one of the greateſt Feaſts which the Church doth celebrate, in Memory of our Saviour. A Feaſt not only honoured by all devout Chriſtians in all Ages, but reverenced even by the Emperors themſelves, that were the Enemies of the Catholick Church; as by *Julian* the Apoſtate, who to cover his hidden Malice againſt Chriſt's Religion, *Cum eſſet in Galliis* (ſaith *Ammianus Marcellinus*, Lib. 21.) *voluit eâ die cum cæteris Chriſtianis ſacris intereſſe Myſteriis. Julianus autem, ut hæc interim celarentur, feriarum die quem celebrantes Menſe Januario Chriſtiani Epiphaniam dicitant, progreſſus in eorum Eccleſiam, ſolenniter Numine orato diſceſſit. Ib.* It was alſo honourably obſerved by *Valens* the *Arrian* Emperor, as *Nazianzen* reports, (*Orat. in laudem Baſilii.*) He knew well, he would be accounted no Chriſtian at all, who did not openly ſhew himſelf at ſuch Solemnities, to honour Chriſt with his Service. Other Chriſtian Emperors have held it in ſuch high Eſteem, that for the more honourable and religious Celebration of it, they have by Law, and Imperial Edicts, ranked it with the great Feaſts of *Chriſtmaſs* and *Eaſter*. *Theodoſ.* Lib. 2. c. de Feriis. *Diem Paſchæ & diem Natalem Domini, & Epiphaniæ, & ſeptem qui ſequuntur* (the whole Week after) *ſine ſtrepitu judiciali volumus obſervari.* And in another Law (*Leg.* 21. *ſub initium*) made by *Valentinian*, *Theodoſius*, and *Arcadius*, they are all three ranked together again, and divers Privileges equally granted them above all other Feaſts of the Year. The old Chriſtians of *Egypt* were wont to celebrate Chriſt's Nativity upon this Day: *Chryſoſt. in Luc. c.* 2. *Caſſian. Col.* 10. *de Orat. c.* 1. *Epiph. Hær.* 51. And indeed, it is the laſt and the great Day of *Chriſtmaſs* with us: As St. *John* ſaid of another Feaſt, *In the laſt and great Day of the Feaſt, Jeſus ſtood up.* It has been a Feaſt of Joy all this while, but to Day comes in our Fulneſs of Joy, the Day when the Fulneſs of the *Gentiles* came in, to whom he was manifeſted in the Perſons of theſe Wiſe-men, as the King and the Saviour of all the World. The chief thing which the Church propounds unto us upon *Chriſtmaſs-day*, is the Birth of our Lord, his Humanity, and his coming in the Fleſh, there being nothing more proper to a Man, than to be born of a Woman: But to Day it raiſeth our Meditations, and propounds unto us thoſe things, whereby He that was born, the true Son of a Virgin, manifeſted himſelf to be the only and eternal Son of God. The Manifeſtation of his Divinity then, by wonderful and heavenly Signs, is the proper Theme and Subject of this Day's Solemnity; in which regard, it is called the *Epiphany* by the *Greeks*, and of Old more commonly the *Theophanie*, or the Apparition of God: And accordingly has the Church propounded thoſe admirable Miracles unto us this Day; which did manifeſt Chriſt to be ſo, and which were all performed upon this very Day; the firſt whereof was this his Apparition, or manifeſting himſelf unto the *Gentiles*, wherein the Collect, Epiſtle and Goſpel of the Day is ſpent: The Second was his glorious Baptiſm in *Jordan*, when he firſt manifeſted himſelf unto the *Jews*, having 30 Years before concealed himſelf from them, *Luke* 3. appointed in that reſpect for the Second Leſſon at Mattens: The Third was his Miracle in *Cana* of *Galilee*; where, by turning Water into Wine, he did firſt manifeſt himſelf unto his Diſciples, ſaith St. *John*, c. 2. appointed likewiſe in that regard for the Second Leſſon at Even-ſong, this preſent Day; wherein the Church hath not intended to propound unto us, at the Celebration of this Feaſt, all thoſe Miracles that were wrought to manifeſt, and ſhew forth Chriſt's Divinity, but thoſe only which in their ſeveral kinds were the firſt, and wrought before all others for that purpoſe. To the *Gentiles*, his firſt Manifeſtation was by the Star. To the *Jews*, his Firſt was by the Voice from Heaven at his Baptiſm. To his Diſciples, the Firſt was the Manifeſtation of his Glory, at the Marriage at *Cana* in *Galilee*, *John* 2. *ult.* This was the Firſt Miracle that Jeſus did to manifeſt his Glory, and his Diſciples believed on him; which is the reaſon, that all the Goſpels upon the Sundays after the *Epiphany*, are the Stories in order of Chriſt's manifeſting himſelf to be the Son of God by the ſame, and the like Miracles. St. *Aug. Serm.* 29. *de temp.* and out of him venerable *Bede*, addeth a Fourth Miracle, as being done alſo upon this Day, when he firſt manifeſted his Divine Power to all the common People, by feeding 5000 Men with a few Loaves. St. *Aug. ut ſupra*, *Bede* in *Luke* 2. and out of them *Ordo Rom.* But the Church has only propounded unto us thoſe three which are before-mentioned: And hence are thoſe *Antiphonaes* ſo often repeated in the Service at *Benedictus* and *Magnificat* upon this Day. *Item ordo Romanus, Annal. l.* 4. *c.* 34. *Ivo in Serm. de Epiph. Tribus miraculis ornatum hunc diem ſanctum colimus: Hodie Stella Magos duxit ad præſepium; hodie vinum ex aquâ factum eſt ad Nuptias; hodie in Jordane Chriſtus Baptizari voluit ut ſervaret Nos.* Of theſe Three the *Greeks* made Chriſt's Baptiſm to belong moſt properly to this Feaſt; and therefore, in their Menologies, they intitle it *Theophania Domini, Divinuſq; Salvatoris Baptiſmus*: And the next Day, *Johannes Baptiſta*: In which regard, they were wont alſo to make this Feaſt the great and ſolemn Day of Baptizing their *Catechumeni*; ſuch as *Eaſter* and *Pentecoſt* were univerſally uſed over the Church both *Latin* and *Greek*, (but this Faſhion of the *Greek* Church pleaſed not Pope *Leo*, who wrote a long decretal Epiſtle againſt it, to all the Biſhops of *Sicily*, *Antiq. Liturg. in Octava Epiphaniæ*) calling it *Feſtorum Luminum*, which declareth the Effect and Virtue of Baptiſm that Chriſt inſtituted this Day in *Jordan*, to Illuminate them that were before in Darkneſs. It is the reaſon why St. *Cyril*, and other ancient Catechiſts, direct and entitle their Inſtitutions, *ad Illuminatos & Illuminandos. Nazianzen's Oration in Sancta Lumina. Sanctus Luminum dies* (ſaith he) *ad quem pervenimus, quemq; hodie divino beneficio celebravimus, Chriſti mei, hoc eſt veræ lucis, omnem hominem in mundum venientem illuminantis, Baptiſmum pro principio habet.* Whereupon, it was their Cuſtom in that Church, for the more glorious Solemnity of this great Feaſt, and for the Expreſſion of that high and heavenly Joy which they conceived from it, to adorn their Publick Churches with a great number of Lights and Tapers, when they came to perform and celebrate their Service upon it. So *Naz.* in his Oration upon St. *Baſil*, ſpeaking of *Valens* the *Arrian* Emperor, *Nam in die luminum* (ſays he) *quando populus omnis in Eccleſiam convenit, ingreſſus & Ipſe, ubi ordinem Pſalmodiæ, ceremonias rite celebratas, Aras omni decore ac reverentiâ cultas, populum deniq; divino cultui aſſiſtentem vidit, admiratus eſt, &c.* But it has always been the Cuſtom of the *Latin* Church, to attribute unto this Day (as here our Church doth) the Adoration of the Wiſe-men, and in their Perſons the manifeſting of God's only begotten Son to us that were *Gentiles*. *Eminet*, ſays *Rupertus*, *& præcipuum eſt, quod hoc die Chriſtus à Magis adoratus eſt*; whereby it pleaſed God to take the Heathen alſo to his Inheritance, *Pſal.* 2. He that made God and Man to be one Chriſt, made alſo the *Jew* and the *Gentile* to be one People, even his own. And for this it is, that the Office of the Day runs chiefly upon this Story; a Story no leſs full of Wonder than of Joy. And it contains many things, *Quæ ſunt eruditæ quæſtionis, de quibus nos aliquot in hunc diem Conciones formavimus; eas Conſule. Vid. quæ ſtripſ. Caſaub. ſuper hoc Feſt. Ex.* 2. §. 37. *p.* 187, 188.

*De Dominicis poſt Epiphaniam.*

*† The Offices of the Sundays which follow the *Epiphany*, until *Septuageſima-Sunday*, are of the ſame Argument with the *Epiphany* itſelf; all belonging to the Manifeſtation of Chriſt, and to the end for which he was made known unto the Sons of Men.

*The Firſt Sunday after the Epiphany.*

*† The End is, *ut qui oculis Carnis apparebat purus homo, oculis Cordis credatur verus Deus*, that he who came into the World in the form of a Man, may be believed alſo to be the Son of God; and according to this belief, that he may receive Worſhip and Service from us both as God and Man, as he was adored of the Wiſe-men. In which regard, moſt piouſly and very appoſitely hath the Church expreſſed that Deſire which ſhould be in all Men, by the Collect of this Day; that with the Wiſe-men of the Eaſt, we may ſee firſt, and perceive what we ought to do; and then while we are a-ſeeking, as they were, that we may have Grace and Guidance faithfully and devoutly to perform the ſame (as they alſo did) thro' Chriſt, *&c. The Epiſtle* exhorts us to make a ſpiritual uſe of their myſterious Offerings; and eſpecially of *Myrrh*, which ſignifieth very rightly the mortifying of the Fleſh, and the offering up of our Bodies as an holy Sacrifice to God. *The Goſpel*, belongs properly to the Manifeſtation Chriſt, made to the Doctors of the *Jews*, and continues on the Story of his Life, from his Birth to his time of Infancy in order; withal declaring, that he was both God and Man: Man, in being made ſubject to his Father and his Mother; he came down to *Nazareth*, and was obedient unto them: God, in going about his Father's Buſineſs, and diſputing with the Doctors while he was yet in his Nonage, which as Man he could not poſſibly have done. So here's one *Epiphany* more.

℄† The Collect, Epiſtle and Goſpel, *ut in Miſſ. Sarum.*

*The literal Senſe of the Epiſtle.*

℄† *I beſeech you therefore, Brethren.*] Becauſe the Apoſtle had ſet forth in all his Epiſtle before, the chief Points and Myſteries of our Chriſtian Religion, therefore he deſcends now to the Duties of a Chriſtian Life, that the one may be anſwerable to the other, which is the Method and Order that the Church here hath followed: After the ſetting forth of the chief Solemnities and Feaſts of the Year, (wherein the principal Myſteries of Chriſtianity are contained) to go on (as St. *Paul* doth) and to give us his good Leſſons for our Lives: For by the Word (*therefore*) there is a dependence made of one following upon the other, to make now a right uſe of the Grace that hath been by Chriſt beſtowed on us.

℄† *Your Bodies a quick Sacrifice.*] For God does not now require any more Levitical Sacrifices which were made of brute Beaſts, but he requires the Sacrificing of ourſelves; not by killing our Bodies, but by mortifying and deſtroying our carnal Affections, and by Sanctification of Life, to offer up and conſecrate ourſelves to him. St. *Aug. in Pſal.* 50. *Habes in te quod occidas, i. e.* You have always ſomewhat in yourſelf to kill.

℄† *This World.*] Which is wholly ſet upon what is Evil. 1 *Joh.* 5. 19. ſeeking after Honours, Pleaſures and Riches.

℄† *Be ye changed.*] By quitting thoſe bad Affections, and giving no aſſent to them.

℄† *May prove, &c. what the Will of God is.*] That is, by ſubmitting your own Wills to his, and by preferring his Precepts before theſe vile Affections.

℄† *That no Man ſhould ſtand high in his own Conceit.*] Pleaſing himſelf in his Endowments and Gifts that he hath above other Men, and ſearching after Secrets, *&c.*

℄† *But*

C † *But to judge of himself*, &c. ] This is to be Wise unto Sobriety, not affecting to meddle with other Men's Offices, nor to be curious in such things as do not pertain to his own: Whereunto the Similitude that follows serves most aptly.

*The Exposition of the Literal Sense of the Gospel.*

C † *The Feast-day.* ] That is, the Feast of the Passover, which he, and his Parents, and the *Jews* from all their Quarters, were wont and bound duely to observe, *Deut.* 12.

C † *Sitting in the midst of the Doctors.* ] Not that he sat (as the Pictures commonly set him out) in one of the Doctors Chairs, and the highest of all the Bench; for neither would they have permitted him to do it, nor was it agreeable to the Minority of his Age, but that he was there sitting or present among them, (as *Joh.* 1. 26. he is said to be standing in the midst among the *Jews*, and *Matth.* 18. 20. *I will be in the midst of them*) in the manner of an Auditor or a Disciple, observing that Order which was accustomed, hearing them, and asking them Questions; though in the mean while, he shew'd himself to be such a Disciple with them, that he posed the Masters, and taught them much more than any of them knew before, herein declaring himself to be more than a Man; for they were astonished at him, asking such Questions, and making such Answers, as that the Power of his Deity shewed forth itself in him.

C † *How happened it that ye sought me? Wist ye not*, &c. ] An Answer that seems to be somewhat short, and more quick, than a Mother would have expected from a Son: But such were his usual Returns, when she took upon her to shew any Authority over him, to let both her and his reputed Father know, that he had another manner of Father in Heaven, whose Divine Affairs were not to give place unto any humane Authority; which though they understood not for the present, yet in this Answer they rested, and his Mother, the Blessed Virgin, laid it up in her Heart.

C † *And was obedient unto them.* ] When he had given this Testimony of his Power and Greatness that was to come, and afterwards made itself more manifest; shewing already, that his Authority was above theirs; presently he returns to his wonted Subjection, and teaches all Persons, what Reverence and Obedience we owe to our Parents.

*And Jesus prospered* (or grew) *in Wisdom.* ] A Text which is urged by the *Arrians*, and the *Socinians*; but it will not serve their turn: For Christ being a Person that consisted of two Natures, it is no Derogation to his Godhead, if here he be said to grow and prosper in respect of his Manhood; which could not neither be said so to prosper in Wisdom and Knowledge, as if in the Minority of his Age he had been ignorant of any thing that he came to know after; for he had in himself the full Knowledge of all things communicated to his humane Understanding, by the Divine Nature united thereunto; but because from time to time he was pleased to manifest that Knowledge by degrees, and not otherwise to let it be seen or known unto the World, therefore in regard of other Men's taking notice of it only, is he here said to have grown up or prospered in it. And whereas they object, that the Text says, He prospered in Wisdom as he did in Age, which was not in a seeming manner to all other Men, but truly and really as all Mankind does besides; We are to answer, That every Word in a Context is not to be taken in the same Sense that another Word is which is joined to it; as for Example, *Matth.* 8. 22. *Let the Dead go and bury their Dead.* Joh. 20. 7. *I ascend to my Father, and your Father*; where the same Words are to be understood after a different manner. And so it is here.

*The Second Sunday after the Epiphany.*

The Collect, Epistle and Gospel, *ut in Miss. Sarum.*

*The Literal Sense of the Epistle.*

C † *The Gift of Prophecy.* ] Or interpreting the Scriptures, for so is Prophecying understood, 1 *Cor.* 14.

C † *That it be agreeing to the Faith.* ] The Articles of the Apostles Creed then generally preached over all the World, as containing all things necessary to Salvation, and being the Sum of the whole Scripture.

C † *An Office.* ] Or Ministry, which is properly the Deacon's Office.

C † *With Singleness.* ] Or Simplicity, that is, to them who need, without respect of Persons, and performing the trust reposed in him with all Faithfulness.

C † *He that ruleth.* ] This is to be understood of those Presbyters of whom the Apostle speaketh, 1 *Tit.* 5. 17. The Presbyters that rule well are worthy of double honour: From whence they came afterwards to be Bishops over others. These Presbyters were of one sort, and there was another sort of them that laboured in the Preaching of the Word.

The rest of this Epistle is plain and easy to be understood.*

*The Gospel.*

C † *What have I to do with thee?* ] Ita enim Latini aiunt, quid tibi mecum est. At Hebræis aliud significat, nimirum, Cur mihi molestiam exhibes? quod clarè apparet, 2 *Sam.* 16. 10. & 2 *Paralyp.* 35. 21. Hoc autem si ex usu Latini Sermonis interpretaris, contemptum videtur inducere. Grot.

*This beginning of Miracles.* ] A Miracle is so called, because it begets Admiration: And yet every thing that is, or deserves to be admired, must not presently be called a Miracle; for many things done by Art, and the power of Nature, may be wonder'd at, and yet they are no Miracles, which are and can only be done by the Power of God, above the Faculty, and beyond the Order of Nature, to which he is not tied: This Miracle, therefore, so done by Christ, was a manifest Argument of his Divine Power and Godhead.

C † *And shewed, or manifested forth his Glory.* ] For these Words sake it is, that this Gospel is appointed by the Church, for one of the Gospels to be read and published in the time of *Epiphany*, which gives the Name to all these Five Sundays: For *Epiphany* is nothing else, but the manifesting forth of Christ's Glory and Deity, whereof this Gospel is a Testimony. And because it was the first *Epiphany* that he so made of himself after his Baptism, and beginning to preach, therefore was it also appointed to be the second Lesson at Even, upon the Day of *Epiphany* itself.

*The Third Sunday after Epiphany.*

C † The Collect, *Sarum.* The Epistle, *Sarum. For in so doing thou shalt heap Coals of Fire on his Head.* ] Which is an *Hebrew* Proverb, and we read it, *Prov.* 25. 22. the Sense whereof is, that either we shall gain our Enemy by heaping Benefits upon him, which may inflame or kindle his reciprocal Charity towards us; or else, if that cannot be done, yet at least he will burn in his own Conscience, and tell himself, that we deserve not his Hatred.

The Gospel, *Sarum.*

*The Literal Sense.*

C † *Tell no Man.* ] Which at other times Christ also enjoined to them whom he had healed, *Matth.* 9. 30. *Mark* 5. 43. yet are not they reprehended that divulged those things which he did for them; even this Leper in S. *Mark* 1. 45. and in S. *Luke* 5. 12. went forth and told it abroad, notwithstanding Christ's Prohibition to the contrary. And to the Demoniack Christ himself gave a Command, that he should go and tell what great things God had done for him, *Mark* 5. 19. *Luke* 8. 39. But the Resolution and Reconciling of these seeming Contrarieties, is well given by St. *Chrysostom*, who saith, That Christ forbad the publishing of his own Fame, but commanded the Glory of God to be openly declared to all Men; for he had regard both to the Indiscretion of the inconsiderate Multitude, who might otherwise have made ill use of it, as they did, *John* 6. 15. when they went about seditiously to make him a King; and to the desire of Vain-glory that some Men use to take in it, when they do any good for another; and therefore, he would not have his own Fame divulged: But he had regard withal to the Acknowledgement which every one, receiving a Benefit from the Hand of God, is to make to him; and therefore, in that respect, he commanded the thing itself to be told, and Thankfulness to be duly returned to him who is the Author of all Goodness to us.

*Go and shew thy self to the Priest.* ] St. *Hierome* thinks, That this was done in regard of the Priests themselves, that either they might hereby be the sooner brought to believe in Christ, or else be so much the more inexcusable, if seeing the Leper cleansed by him, they would not believe. But the truer Sense is, That Christ hereby had regard to the Law of *Moses*, *Levit.* 14. which he commanded the Leper to observe.

C † *For a Witness or Testimony.* ] That is, for a Law and a Statute to be duly kept; for in the 119th *Psalm*, God's Laws and Statutes are often called his Testimonies.

C † *There came unto him a* Centurion. ] It is said in St. *Luke* 7. 11. that not the *Centurion* himself in Person, but that others came to Christ for him; what a Man does by another, it is the same as if he did it by himself.

*The Fourth Sunday after Epiphany.*

The Collect, *Sarum.*

C † The Epistle, *Epistola Sarum est initium Epistolæ nostræ in* 1 *Dom. Adventus.*

The Gospel, *Sarum.*

*The Literal Exposition.*

C † *In the Sea.* ] The Sea of *Galilee*, or the Sea of *Tiberias*. See the Historical Notes that follow.

*But he was asleep.* The Disciples being in such great danger, Christ seems to take no care of them. After this manner he proveth us often in other Afflictions and Dangers, that he suffereth to come upon us, intending thereby to make us more sensible of our own miserable Condition in this Life, and the more sollicitous of seeking after him, who hath both Power and Goodness enough to help us in our greatest Distresses. For though for a while he may seem to neglect us, yet being importuned by continual Prayer, he will arise out of his Sleep, and still the Storm for us.—*Both Winds and Seas obey him.* *

* *Hic finitur Evangelium Sarum.*

C † *Two Men possessed*, &c. St. *Matthew* says here, they were two Men: But St. *Mark* 4. 35. and St. *Luke* 8. 22. (where the same Story is repeated) say, there was but one; and that this one was possessed with a whole Legion of Devils, which made him so fierce, and so famous in the Country, that in Comparison of him, the other was not greatly noted among them, being not possessed after so extraordinary a manner as this his Fellow was. But two they were.

*To torment us before the time.* By which Words they declare, that they were not ignorant of the Damnation which waited for them, at the time appointed in the end of the World, till when they are reserved in Chains of Darkness, to be punished after that Day; when they, and all wicked Persons who have followed their Suggestions, shall be tormented for ever, in another manner, and far greater degree, than they are now, 2 *Pet.* 2. 4. *Jude* 6. But they are afraid lest it should come upon them sooner; and therefore here they intreat, that it may be put off to the last, that in the mean time they may do the more mischief: However, herein they acknowledge and fear the Divine Power and Majesty of Christ; whom they implore, that if he would not suffer them still to possess these two Men, he would

would at leaſt permit them to run upon the Herd of Swine feeding hard by, and not ſend them out of the *Gergeſites* Country, to which they were accuſtomed, into the Place of Hell, where they knew well they were to be for ever tormented.

C † *And he ſaid, go your ways.*] Chriſt, though he came to undo the Works of the Devils, yet he came not then to execute his laſt Judgment and Condemnation upon them, and therefore they obtain their deſire of him for a time.

C † *The whole Herd of Swine was carried headlong into the Sea*] Hereupon it appears, 1. That they were true Devils, delighting to do miſchief wherever they can be permitted, even upon Beaſts, or any other Creature that God made. 2. What a great deal more they would do, even to the Deſtruction of all Mankind (if God did not reſtain them from it) as they did to theſe Swine that periſhed by them. 3. That they can do no more, than God is pleaſed (for the Sins and Trial of Men) to ſuffer them. 4. That they chiefly affect to be with Swine; that is, ſuch Men as live like Swine, and ſuch were the *Gergeſites*.

*The Fifth Sunday after Epiphany.*

C † The Collect, Epiſtle, and Goſpel, *ut in Miſſ. Sarum.*

Of theſe Words in the Goſpel, *But while Men ſlept.* See *Ridley's View*, pag. 184, 185.

The Literal Senſe of the whole Parable, is only to tell us, that wicked Men, ſtirred up by the Devil, will be in the Church, mixed among them that are there truly Religious, and that by the Permiſſion of God, this ſhall ſo continue to the end of the World.

C † *The Sixth Sunday*, (if there be ſo many) ſhall have the Collect, Epiſtle, and Goſpel that was upon the *Fifth Sunday*. In *Sarum* the 3d is taken.

*Hiſtorical Obſervations upon the Goſpels after Epiphany.*

*The Firſt Sunday*, Luke 11. 42.

C † This is the firſt Story that we have of Chriſt, after his return out of *Egypt*, whither his Father and Mother fled with him, to avoid the Maſſacre that Herod made of the Innocent Children in *Bethlehem*, and all the Coaſts about it.

C † *And Jeſus proſpered (or grew) in Wiſdom.* In the ancient Church, there were a ſort of Men (numbered for Hereticks, as *Liberatus* tells us in his *Hiſtorical Breviary, cap.* 10.) that had the Name of *Agnoetæ* or Ignorants given to them; for they ſaid and held it to be good Goſpel, by Virtue of theſe Words which they found there, and interpreted at their pleaſure, that Chriſt's Humane Nature was (eſpecially in this his Minority of Age) ignorant of many things, and that his Underſtanding or Knowledge, was not perfect in him at the firſt, but came to him by degrees, as his Age and Years did. Of this Sect *Themiſtius* a Deacon was the Author; concerning whom, we read in the Epiſtle of *Sophronius* Patriarch of *Jeruſalem*, (*Act.* 11.) after this manner; *Anathema* (or a Curſe) be upon *Themiſtius*, who was the moſt wicked Father and firſt Diſſeminator of that Hereſie, which attributeth Ignorance to Chriſt as he was Man: For his Humane Nature being always united to his Divine, this new Doctrine could no way ſubſiſt.

*The Fourth Sunday*, Matth. 8. 23.

C † *Into the Country of the Gergeſites.* That which is here called the Country of the *Gergeſites*, is named in St. *Mark* 5. and St. *Luke* 8. the Country of the *Gadarens*, for they were both conterminate, and rejoyning one to the other. And theſe were the *Garaſens* (for that was another Name they had) mentioned in *Joſephus* (*l.* 2. *Belli. cap.* 20.) and dwelling in the Eaſtern Part of *Galilee*, upon the Borders of *Peræa*. (*Id. l.* 3. *cap.* 2.) *Gadara* was their Metropolitan City in that Region, and a ſtrong fortified Place, remembred by *Pliny* (*l.* 5. *cap.* 18.) and by *Ptolemy* in his *Geography*, (*l.* 5. *cap.* 15.) It was ſeated beyond *Jordan*, in the Diviſion of *Manaſſeh's* Tribe, and touched upon the Lake, which in the Goſpel is called the Sea of *Tiberias*.

C † *And there was a Herd of Swine feeding.* It is made a Queſtion, and a kind of a wonder, that Swine ſhould be there fed: For to the *Jews*, that Creature was unclean and abominable. But moſt likely it is, that theſe Swine belonged to ſome other Strangers that there inhabited among the *Jews*: For the *Arabians* were cloſe by, and might well be the Owners of that Herd.

C † *The whole City came out, and beſought him that he would depart out of their Coaſts.*] This they did, either out of the Senſe of their own unworthineſs to have ſuch a Gueſt, as Chriſt was, among them; or out of the fear they had to loſe, yet more of their Worldly Goods, in that and other kinds beſides.

*And Chriſt went his way.*] But he left the Demoniack whom he had cured behind him, as well to upbraid their Ingratitude, as to put them in mind to amend their Lives (for ſome of them were Idolaters, and the reſt were brutiſh in their Manners) leaſt a worſe Matter ſhould befal them.

*Sunday called Septuageſima.*

C † Sar. ſciendum eſt quod Officium hujus diei nunquam differatur propter aliquod Feſtum, niſi cum Purificatio (aut Dedicatio Eccleſiæ) hîc die contigerit, tum enim differtur ad fer. 3.

The Collect, Epiſtle, and Goſpel. *ut in Miſſ. Sarum.*

The Epiſtle, 1 *Cor.* 9. 24.

*The Literal Senſe.*

C † *Perceive ye not*, &c.] As they at *Corinth* might eaſily do, for they were accuſtomed there to Celebrate, and to be Spectators of ſuch Games, wherein the Runners contended to get the Victory, and to carry away the Prize. See the Hiſtorical Obſervations hereafter.

*But one.*] That is, he who out-ran the reſt, and came firſt to the End of the Race. *So run.* Not ſo, as in their ſecular Races, where one only getteth the Reward; but ſo, as he there doth, who never giveth over, till he come to the end. In this, the Race of Religion ought to be like the Race at *Corinth*; but in the other reſpect not ſo: For whereas they gave the Reward but to one alone, who out-ran all his Fellows; in the Race of the Church, all that run, and hold out to the end, ſhall have their Reward.

C † *Every Man*] A Second Similitude; the other was of running a Race, this of Wreſtling in a Theatre, which were frequently celebrated near *Corinth*, and the Places about, and became famous abroad in the World, as in the Hiſtorical Obſervations is ſet forth.

C † *Abſtain from all things*] That may leſſen or hinder the Uſe and Strength of his Body, as Gluttony, Drunkenneſs and Luſt will do, and uſeth a temperate and exquiſite Diet proportioned to his purpoſe.

C † *A Crown that ſhall periſh.*] Such as were uſed to be given to the Victors in the Olympick Games. See the Hiſt. Obſerv.

C † *But we to obtain an everlaſting Crown.*] Much more therefore ought we to abſtain from any thing that may hinder us.

C † *I therefore ſo run, not as*, &c.] For our better encouragement, he gives himſelf for an Example, and for our direction he tells us how to run, not negligently, not deſpairingly, but with Force and Labour, and with aiming continually at our Mark.

C † *So fight I.*] Againſt Concupiſcence and worldly Affections.

*Not as one that beateth the Air.*] As they fight that miſs their Strokes, cutting the Air in ſtead of their Enemy, and flouriſhing with the Sword in their Hand to no purpoſe.

*But I tame my Body.*] Which is by ſubduing the Affections of the Fleſh, with continual Mortification thereof, and abſtaining from Vice.

C † *A caſt-away.*] That is, not to be a Partaker of the Fruit and Price of the Goſpel, which is Eternal Bleſſedneſs.

The Goſpel, *Mat.* 20. 1.

*The Literal Senſe.*

C † *Is like unto.*] This Parable is Spoken by Chriſt for the explaining of the two laſt Sentences that are annexed to it; (*ſo the firſt ſhall be laſt*, &c. *For many are called*, &c.) that is to ſay, as it happened to them that came laſt into the Vineyard, (which is the Church of Chriſt) that beyond the expectation of all Men, they ſhould have their Reward firſt given them, and a Reward greater than they could hope for themſelves, having not wrought ſolong as the other Labourers did; and on the contrary, that they who came firſt to Labour, ſhould be laſt of all rewarded, and though they had travailed all the Day long, yet their Reward ſhould be leſs than they expected, wherein nevertheleſs, there was no Injuſtice or Wrong done to them; ſo ſhall it be in the latter Days of the World, when they that are reputed here to be the firſt, ſhall be accounted of by Chriſt much leſs than they that are thought to be the laſt, and the laſt in Men's account, ſhall be preferred before the firſt, without any Injuſtice on God's part, whoſe Benignity it is to promiſe, and to give any Reward at all, becauſe Men Merit nothing by their Works; and yet it is their Duty to do all that they are ſet to do; and God will give no Reward to them that ſtand Idle, and do no Service in his Church.

*For many are called, but few are choſen.*] This is the Reaſon given how it comes to paſs, that in the end, *many who now be firſt, ſhall then be laſt*; for though they be all called, yet they are not all choſen, becauſe they murmur againſt their Maſter, and envy the Bounty which he ſhews to others; not ſo much regarding his free and liberal Goodneſs, as their own Merits and Deſervings for their Works. But as Men here erre on one ſide, who ſay, that God has abſolutely elected ſome particular Perſons, without any reſpect had therein to their Faith in Chriſt, which is never true, unleſs they live in his Obedience; ſo do they erre likewiſe on the other ſide, who ſay, both ignorantly and improperly, that God has generally elected all Perſons of the World; therein confounding his univerſal good-Will, towards all, whereby he gave his Son for the Redemption of the World, with his Election of them that believe in him, and obey the truth of his Goſpel, which is a Condition always annexed to his Act of Election. And as the firſt opinion excludeth both Chriſt and the Redemption that he made of Mankind; ſo the ſecond is repugnant to the very Word of Chriſt here uſed, which no Man can otherwiſe take or underſtand, than of thoſe that are ſegregate and choſen out of the common Multitude, as all thoſe are that unfeignedly love and ſerve Chriſt, according to the Goſpel that he has given them.

*Sunday called Sexageſima.*

C † The Collect, Epiſtle, and Goſpel in *Miſſ. Sarum.*

The Epiſtle, 2 *Cor.* 11. 19. Pergit Epiſtola Sarum uſque ad *ut inhabitet in me virtus Chriſti.*

*The Literal Senſe.*

C † *Ye ſuffer Fools gladly*, &c.] This is ſaid by an Irony, for ſeeing they thought themſelves ſo wiſe, that they deſpiſed all others, and yet ſuffered them to glory over their own Wiſdom, and to magnify their Credit, they might as well ſuffer him alſo, that could glory (if that were ought worth) above them all.

C † *Ye ſuffer if a Man bring you into Bondage, if a Man*, &c.] Not ſimply this, but in regard of the contumely that you ſuffer by them; for though they do not really devour you, or ſmite you upon the Face with their Fiſts, yet ſuch things they do to you, that you are not leſs abuſed by them, than if they did thoſe things indeed.

C † *As though we had been weak*, &c.] That is, they object to you our mean and low Condition of living among you, bringing a Calumny upon our Humility towards you.

*I ſpeak fooliſhly.* Excuſing himſelf, that his Adverſaries put him upon rehearſing thoſe things, which though they ſeem to abaſe him, yet he might juſtly glory in them.

*They are Hebrews.* So did they uſe to boaſt and ſay of themſelves.

*They are the Miniſters of Chriſt.* So they pretended to be.

*I am more.* Above them in truth and deed, being able to ſhew the Works and Signs of an Apoſtle, which they cannot.

*In Death oft.* That is, in Dangers that threatned frequent Death.

*Forty Stripes ſave one.* The Law in *Deut.* 25. 3. was, That the Stripes given for the Puniſhment of a Malefactor, ſhould not exceed the number of Forty. The *Jews*, to be the ſurer of not tranſgreſſing this Law, took one leſs; and it was not therefore lawful among them to exceed 39, which St. *Paul* ſuffered five times over.

C † *Thrice was I beaten*, &c. *ſtoned*, *ſuffered Shipwrack.* Of theſe we have no Story in the *Acts* of the Apoſtles, where St. *Luke* omitted many things that concerned St. *Paul*'s Sufferings; but here they are ſummed up.

*My Infirmities.* Indeed his true Glory, though his Adverſaries, who had their eaſe, and lived at their pleaſure in worldly Proſperity, thought them to be low and mean Infirmities; as all ſuch Matters are in the Eyes of the World.

That no Man ſhould preſume till the laſt Hour.

* The Goſpel for *Septuageſima.* (From the preceeding Goſpel) ſee an excellent Paſſage to this purpoſe, in Sir *Tho. More*'s Book of Comfort in Tribulation, Book 2. chap. 5. pag. 1174.

The Goſpel, *Luke* 8. 4.

C † *Which for a while believe, and in time of Temptation go away*] Sub Anaſtaſio Imperatore Vir potens Romæ, Theudericus Afer, opinionis Arianæ, habuit Diaconum Orthodoxum, quem unicè diligebat. Is Diaconus, quo Theudericо omnibus partibus & gratior & acceptior eſſet, dum ſe ad illius mores & ingenium fingeret, tranſiit, deſertâ ὁμοουσία fide, ad Arianismum; Theudericus, qui deprehendit mutationem iſtam, non ex animi ſententiâ ſed decipiendi & adulandi cauſâ proficiſci, præfatus, QUI DEO NON SERVASTI FIDEM, QUI MIHI HOMINI FECERIS? Juſſit Diacono caput amputari. Sed in hac re omnino memorabile eſt exemplum Conſtantii Imperatoris Patris Conſtantini Magni. Nam ut de iis periculum faceret, qui in Comitatu verè & bonâ fide Chriſtiani eſſent, convocatis Palatinis edixit, ut qui pariter cum eo Diis Sacrificarent, hi in Palatio manerent, ibiq; & gradum & dignitatem obtinerent, qui detrectâſſent diſcederent, cum hoc beneficio, quod liceret impunè. Itaq; alii Chriſtianam Religionem prodiderunt, alii abeſſe maluerunt. Imperator reduxit tenaces, & quia obſervaverint fidem, cenſuit eos ſibi identidem fidos amicos Conſiliarioſq; fore, alios, ut Impoſtores effeminatoſq; ablegavit, Euſeb. Soz.

*The Sunday called Quinquageſima.*

De Origine Quinquageſimæ, Sexageſimæ, & Septuageſimæ.

In Concilio Altiſiodorenſi Can. 2. Statutum fuit, ut Paſtores Eccleſiarum, ſtatim poſt Epiphaniam mitterent nuncios ad omnes Eccleſias, qui prænunciarent venturam Quadrageſimam, ut ſe pararent ad Jejunium; Unde credibile eſt, relictam nobis eſſe Septuageſimam, Sexageſimam & Quinquageſimam, in quibus Eccleſia futurum jejunium annunciat.

*Oratio Sarum.*

Preces noſtras quæſumus, Domine, clementer exaudi, atq; à peccatorum vinculis abſolutos, ab omni adverſitate cuſtodi per, &c.

Sarum habet eandem Epiſtolam & id. Evang.

*The Literal Senſe of the Epiſtle.*

*With the Tongues of Men.*] The Apoſtle intending to teach us, that all things without Charity are nothing worth, beginneth with the Tongues, and ſeveral Languages of the World, wherein moſt Men covet (as the *Corinthians* did more than others) to be skilful.

*And of Angels.*] That is to ſay, that if the Angels had any Tongues, or peculiar uſe of Languages by themſelves; which is but an emphatical Expreſſion, which the Apoſtle here uſeth in manner of an hypothetical Hyperbole, the like whereof we may read *Rom.* 8. 38. *Gal.* 1. 8.

*And have no Love.*] That is, if I uſe not thoſe Tongues (and all that follow after) to the uſe and profit of others.

*Though I ſhould Prophecy.*] Either by having the Gift of foretelling things to come, or of explaining the Word of God by ſpecial Revelation.

*Had all Faith.*] That is, Faith to do Miracles; for here he ſpeaketh not of a juſtifying Faith, which is never ſevered from Charity.

*My Goods to feed the Poor.*] That is, do the external Works of Charity myſelf, as the Phariſees gave Alms to be ſeen.

*And give my Body to be burnt.*] As the Heathens threw themſelves into the Fire for Vain-glory. But the Martyrs of Chriſt gave their Bodies to be burnt, out of the Love they had to God and his true Religion, whereby they edified and confirmed others.

*It profiteth nothing.*] That is, theſe Gifts, and all theſe Actions, how ſpecious ſoever they are in the Eyes of Men; yet unleſs Charity and a Religious uſe and purpoſe go along with them, they are but ſo many fruitleſs Vanities.

*Love ſuffereth long*, &c.] Which are the Works of Charity, oppoſed to the common Vices of the World, and eſpecially to ſuch as were rife among the *Corinthians*, an angry, malignant, obſtinate, proud People.

*Seeketh not her own.*] That is, preferreth the pleaſuring of others, rather than the pleaſing her own Deſires.

*Suffereth all things.*] That is, all the common Infirmities of others, not their enormous and wilful Miſdoings.

*Believeth all things.*] That is, is not ſuſpicious of Men's evil Doings, nor believeth them, till they be apparent.

*Hopeth all things.*] That is, deſpaireth not of their Amendment, and Salvation, who for the preſent are wicked and evil Doers.

*Endureth all things.*] That is, all things which with a good Conſcience may be tolerated: For otherwiſe, Blaſphemies againſt God, and the truth of his Religion, Charity ſuffereth not; nor will ſhe nouriſh the Pravities and Vices of others, by Flattery and Connivence.

*Though Prophecying fail, yet Love falleth never away.*] Charity begins in this Life, and ſhall continue for ever in the other, both towards God and all his Saints. But Prophecies ſhall ceaſe there; for there will be no uſe of them, nor of any Interpretations of the Scriptures, after the Conſummation of this World.

*Tongues ſhall ceaſe.*] That is, there will be no Diverſities of ſpeaking hereafter in Heaven.

*And Knowledge vaniſh away.*] That is, ſuch Knowledge as is here acquired by Induſtry and Experience; for our Knowledge will be perfect in the other Life; where all Imperfection of Knowledge, ſuch as we now have in this, ſhall vaniſh away.

*Now we ſee in a Glaſs.*] Our Knowledge of God here is by Revelation, and the Effects of his Power, and therefore we call it *Abſtractive*: Hereafter we ſhall know him more perfectly, as the Angels now do; and that we call *Intuitive.*

*Now abideth Faith, Hope and Love.*] That is, all other Gifts and Graces ſhall endure but for a time, as long as it is God's Pleaſure to let them continue: But theſe three ſhall endure to the end, and never ceaſe; whereof Charity is the greateſt, becauſe that ſhall continue alſo in the Life to come, where there will not be the like uſe of Faith and Hope.

*The Literal Senſe of the Goſpel is clear, and needeth no Explication.*

## *The Firſt day of Lent.*

SArum Miſſ. Feria 4. in Cap. Jejunii poſt ſextam: Imprimis fiat ſermo ad populum, ſi placuerit.

*De Obſervatione Quadrageſimæ.*

Nos unam Quadrageſimam, ſecundum Traditionem Apoſtolorum, toto anno, tempore nobis congruo jejunamus. Hier in Ep. ad Marcell. adv. Mont.

*The Collect.*

This Collect is made up of three or four other Collects in the Order of *Sarum.*

The Epiſtle, *Joel* 2. 12. *Sarum.*

* † *Faſting, Weeping, Mourning, rent your Hearts.*

See Sir *Tho. Moor*'s Book of Comfort in Tribulation, cap. 6. 7. Pergit Ordo Sarum, uſq; ad, *Dicit Dominus omnipotens.*

The Goſpel, St. *Matth.* 6. 16. *Sarum.*

After this Day followeth in the Order of *Sarum*, a Service for every Day throughout the whole time of *Lent.*

*The Firſt Sunday in Lent.*

Oratio Sarum. Deus qui Eccleſiam Tuam annuâ Quadrageſimali Obſervatione purificas, præſta familiæ Tuæ, ut quod à te obtinere abſtinendo nititur, hoc bonis operibus exequatur, per, &c.

The Collect, Epiſtle and Goſpel, *Sarum.*

*To uſe ſuch Abſtinence.*] Voluerunt majores noſtri Priſci Chriſtiani & primæ Eccleſiæ Antiſtites, Nos totâ Quadrageſimâ, non modò ſobriè & Sanctè, Commeſſationum, Crapuleq; expertes vivere, quomodo alioquin ſemper vivendum eſt, ſumptionem Cibi ultra conſuetam horam deferre, & per integrum diem Solâ frugali Cænâ (niſi tamen Corporis aut Operis nonnullorum ratio evidenter & neceſſariò aliud exegerit) contentos eſſe; atq; adeo Corpus jejuniis & abſtinentiâ attenuare, ut mens ad Deum eò liberior & purior feratur C.

*That our Fleſh being ſubdued by the Spirit, we may*, &c.] Eſt hæc ratio jejunii finalis, ſed non formalis. S. Aug. Tract. 17. in Joh. *Perfectum jejunium* vocat, *abſtinere ab iniquitatibus, & illicitis voluptatibus.* Magnus item Baſilius Serm. prior. de jejun. *Verum appellatur jejunium (ait) eſt Immunitas a vitiis, Continentia ſui, cohibitio iræ, Segregatio Concupiſcentiæ, Obtrectationis, Mendacii, Perjurii.* Verum quidem & propriè dictum jejunium, ſi rationem formalem ſpectes, eſt abſtinere a cibis; ut abſtinere à vitiis eſt Jejunium Metaphoricum, & impropriè dictum. Nihilominus hoc ipſum, ſi finem (qui eſt Deo obedire, pietatem & juſtitiam operari) reſpicias, eſt jejunium verum, i. e. Deo maximè acceptum.

The Goſpel, *Matth.* 4. 1.

Evangelium hoc duabus potiſſimum cauſis huic Dominicæ aſſignatum eſt. Primò, ut nos Chriſtiani ſtatim in Exordio Quadrageſimæ certum Fundamentum & Objectum Jejunii noſtri in Chriſto haberemus; ſecundò, ut admoniti ſimus, adverſus invidioſos inſultus Diaboli, qui, ut hic putat, tunc vel maxime ſævit, quando illius poteſtati nos per jejunium ſubſtrahere incipimus. Cur in Eccleſiâ huic 1 Dom. Quadrag. aſſignatum ſit hoc Evangelium, quilibet vel ex ſeſe intelligere poteſt. Ægrotus pharmacum aliquod amarum ſumpturus minùs abhorret, quando videt medicum delibare id priùs.

*The Second Sunday in Lent.*

The Collect, Epiſtle and Goſpel, *Sarum.*

And behold a Woman of Canaan.] This woman betokeneth Holy Church, that asketh Help of our Lord for ſimple uncunning

running Souls, that are travailed with Temptations of the World, and cannot ſpeak fervently to God, by fervor of Devotion, or burning Love in Contemplation. And though it ſeem our Lord make Danger firſt, becauſe they are as it were alien'd from him; nevertheleſs, for the greate Trouthe and Faithe of Holie Church, he granteth to her all ſhe will. And ſo are theſe ſimple Souls that trowen ſtedfaſtly, as Holie Church troweth, and putten them fully in the Mercie of God, and maken them under the Sacrament of the Laws of Holy Church, made ſafe through Prayers and Trouth of her Mother the Church. Hilton in Scala Perf. Part. 2. cap. 10.

*The Third Sunday in Lent.*

The Collect, Epiſtle and Goſpel, *Sarum.*

*In all Goodneſs, Righteouſneſs and Truth.* ] Hic finitur Epiſtola ſecundùm uſum Sarum.

*The Fourth Sunday in Lent.*

Sarum, Dominica media Quadrageſima.

The Collect, *Sarum.*

The Epiſtle, *Sarum hic incipit*, It is written that Abraham had two Sons, *& addit in fine*, Quâ libertate Chriſtus nos liberavit.

Goſpel, *Sarum.*

*The Fifth Sunday in Lent.*

Sarum Dominica in Paſſione Domini.

Collect, Epiſtle, Goſpel, *Sarum.*

*The Sunday next before Eaſter.*

Sarum Dominica in Ramis Palmarum. Wherein, before this Miſſal Service, they had the Benediction, Diſtribution, and Proceſſion of the Pſalms round about the Church, with many Prayers and Ceremonies, juſtly taken away from the uſage of our Church. We call it now *Paſſion-Sunday.*

Collect, Epiſtle, Goſpel, *Sarum.*

Sarum non dicitur Gloria tibi Domine. Sar. Paſſio Domini noſtri Jeſu Chriſti.

All this Week long the ſad Story of Chriſt's Paſſion is read, together with other Scriptures of the Prophets and Apoſtles, that refer thereunto: Which though it ought always to be in our Minds, as a matter whereupon our Chriſtian Religion, and our eternal Salvation chiefly dependeth, yet hath the Church deſigned and ſet apart theſe laſt Days of *Lent*, for a more peculiar Meditation upon that myſterious and bleſſed Paſſion of our Saviour, who ſuffered it for us at this very time of the Year, wherein we are now appointed to recount it, that ſo it may the more powerfully affect us, and work a true Repentance in us of all our Sins; for which we ſee Chriſt crucified, or repreſented to us in all this Story, as if he was crucified before our Eyes.

*Yielded up the Ghoſt.* ] In Ordine Secundum uſum Sar. hic inclinat ſe Diaconus, vel proſternit verſus Orientem, & dicit privatim *Pater Noſter, Ave Maria. In manus tuas, Domine, commendo Spiritum meum.* Redemiſti me, *Domine Deus Veritatis.* Deinde ſurgit & poſtea Reſiduum Paſſionis legit.

Pergit Ordo Sarum uſq; ad—*Sedentes contr. Sepulchrum.* Sequitur Evangelium, *Alterâ autem die* uſq; ad *Signantes lapidem.*

*Munday before Eaſter.*

Sarum Feria 2 Hebdomadæ Sanctæ.

The Epiſtle, *Iſa.* 63. 1.

Sarum Epiſtola eſt quæ in hoc noſtro Libro habetur die Martis uſq; ad *by his God.*

*† Ep. Wint. Serm. 17. de Reſurrectione.

The Goſpel, *Mark* 14. 1.

Evang. Sarum eſt Joh. 12. *Ante Sex dies Paſchæ* uſq; ad *& abſcondit ſe ab iis.*

*Tueſday before Eaſter.*

The Epiſtle, *Iſa.* 50. 5.

Epiſtola Sarum, Jer. 11. *Domine demonſtrâſti mihi*, uſq; ad *Cauſam meam, Domine Deus meus.*

The Goſpel, *Mark* 15. 1.

Sarum habet Evang. præcedens una cum præſenti.

*Wedneſday before Eaſter.*

The Epiſtle, *Heb.* 9. 16.

Habet Sarum hic Epiſtolam, quæ apud Nos habetur die Lunæ.

The Goſpel, *Luke* 22. 1.

Sarum habet hoc die & iſtud ſequens Evangelium.

*Thurſday before Eaſter.*

The Epiſtle, 1 *Cor.* 11. 17. *Sarum.*

Sar. Feria quinta in Cæna Domini, ubi imprimis fiebat Reconciliatio pœnitentium, per Epiſcopum aut Sacerdotem.

The Goſpel, *Luke* 23. 1.

Sar. habet hoc die Evangelium, Joh. 13. de lotis pedibus Apoſtolorum.

*And the Veil of the Temple did rent.* ] Sar. & cum dixerit Diaconus *Velum Templi ſciſſum eſt*, velum ante Altare cadere ſubmittatur.

Finitur Evangelium pro die Mercurii in Ordine Sarum, cum his verbis, *wherein never Man before had laid.*

Poſt Evangelium (in ordine ad uſum Sarum) ponebantur à Subdiacono tres Fertiæ ad conſecrandum, quarum duæ reſervabantur ad Craſtinum, una, de qua percipiebat Sacerdos; altera, quæ poſita fuit cum Cruce in Sepulchro.

Cantantum Communione, ſtatim inceptæ ſunt veſperæ, ante Poſt-Communionem & finem Miſſæ, ſimulq; cum illâ finiebantur; poſt prandium conveniebant Clerici in Eccleſiâ, ad Altaria abluenda, & faciendum mandatum. Altaria abluebant vino & aqua.

Mandatum faciebant in Capitulo, ubi lecto Evangelio Joh. 13. & habito Sermone, duo Sacerdotes omnium pedes lavabant, unus ex unâ parte, & alter ex alterâ parte Chori, ipſiq; invicem laverunt ſibi pedes. Interim Chorus cantabat Antiphonas.

Peractâ vero ablutione pedum, & dicto iterum Sermone accipiebant Charitatis Potum. Deinde dicebantur Preces. Sed dum Fratres ſumebant Poculum Charitatis, legebatur Evangelium Joh. 13. 14. *Amens Amen dico vobis, non eſt ſervus major Domino ſuo*, &c. uſq; ad *ſurgite, eamus hinc*; *& ita recedebant.*

*On Good-Friday.*

This Day, in reſpect of what Chriſt ſuffered, was an evil Day to him, and ought to be a Day of great Sorrow to us. But in reſpect of what he hath obtained for us by it, it is (as we rightly call it) a *Good-Day*, and ought to be a Day of great Joy to us. To him indeed, the Day of the *fierceneſs of God's Wrath*; but to us, the Day of the *fulneſs of God's Favour*; and, as the Apoſtle called it, a *Day of Salvation.*

The Collects.

Sar. Prima habetur in fine Miſſæ ad Ferlum quartam: Reliquæ ſumptæ ſunt ex pluribus quæ habentur in Ord. Sar.

*We offer before thee for all Eſtates of Men.* ] Vide quæ annotata ſunt ad Orationem pro ſtat. Eccleſiæ in terrâ militantis, infrà poſt Offertorium.

In ordine Sarum ad Lectionem hujus Orationis, *Merciful God, who haſt made all Men*, &c. non flectuntur genua.

*Have mercy upon all Jews, Turks, Infidels*, &c. ] The like Prayer was uſed by the Church in St. *Auſtin*'s time, as appeareth in his 107th Epiſtle, *Nunquid ubi audieris* Sacerdotem *Dei ad ejus Altare orantem clarâ voce, ut incredulas gentes Deus ad fidem ſuam venire compellat, non reſpondebit Amen?* And he ſaith, None but a *Pelagian* will find fault with this Prayer. Item Gennadius Maſſ. Lib. de Eccl. Dogmat. cap. 30. *Quum ſanctarum plebium Præſules, mandatâ ſibi legatione fungantur, apud divinam Clementiam humani generis agunt cauſam, & totâ ſecum Eccleſiâ congemiſcente, poſtulant & precantur, ut infidelibus donetur fides, ut Idololatræ ab impietatis ſuæ liberentur erroribus, ut Judæis ablato cordis velamine Lux veritatis appareat, ut Hæretici Catholicæ Fidei perceptione reſipiſcant, ut Schiſmatici Spiritum redivivæ Charitatis accipiant, ut lapſis Pœnitentiæ remedia conferantur, & Cæleſtis Miſericordiæ aula reſeretur.*

Sarum loco hujus Epiſtolæ habentur duæ Lectiones, una ex Oſeæ 6. altera ex Exod. 12.

The Goſpel, *Sarum.*

In Ordine Sarum ſequitur Adoratio Crucis plane Idololatrica. In Miſſa nulla fit Conſecratio, ſed Hoſtia pridiè reſervata, poſtquam in Calicem vino & aqua mixtam immiſſa fuerit, à Sacerdote ſumitur. Dicuntur Veſperæ manè & finitur Miſſa. Deinde Crux et Hoſtia reponuntur in Sepulchro, ante quod accenditur Cereus, qui continuè, ardet uſq; ad vigiliam Paſchæ, quando novus Ignis Benedicitur, & Cereus Paſchalis accenditur, continens 36 pedes in longitudine.

*Eaſter-Even.*

In vigilia Paſchæ benedicitur Ignis & Thumiama. De hoc novo igne accenditur Cereus, cæteris Luminaribus priùs extinctis; ſequitur Benedictio Cerei Paſchalis, qui accenſus ardet continuè per Hebdomedam Paſchæ, Dominicis & Feſtis uſq; ad Aſcenſionem Domini.

Deinde cantatur à Pueris Septiformis Litania, & pulſatis omnibus campanis in Claſſicum, incipit Miſſa. Quæ omnia à Nobis non immeritò ablata ſunt.

The Epiſtle.

In Ordine Sarum habetur Epiſtola quæ apud Nos legitur in die Paſchæ.

The Goſpel.

In Ordine Sarum habetur Evangelium ex 28 Mat. Veſpere autem Sabbati, &c. uſq; ad *prædixi vobis*, Dicuntur etiam Veſpere cum Miſſa.

*Eaſter-Day.*

C** *Eaſter-Day, at Morning Prayer, inſtead of*, O come let us ſing, *&c. ſhall be ſung or ſaid theſe Anthems.* ] So that upon *Eaſter-Day* in the Morning the *Venite* is left out, which was thus altered in the Fifth Book of King *Edw.* for in the Second it was not ſo; but the *Venite*, and theſe Anthems beſides, were both ſung, to make the Service more ſolemn. Upon that Day there were two Communions, whereof we have retained the firſt Epiſtle and Goſpel.

C** *S. Peter's Day.* ] In the Second of *Edw.* 6. there were two proper Leſſons appointed for St. *Peter*'s Even. *Ad Veſperas Mal.* 4. S. *Mat.* 14. unto *when Jeſus had heard*, &c.

After St. *Peter's-day*, in that Book followed St. *Mary Magdalen's-day*; and the Collect, Epiſtle and Goſpel appointed for it were theſe, *Grant us thy Grace, O merciful Lord, that by the Example of any other, we may not preſume to commit Sin; and if at any time we fall and offend thy divine Majeſty, we may heartily repent us thereof; and bewailing our Sins after the Example of* Mary Magdalen, *we may obtain Remiſſion of the ſame, for the Love and Merits of thy only Son Jeſus Chriſt our Lord.* The Epiſtle, *Prov.* 31. *Who ſhall find a Woman*, &c. unto *Her Works ſhall praiſe her in the Gates.* The Goſpel, St. *Luke* 7. And the *Phariſee* deſired *Jeſus to eat Bread with him*, &c. unto *Go in peace.* But in the Fifth of King *Edw.* this was not continued; and therefore it is not inſerted into this Liturgy of ours; which by the Act of Uniformity was tied to follow that Second of King *Edward*

(and

(and not the First) in all things, but the Ornaments of the Church, and of the Miniſters there celebrating Divine Service.

The Collect. *Sarum eadem Oratio.*

The Epiſtle. *Epiſtola in Ord. Sar.* 1 *Cor.* 5. Expurgate vetus. Serm. *uſq; ad* in azymis ſinceritatis & veritatis.

The Goſpel.

Evang. in Ord. Sarum. S. Mar. 16. In illo tempore Maria Mag. &c. *emerunt aromata*, &c. uſq; ad *ſicut dixit vobis.*

*Munday in Eaſter-week.*

The Collect. In Ord. Sarum habetur alia Oratio. *Ye know the Preaching that God ſent unto the Children of Iſrael*, &c. Hic incipit Epiſtola in Ord. Sarum.

The Goſpel. *Sar. idem.*

*But their Eyes were holden that they ſhould not know him.*] Note this, that no Body knew Chriſt at his Riſing, neither *Mary Magdalene* nor his Diſciples. For who would ever have thought it could have been He. He was put to Death and put into his Grave to boot: This Party is alive, and alives like.

*Tueſday in Eaſter-week.*

The Collect. *In Ord. Sarum habetur alia Oratio.*

*In that he has raiſed up Jeſus again.*] Hic finitur Epiſtola in Ord. Sarum.

Goſpel. *Sarum habet id. Evang.*

After this Day there is in the Order of *Sarum*, a Service for every Day in the Week.

*The Firſt Sunday after Eaſter.*

Sarum Dominica in Octavis Paſchæ.

The *Collect.* Sarum habet eandem Orationem.

The *Epiſtle.* In Ord Sarum repetitur Epiſtola in die Paſchæ, 1 *Cor.* 5. Item hæc eadem Epiſtola cum eodem Evangelio dicantur, *Fer.* 4. *&* 6.

The *Goſpel.* In Ord Sarum repetitur Evang. in die Paſchæ. Mar. 16.

*The Second Sunday after Eaſter.*

The *Collect.* In Ord. Sarum non habetur hæc Oratio.

*For Chriſt alſo ſuffered for us.*] Hic incipit Epiſtola in Ord. Sarum. Sarum habet id. Evangelium.

*The Third Sunday after Eaſter.*

Sarum habet eandem Collectam, & Epiſtolam, & id. Evang.

*The Fourth Sunday after Eaſter.*

Sarum habet eandem Collectam. Epiſtolam, & Evang.

*The Fifth Sunday after Eaſter.*

Sarum habet eandem Coll. Epiſt. & Evang.

*Aſcenſion-Day.*

Sarum habet eandem Collect. Epiſt. & Evang.

*Confirming the Words with Miracles following,*] In Evang. Et quibus hæc non ſunt ſatis, nihil eſt ſatis.

*Sunday after Aſcenſion-Day.*

The *Collect.* In Sarum non habetur hæc Oratio.

Sarum habet eandem Epiſtolam, & id. Evang.

After this, there is *in Ord. Sarum*, a ſpecial Service for *Whitſun-Eve.*

*Whitſunday.*

The *Collect.* In Ord. Sarum non habetur hæc Oratio. Invenitur tamen in Commemoratione S. Spiritûs.

Sarum habet eandem Epiſtolam.

Sarum legit hoc Evang. in vigilia Pentecoſtes uſque ad, *Jeſus anſwered and ſaid unto him, if a Man love me*, &c.

In Ord. Sarum hic incipit Evang.

*Munday in Whitſun-week.*

The *Collect.* Sarum non habet hanc Collectam.

Habet Ord. Sarum eandem Epiſtolam & idem Evangelium.

*Tueſday in Whitſun-Week.*

Sarum non habet hanc Coll. ſed eandem habet Epiſt. & id. Evang.

*Trinity-Sunday.*

Ordo Sarum habet eandem Coll. Epiſtolam & Evang.

S. Paulus in 1 Epiſt. ad Tim. cap. 2. facit 4 quaſi genera ſive partes Orationis, cum ait fieri Obſecrationes, Orationes, Poſtulationes, & Gratiarum actiones pro omnibus hominibus, &c. Quæ omnia in iſta Oratione de ſancta Trinitate, & ſic in ſimilibus Collectis exprimuntur. Nam cum dicimus *Omnipotens ſempiterne Deus*, Oratio eſt. Cum addimus *Qui dediſti famulis tuis in confeſſione veræ fidei eternæ Trinitatis gloriam agnoſcere*, gratiarum Actio eſt. Cum adjungimus, Tribue, quæſumus, ut *ejuſdem fidei firmitate ab omnibus ſemper muniamur Adverſis*, Poſtulatio eſt. Cum concludimus *per Dominum noſtrum*, Obſecratio eſt. S. Th. 2, 2æ. q. 83. ar. 17.

Upon the Thurſday after, there is in the Order of *Sarum*, a Service appointed for the Day which they called *Feſtum Corp. Chriſt.* But there is no mention of any Tranſubſtantiation, or Circumgeſtation of the Sacrament, as now the Papiſts uſe.

The *Epiſtle* is 1 *Cor.* 11. The *Goſpel*, *Joh.* 6.

*The firſt Sunday after Trinity.*

Ord. Sarum habet eand. Collect. Epiſtolam & Evangelium.

*But now he is comforted, and thou are puniſhed*, in Evang.] See Sir *Tho. Moor*'s 2d. Book of *Comfort in Tribulation*, 16. Chap. near the end p. 1201, 1199.

*Between us and you there is a great Space*, &c.] No *Habeas Corpus* from Death, and no *habeas Animam* out of Hell. You muſt let that alone for ever when you are in, there you muſt periſh; no getting out again, *Wint.* p. 569.

*The Second Sunday after Trinity.*

Ordo Sarum habet eandem Collect. Epiſt. & Evang.

*The Third Sunday after Trinity.*

Ordo Sarum habet eandem Collect. Epiſt. & Evang.

*The Fourth Sunday after Trinity.*

Ordo Sarum habet eandem Collect. Epiſt. & Evang.

*The Fifth Sunday after Trinity.*

Sarum habet eandem Collect. Epiſt. & Evang.

*The Sixth Sunday after Trinity.*

Sarum habet eandem Collect. Epiſt. & Evang.

*The Seventh Sunday after Trinity.*

Sarum habet eandem Collect. Epiſt. & Evang.

*The Eighth Sunday after Trinity.*

Sarum habet eandem Collect. Epiſt. & Evang.

*The Ninth Sunday after Trinity.*

Sarum habet eandem Collect. Epiſt. & Evang.

*We ſhould not luſt after evil things as they*, &c.] Hic incipit Epiſt. in Ord. Sarum.

*The Tenth Sunday after Trinity.*

Sarum habet eandem Collect. Epiſt. & Evang.

*For the Days will come unto thee, that thine Enemies ſhall caſt a Bank about thee*, &c.] Which Days came to paſs according to this Prediction of our Saviour 38 Years after his Death, in the time of *Flavius Veſpaſian* then *Roman* Emperor.

And theſe be the Hiſtorical Obſervations concerning the Deſtruction of *Jeruſalem.*

In the 12th Year of *Nero* (*An. à Nat. Chriſto* 67.) *Florus* was ſent Governor into *Judea*; againſt whom and the Power of the *Romans*, the *Jews* began to rebel the very Year following, as *Joſephus* computeth the time.

In the 13th Year of *Nero*, was the Enſign of the *Roman* Eagle firſt brought into *Jeruſalem*, and there ſet up in the Temple by *Florus*, which gave the firſt Occaſion to the *Jews* of riſing againſt him.

And now in the *Holy Place* was ſeen the *Abomination of Deſolation* (whereof Chriſt foretold;) from which time to the final Deſtruction of *Jeruſalem*, there paſſed only three Years and a half, the juſt time that the Prophet *Daniel* had ſpoken for that purpoſe long before. The *Roman* Forces then brought againſt the *Jews*, were under the Conduct of *Flavius Veſpaſian* (afterwards made Emperor,) who came this Year to *Jeruſalem*, and beſieged it in the Month of *May*. In the 28th Chapter of *Deuteronomy*, *Moſes* compared the *Roman* Nation to an Eagle flying and ſeizing upon the *Jews* Country, as if he had therein a regard to the Event of this time.

In the mean while, all the Chriſtians that were in the City of *Jeruſalem*, being by divine Providence timely admoniſhed to leave it, went to the City of *Pella*, on the other ſide of *Jordan*, and there had their Safety, as *Lot* had in *Zoar*, when God meant to deſtroy *Sodom*, *Euſeb.*

Two Years after (*Nero* having ſlain himſelf) *Flavius Veſpaſian* was cried up and proclaimed Emperor by this Army, which then beſieged *Jeruſalem.* Whereupon he ſailed away with all haſte to *Rome*, and left the Care of the Siege behind him with his Son *Titus*, who followed him in the Empire.

The next Year enſuing was the City taken, in the time of the *Jews* Paſſover-Feaſt. In *Auguſt* the Temple was burnt, and in *September* all the City ſet on Fire: And here was an end of the *Jewiſh* Government, the 71th Year after Chriſt's Nativity, and 38 Years after his Aſcenſion.

By the Relation of *Joſephus*, at this beſieging and taking of *Jeruſalem*, there periſhed, what by Famine and what by Sword, no fewer than Eleven Hundred Thouſand Perſons. And One Hundred Thouſand were ſold beſides, or carried away Captive. *Tacitus* reckons in his Hiſtory, that there were at this time, Six Hundred Thouſand Men incloſed within the City-Walls. So many were there of the *Jews*, that came out of *Ægypt.*

*The Eleventh Sunday after Tinity.*

Sarum habet eandem Coll. Epiſt. & Evang.

*The Twelfth Sunday after Trinity.*

The 16th Exception of the Surveyor.

Sarum habet eandem Coll. Epiſt. & Evang.

*The Thirteenth Sunday after Trinity.*

Sarum habet eandem Coll. Epiſt. & Evang.

*The*

*The Fourteenth Sunday after Trinity.*

*The increaſe of Faith* &c.] (in Coll.) Virtutes Theologicæ 1 Fides 2 Spes 3 Charitas.

*They truly that are Chriſt's are juſtified*, &c.] In Ep. vid Ep. Winto. Serm. 5. de Pœn. p. 217. Sr. Tho. Mores Trib. 1558. Mendoza in Reg. p. 148. de mortificatione propriâ. & p. 269. Wint. Conc. p. 390. Sarum habet eandem Coll. Epiſt. & Evang.

*The Fifteenth Sunday after Trinity.*

Sarum habet eand. Collect. Epiſt. & Evang.

*But rather ſeek firſt the Kingdom of God*] Vid. Ep. Wint. Serm. I. de Pœn. p. 180. & retrò.

*The Sixteenth Sunday after Trinity.*

Sarum habet eandem Coll. Epiſt. & Evang.

*The Seventeenth Sunday after Trinity.*

Sarum habet eandem Coll. Epiſt. & Evang.

*The Eighteenth Sunday after Trinity.*

Sarum habet eandem Coll. Epiſt. & Evang.

*The Nineteenth Sunday after Trinity.*

Sarum habet eandem Collectam.

*To lay from you the old Man which is corrupt*, &c.] Hic incipit Epiſt. in Ord. Sarum.

*That he may give to him that needeth.*] Hic finitur.

Sarum habet idem Evangelium.

*The Twentieth Sunday after Trinity.*

Sarum habet eandem Coll. Epiſt. & Evang.

*The Twenty-firſt Sunday after Trinity.*

Sarum habet eandem Coll. Epiſt. & Evang.

*Sword of the Spirit, which is the Word of God.*] Hic finitur Epiſt. Sarum.

*The Twenty-ſecond Sunday after Trinity.*

Sarum habet eandem Collect. Epiſt. & Evang.

*Therefore is the Kingdom of Heaven likened*, &c.] Hic incipit Evangelium Sarum.

*The Twenty-third Sunday after Trinity.*

Sarum habet eandem Coll. Epiſt & Evang.

*The Twenty-fourth Sunday after Trinity.*

Sarum habet eandem Collectam.

*For this Cauſe we alſo*, &c.] Hic incipit Epiſt. Sarum.

*The Twenty-fifth Sunday after Trinity.*

Sarum Dominica proxima ante Adventum ibidem habetur eadem Coll. Epiſt. & Evang.

*The ſame Prophet that ſhould come into the World.*] Which laſt Words refer to Chriſt's Advent, next therefore to follow.

*If there be any more Sundays before Advent Sunday, to ſupply the ſame, ſhall be taken the Service of ſome of thoſe Sundays, that are omitted between the Epiphany & Sexageſima.*] In the Order of *Sarum*, if there be more Sundays after *Trinity* than 25, it is appointed that the Service of the 24th Sunday ſhall be repeated over-again, once, twice or thrice, as the Number of thoſe Sundays may be. So that the 25th Sunday, is always to be obſerved for the Sunday next before *Advent*.

*† Paſcha modò propiùs modò longiùs abeſt ab initio anni. Pro hac itaque diverſitate creſcit vel decreſcit tempus, quod eſt ab Epiphaniâ uſque ad Septuageſimam, ita ut modò plures modò pauciores ſunt Dominicæ; & quidem quia plures quam ſex incidere in illud tempus non poſſunt, idcirco in Liturgia noſtrâ Quinque ſunt ad minimum diſcriptæ. Cum vero ea eſt brevitas illius temporis, ut hæ ſex obtinere locum ſuum non poſſunt, tum quæ hic ſuperſunt officia, ea tranſeunt in illud tempus quod eſt a Pentecoſte uſque ad Adventum. Fit enim quodam veluti jure accreſcendi & decreſcendi, ut quantum uni orum duorum temporum vel accedit, vel decedit, tantum alteri quoque vel accedat, vel decedat.

## DE FESTIS SANCTORUM DIEBUS

### *PRÆFATIO.*

*† INter feſtos dies qui S. Trinitatis quotannis celebrantur atque dedicantur, pleræque Feſtivitates (ſic enim Veteres quoque loquuntur) Deiparæ Virginis, Apoſtolorum, Martyrum, aliorumque Sanctorum, veluti pulchræ quædam in eodem Cœlo ſtellæ, vel annulo gemmæ lucences interſeruntur. Ejuſmodi feriæ complures, partim propter venerandum antiquitatem multis retro ſeculis inſtitutæ, magnoque piorum conſenſu hactenùs obſervatæ durant: partim ob communem utilitatem, quæ inde ad nos redit, in Eccleſiâ non tantum noſtrâ, ſed etiam universâ retinentur. Etenim noſtrî profectûs causâ, ut magnus ille ait Baſilius, celebranda eſt ſanctorum memoria, non quod illi noſtris indigeant laudibus, ſed quia nos ipſorum vitæ Hiſtoriæ & Commemoratione adjuvaremur. Greg. Naz. *Veritatis Martyribus Feſta inſtituamus, ut cum eorum certamina veneremur, eorum quoque pietatem veneremur.* S. Auguſt. *Natalitia ſanctorum cum ſobrietate celebrate, ut imitemur eos qui præceſſerunt, & gaudeant de vobis, qui orant pro vobis, ut Benedictio Domini in æternum maneat ſuper vos.*

*† Habemus hic ex ore duorum vel trium probatorum Teſtium quid vetus Eccleſia de ſanctis, eorumque Feriis & Cultu ſenſerit, Docuerit, obſervârit. Quò magis cavendus eſt Error Vigilantianorum, jam olim quidem juſtè damnatus, ſed infeliciter hoc ſeculo a Calviniſtis & Puritanis renovatus, quo multi per inſignem temeritatem, ne dicam impietatem, ſanctorum honori nihil non detrahunt, & illorum ferias tot ſeculis receptas, magnaque religione in honorem ipſius Dei obſervatas, privatâ abrogant authoritate. Quod certè qui faciunt, aut probant, ipſum Deum in Electis ſuis perſequuntur, nec intelligunt illud, Laudate Dominum in Sanctis ejus.

*De Apoſtolis.*

† Quo loco quiſque Apoſtolorum docuerit, quantum ſua ſinguli prædicatione effecerint, & quid illis acciderit, quemve vitæ finem ſortiti ſint, ſcriptores quidem Eccleſiaſtici commemorant, ſed non ex omni parte conſentiunt, & recentiores ſunt plerique, quia quod certò iſtarum rerum conſciis eſſe potuerint. Ea vero quæ in Actis Apoſtolorum continentur, loco certiſſimæ & veriſſimæ Hiſtoriæ Eccleſiaſticæ eſſe poſſunt & debent. Et certum eſt Apoſtolos Chriſti ab Hieroſolyma egreſſos prædicaviſſe Evangelium Chriſti ubique Domino cooperante, & ſermones eorum confirmante per ſubſequentia ſigna.

Ab æquo itaque Lectore veniam mihi dari poſtulo, ſi in recitandis iis, quæ Scriptores Eccleſiaſtici annotarunt, interdum meum qualecunque judicium liberè & candidè interpoſuero.

*De Andrea Apoſtolo.*

Scriptores Eccleſiaſtici affirmant, eum in Scythia & vicinis Regionibus Evangelium docuiſſe. Euſeb. Hiſt. Eccl. Lib. 3. cap. 1. Naz. in Orat. ad Ar. Niceph. Lib. 2. cap. 29. & Lib. 3. c. 1.

Nazianzenus ſcribit eum in Epiro prædicaſſe. Dorotheus in Synopſi dicit eum docuiſſe etiam apud Sogdianos, Sacas, in Selaſtopoli interiore, quæ eſt in Æthiopia. Nicephorus ait eum per Cappadociam, Galatiam, & Bithyniam in Scytharum ſolitudines ad utramque Pontum Euxinum acceſſiſſe. Quæ Abdias, in vitis Apoſtolorum, de Andreâ commemorat, caute ſunt legenda: Multis enim ineptiis, quæ ſpiritum Apoſtolicum non ſpirant, Hiſtoriam ſuam prorſus ſuſpectam reddit.

De Morte S. Andreæ alii affirmant, eum Patris Civit. Achaiæ ab Ægea Præfecto Edeſſenorum in crucem actum (Sophronius:) Alii eum in Scythia crucifixum eſſe credunt, Sabell. En. 7. Lib.

*St. Andrews Day.*

*† This Day is the firſt Day in Order, that the Church doth celebrate, in Memory and Imitation of the Saints, becauſe St. *Andrew* was the firſt Diſciple, whom Chriſt called to follow him. And the Collect, Epiſtle and Goſpel do accordingly propound unto us the very firſt Duties and Offices of a Chriſtian Man, as are *To believe with the Heart, and to confeſs with the Mouth that Jeſus is the Lord*, &c. Believe *we cannot unleſs we hear, hear we cannot unleſs we have a Preacher, and a Preacher we cannot have unleſs he be ſent.*

Among them that were thus called and ſent, St. *Andrew* was the firſt; and therefore was this Epiſtle choſen for his Day, like as the Collect and Goſpel are, which tell us that the firſt and chief Vertues that we are to imitate in the Apoſtles, is readily to obey the Calling of our Saviour, and give our ſelves over to the Obedience of his Holy Will, as they did.

Our Calling and theirs are much unlike: Theirs from their Nets, at which Chriſt found them buſy; and ours from worldly Cares, which we muſt firſt leave, before we can become Servants and Followers of Chriſt.

*The Collect.*

The Collect in the Order of *Sarum*, is for the Interceſſion of of St. *Andrew*, and ſo here omitted, this being put in ſtead thereof, *He readily obeyed the calling of thy Son*, &c. *that we being called by thy holy Word*, &c. O ſanctum & magnum promptæ obedientiæ ſtudium in primis Apoſtolis. Vocamur & nos etiamnum a Chriſto, ſi non ad piſcandos homines, quod Miniſtrorum Verbi & Paſtorum eſt proprium, at certe quidem ad relinquenda retia & abjicienda impedimenta, quæ nos vocant a negotio ſalutis æternæ. Quod ſi pauci cum Andrea relinquant retia, licèt a Chriſto vocentur, pauciores cum eo Crucem amant, & ſuam in Cruce gloriam ſtatuunt. Andreas autem crucifixus eſt propter Dominum A 62°. regnante Nerone.

Sarum habet eandem Epiſtolam & id Evang.

*St. Thomas the Apoſtle.*

Multum debemus Thomæ & Apoſtolis qui ſacroſanctæ fidei & Evangelicæ Doctrinæ Fundamenta Nobis toto orbe jecerunt; qui vero Patres & principes Populorum Chriſtique Teſtes ac Prænones præcipui exſtiterunt.

Igitur Apoſtolicæ Doctrinæ ſucceſſus, quod ſuper Petram Chriſtum Templum Spirituale conſtruxerint, in Epiſtola prædicatur.

St. *Andrew*'s Day was for the Apoſtles Office; and this next Day in order of the Year, to ſhew the Succeſs and the Exerciſe of their Office.

Non habetur hæc Collecta in Ord. Sarum. Sarum habet eandem. Epiſtolam & id. Evang.

*The Converſion of St. Paul.*

Ordo Sarum habet eandem Coll. Epiſt. &. Evang.

*Why this Goſpel is appointed to be read upon this Day.* Cum ob alia multa, tum ob paupertatem præcipuè & contemptum Mundi laudatur S. Paulus, qui ut Chriſtum lucrifaceret reliquit omnia & ſe pro ſtercore deputavit.

*The Purification of St.* Mary *the Virgin.*

In the Order of *Sarum* here is firſt appointed the Benediction of Wax-Candles, to be diſtributed to the People; who are to ſet them up in their Houſes when they will, for the driving away Devils, and all other Miſchiefs from them.

This Benediction of Wax-Lights is there founded upon *Simeon*'s Words in St. *Luke*, *To be a Light to lighten the Gentiles*, &c.

Sarum habet eandem Collect.

In the Order of *Sarum*, the Epiſtle is *Mal.* 3. Hæc dicit Dominus, *Ecce ego mitto Angelum meum*, &c. uſq; ad *ſicut anni antiqui dixit Dominus.*

Sarum habet ipſum Evang. & Canticum Simeonis in fine.

*St. Matthew's Day.*

In the Order of *Sarum*, the Collect is for the Interceſſion of *Matthias*, and therefore here omitted and changed.

Sarum habet eandem Epiſtolam & id. Evang.

*Annunciation of the Virgin* Mary.

Jam quod Diem Conceptionis Chriſti ſub Mariæ nomine plebs celebrat, acriter in eam Superſtitionem quotannis invectus ſum. Galli enim ſuâ linguâ Feſtum noſtræ Dominæ in Martio appellant. Ac proinde Dies ille ſacer eſſe vulgò creditur. Sic tamen mihi temperavi, ut compeſcerem ex adverſo, qui Dies illos prorſus tollendos clamitabant. Calv. Ep. 128.

In Ord. Sarum Collecta eſt pro Interceſſione V. Mariæ: ac proinde in hac noſtra Liturgia non habetur.

In Ord. Sarum habetur eadem Epiſtola, & id. Evang.

*St. Mark's Day.*

In Ord. Sarum hæc Oratio non habetur, ſed alia pro Interceſſ.

Sarum habet eand. Epiſt. & idem Evangelium.

*St. Philip and James's Day.*

In Ord. Sarum hæc Oratio non habetur, ſed alia de Meritis.

Ordo Sarum habet pro Epiſtola 5 ſap. *Stabunt juſti.*

Ordo Sarum habet id. Evang.

*St. Barnabe Apoſtle.*

In Ord. Sarum non habetur iſta Oratio, ſed alia pro Interceſſ.

Ord. Sarum habet Ep. 2 ad Eph. *jam non eſtis.*

Sarum habet idem Evang.

*St. John Baptiſt.*

In Ord. Sarum hæc Oratio non habetur, ſed alia non inepta.

Sarum habet Epiſt. ex 49 Eſaiæ, *Audite Inſulæ.*

Sarum habet idem Evang.

*For he hath viſited and redeemed his People.*] Hic finitur Evang. in Ord. Sarum.

*St. Peter's Day.*

Ord. Sarum habet Petri & Pauli.

Hæc Oratio non habetur in Ord. Sar. Mandatum tamen de paſcendo Grege habetur in Vigilia pro Evangelio.

Sarum habet eandem Epiſt. & id. Evang.

*And I ſay unto thee, thou art Peter.*] In uno Petro figuratur unitas omnium Paſtorum Eccleſiæ. S. Aug. in Ser. de vigil. Ap. Pet. & Pauli. Sunt quædam quæ ad Apoſtolum Petrum propriè pertinere videntur, nec tamen illuſtrem habent intellectum, niſi cum ad Eccleſiam referuntur, cujus ille agnoſcitur in figura geſſiſſe perſonam. Id. in Pſal. 108. Loquitur Dominus ad Petrum *Quod Tu es Petrus*, &c. Super unum ædificat Eccleſiam, & quamvis Apoſtolis omnibus poſt Reſurrectionem ſuam parem Poteſtatem tribuat, dicens *ego mitto Vos*, &c. tamen ut unitatem manifeſtaret, Unitatis ejuſdem originem ab uno incipientem ſuâ authoritate diſpoſuit. Hoc utiq; erant cæteri Apoſtoli, quod Petrus fuit, pari conſortio præditus honoris & poteſtatis. Sed exordium ab unitate proficiſcitur, ut Eccleſia Chriſti una monſtretur, &c. *Cauſ.* 24. *Quæ.* 1. *Cap. loquitur.* Iſtud etiam probatur ex verbis Chriſti, *Ego pro Te oravi, ut non deficiat fides tua.* Quod de Eccleſiâ interpretatum eſt, quia fides Eccleſiæ nunquam deficit, neq; errare poteſt. cap. à recta in cauſ. cit. Et probat Archidiaconus *in cap. iſto Dominus Diſt.* 19. Non igitur intelligi poteſt de fide Petri, qui in fide defecit ut legitur in Mat. cap. 26. & in *cap. fide hor. diſt.* 19. Porrò ſicut iſta verba ad Petrum directa de Eccleſia intelliguntur, ita & illa *Tu es Petrus*, de Eccleſia itidem intelligenda ſunt.

*And I will give unto thee the Keys*, &c.]

Si hoc tantum Petro dictum eſt, non hoc facit Eccleſia. Si ergo hoc in Eccleſia fit, Petrus quando Claves accepit Eccleſiam Sanctam ſignificavit. S. Aug. Tract. 50. in Joh. cap. 12. Hoc Petrus pro omnibus tanquam perſonam Unitatis accepit. Id Serm. 10. ſuper Joh. Non ſine cauſa inter omnes Apoſtolos Eccleſiæ Catholicæ perſonam ſuſtinet Petrus: huic enim Claves regni Cœlorum datæ ſunt; & cum ei dicitur *quodcunq; ligaveris*, &c. *amas ne? Paſce oves meas*, &c. Id. de Ag. Chriſt. cap. 30. Habent quidem hanc judiciariam poteſtatem omnes alii Apoſtoli, Petrus autem duo ſpecialiter accipit, ut omnes intelligant, quod quicunque ab unitate fidei & Societate ejus ſeparaverit, nec à peccatis ſolvi, nec cœlum ingredi poteſt. S. Hier. in Gloſſ. ſuper hæc verba. Cum Petro dixit *Tibi dabo Claves*, tranſivit in alios hujus Poteſtatis jus, quodq; uni commendatur omnibus intimatur; & Petro dixit Singulariter, quia cunctis Eccleſiæ Rectoribus Petri forma proponitur. Leo Serm. 2. de Aſcenſ. Ex his ſatis apertè clarer, non eſſe verum, quod Juriſdictio Ecclesiaſtica ſit in Eccleſia tanquam Thesaurus in Arca, & quod Petrus receperit Claves, ut aperiret arcam quando ei videretur, quaſi Exercitium poteſtatis ſoli Petro conceſſum ſit, ſed quod Poteſtas in habitu ſit conceſſa Eccleſiæ univerſæ.

Falſa eſt igitur Petri de Palude de Poteſt. Papæ Q. 8. Art. 2. & aliorum Papiſtarum doctrina, qui volunt alios Apoſtolos non immediate à Chriſto, ſed à Petro Poteſtatem Juriſdictionis accepiſſe.

*St. James Apoſtle.*

Iſta Oratio in Ord. Sarum non habetur, ſed alia de Præſ. S. Jacobi.

In Ord. Sar. Epiſt. eſt 2 ad Eph. *Jam non eſtis*, &c.

Sarum habet iſtud Evang.

*St. Bartholomew Apoſtle.*

In Ord. Sar. Oratio non multùm differt ab hac noſtrâ.

Sarum habet Epiſt. ex 2 ad Eph. *Jam non eſtis.*

Sar. habet id. Evang.

*St. Matthew Apoſtle.*

Iſta Oratio non habetur in Ordine Sarum, ſed alia de Interceſſione S. Matthæi.

Ord. Sarum habet Epiſt. ex Ezech. 1. *Similitudo vultûs.*

Sarum habet id. Evang.

*St. Michael, and all Angels.*

The 17th Exception of the Surveyor.

Sarum habet eandem Orationem & id. Evang.

Epiſt. habet ex Apocalypſ. cap. 1. *ſignificavit Deus.*

Iſta noſtra Epiſtola habetur in Ordine Sarum alio die qui dicitur S. Michaelis in Monte.

*St. Luke the Evangeliſt.*

In Ord. Sarum habetur alia Oratio pro Interceſſione Beati Lucæ.

Sarum habet Ep. ut in die S. Matthæi. In Sar. id. Evang.

*St. Simon and Jude, Apoſtles.*

Sarum non habet hanc Orationem, ſed aliam non ineptam.

Sar. habet Epiſtolam Rom. 8. *Scimus quod dilig. Deum.*

Sar. habet id. Evang.

*All-Saints Day.*

In the Order of *Sarum* theſe Saints were reckoned to be, The Virgin *Mary*, the ſeveral Orders of Angels, the Patriarchs, the Prophets, the Apoſtles, the Evangeliſts, Martyrs, Confeſſors, Monks, Virgins, and all Clergy-men. *Vid. eund. Ord. ad hunc diem, & ad Miſſam de omnibus Sanctis per totum annum.*

Ordo Sarum habet Orationem de Interceſſ. & meritis Omnium Sanctorum.

Sarum habet eandem Epiſtolam & id. Evang.

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## On the Office of the Holy Communion.

### *The Order for the Adminiſtration of the Lord's Supper.*

C † T "IN The Primitive Church this was the Rite and Order of "the Publick Service, in the Aſſemblies of the Chriſtians, "(as is manifeſt from *Juſtin Martyr*, *Tertullian*, and "others) being uſed by St. *Paul* himſelf. Firſt of all, they ſung "Pſalms, the People alſo joining therein. Secondly, the Propheſies, "and the Holy Scriptures, were read. Thirdly, the Biſhop preach-"ed. Fourthly, there was a Celebration of the Lord's Supper, which "conſiſted in an Oblation of the Bread and Wine, a Conſecration "or Benediction of them, a Communion thereof, and a Prayer, to "which the People anſwered, *Amen.* Fifthly, after all had com-"municated, certain Perſons ſung Pſalms and Hymns to the Praiſe of "God, and propheſied (being inſpired by the Holy Ghoſt) in divers "Tongues. Others interpreted the Holy Scriptures (after the Me-"thod of the *Jews*;) others heard them, and with Humility asked "Queſtions concerning what was ſaid; and when any pious or good "thing was well obſerved, they all cried out, *Amen, Amen.* Laſt-"ly, they ſhut up all with a Love-Feaſt, or an Entertainment which "was common to all, in token of their Charity; after which, ſuc-"ceeded Hymns and Prayers. Now moſt of theſe things may eaſily "be proved, from what the Apoſtle delivers, in the Firſt Epiſtle to "the *Corinthians.*

"Now the Order, wherewith this holy Rite is celebrated in our "Churches, is after this manner:

"Firſt of all it is enjoined, That the Table or Altar ſhould be "ſpread over with a clean Linnen-Cloth, or other decent Covering: "Upon which the Holy Bible, the Common-Prayer-Book, the Paten "and Chalice, are to be placed: Two Wax-Candles are to be ſet on; "and the Perſon who celebrates is to be arrayed with a ſolemn Ec-"cleſiaſtical Habit; that is, a Surplice and Hood. Now by this So-"lemnity we declare, That it is not an ordinary Action which we "are then upon, but a ſacred and myſtical one; to the end that the "Minds of all Perſons may be intent upon it; and that they may be "put in mind of the Dignity of ſo great a Myſtery. Now the Pre-"face concerning Ceremonies does very rightly obſerve, That *the "keeping or omitting of a Ceremony in itſelf, is but a ſmall thing: That "they may be altered and changed; and therefore, are not to be eſteem-"ed equal with God's Law:* But however, whilſt they are command-"ed by Publick Authority, they ought to be obeyed.

"This Service begins with the Lord's Prayer, which is followed "by a Collect for the purifying our Hearts. Then follows the Ten

"Com-

" Commandments, repeated by the Prieſt, and the Anſwer of the " People after every Precept, in which they beg of God to be merci- " ful to them: To this is ſubjoined a Collect for the King, who is con- " ſtituted by God to be, *Utriuſq; Tabulæ Cuſtos*, the Guardian, to ſee " the Laws of both Tables obſerved: And then the Collect for the " *Sunday* or the Feaſt. The Collect is followed by a Reading of the " Epiſtle and Goſpel. Then is read or ſung the Symbol, or Profeſſi- " on of Chriſtian Faith, which is commonly called the *Nicene*, " but more truly the *Conſtantinopolitan* Creed. To the Creed is ſub- " joined the Homily, or a Sermon to the People. After the Sermon " follows the Offertory: And there is a Collection made among the " Communicants, for the Suſtenance of the Miniſters of the Church, " and the Poor. Although upon ſome ſolemn Days, in certain Pla- " ces, (which is common to us, and to other Proteſtants) there is a " particular Offering at the Holy Table, for the uſes of the ſaid Ta- " ble, and for the Miniſters of the Church. " Then we pray for " the Church Militant, for all Chriſtian Governors, and in particu- " lar for our own King, and his Counſellors, and all the Magiſtrates " under him; for the Biſhops and Paſtors of the Church; for the " Conſent and Unity of all Chriſtians, in Matters of Faith revealed " by God; for all that are under Affliction; and laſtly, for the ob- " taining all things neceſſary, both for the good of the Souls and Bo- " dies of others: And this agreeably to the Cuſtom and Mind of the " Ancients, according to whoſe Preſcript it is but reaſonable, our " Prayers and Requeſts ſhould be compoſed.

" Then follows a two-fold Exhortation to the People. One is, " That they ſhould go out of the Church who do not come thither " to communicate: The other is, That the remaining part ſhould " prepare themſelves for a worthy receiving of it. After this fol- " lows a general, but ſolemn Profeſſion of the Sins of the whole " Congregation; which is ſucceeded by a general Abſolution, pro- " nounced either by the Biſhop or the Presbyter, together with ſelect " Sentences out of the Holy Scriptures, which promiſe the Mercy of " God to penitent Sinners.

" Theſe things being performed, the Symbols of the Bread and " Wine are placed before the Perſon who is to celebrate; who turn- " ing himſelf to the People, reads an ancient Admonition or Preface " of *Lifting up our Hearts*, and giving thanks to God. Then follow " ſome ſpecial Prefaces, according to the different Feſtivals, in which " ſolemn Thanks are given to God, for thoſe Benefits which are " commemorated upon thoſe Days, which are concluded with the " Hymn Τρισάγιον. To this is ſubjoined a Prayer, full of Humility " and Devotion: Then he who celebrates riſes from his Knees, and " by Prayer, and repeating the Words of our Lord by which he in- " ſtituted his Holy Supper, conſecrates the Bread and Wine, which " are placed before him, into a Sacrament; and after he himſelf " hath communicated in both Kinds, he diſtributes the ſame to all " the People, who are to receive it kneeling. After the Diſtributi- " on, the Lord's Prayer is ſaid by the whole Congregation. This is " followed by the Prayer of Oblation, in which the Death of Chriſt " is commemorated; and a Sacrifice of Praiſe is offered to God, for " the Redemption of Mankind, by the Paſſion of our Bleſſed Lord, " heretofore made on the Croſs. Then follows a Thankſgiving Col- " lect, and the Angelick Hymn called *Gloria in Excelſis*. And in the " laſt place, the whole Aſſembly of the Communicants is diſmiſſed, " by a ſolemn Benediction. And hence it was, that from this laſt " Action of this Sacred Solemnity, it was called the *Miſſa*, or the " Maſs by the Ancients; to which that other Account of the Word, " which is taken up by the modern *Roman*-Catholicks, was altoge- " ther unknown. This Order which we have before recited, is al- " moſt the ſame with that of *Cologn*, which was inſtituted by *Herman* " Arch-Biſhop of that Place, after his Conſultation with *Bucer*, about " the Year M D XXXVI. For his Example was for the moſt part " followed by the Proteſtants in *Germany*, and by our Reformers here " in *England*. *Vid.* Reform. of *Cologn*; for which reaſon the ſame " *Herman* was turned out of his Arch-Biſhoprick by the Papiſts.

℣. W ℣. *De apparatu ante Euchariſtiam faciendo.*

*Poſt finitam primam precem Liturgiæ (quam olim Miſſam Catechu- menorum vocabant) eam noſtro more ſequitur concio: concionem tertia hæc quæ ſubſequitur Euchariſtiæ peragendæ forma. Rectè conto peragitur ante Euchariſtiam. Notandum tamen in veteri & primæva Eccleſia concionem primò manè hiſtoricam fuiſſe (quam Tractatum nuncupabant) ad eam cum Chriſtianis accedentes Energumeni, Judæi, Ethnici promiſcuè admittebantur: & iſtis egreſſis, vel exactis, poſt Tractatum pergebatur ad ſecundam Liturgiæ partem, Miſſam Catechumenorum dictam, eam ſc. quâcum nos incipimus.*

*Sed illis initium erat, Venite exultemus: Nobis confeſſio publica generalis propter malè abolitas, publicam ἐξομολόγησιν, & privatam auricularem.*

*Tertio, ipſis Catechumenis exactis, ad Sacram Synaxim. 1. ἐυχαριστίαν, ſoli ii, qui erant à ſcelere puri, & baptizati ſe recipiebant, quæ ideo dicta eſt Miſſa Sanctorum.*

*Quæ omnia apertè mandantur fieri Secundum ordinem prædictum. Can. 19. Conc. Laod.*

## *Of the Preparation for the Receiving the Euchariſt.*

℣. W ℣. AFter the ending of the firſt part of the Liturgy, (which they called heretofore the *Miſſa Catechumenorum*) follows, according to our Cuſtom, the Sermon. Then the third part of the Service, which is the Form of Adminiſtration of the Holy Communion: But it is to be noted, that in the Ancient and Primitive Church, the Sermon was early in the Morning, and this they called the *Tractate*: And to this the *Audients*, *Energumens*, *Jews* and *Heathens* were promiſcuouſly admitted together with the Chriſtians; and then theſe either going or being driven out, they came on to the ſecond part of the Liturgy, called the *Miſſa Catechumenorum*, viz. that with which we begin: But they began with *Venite exultemus*, we with a General and Publick Confeſſion, after the Publick Ἐξομολόγησις, and the Private Auricular Confeſſion, were not upon very good Grounds aboliſhed. And in the third place, the Catechumens themſelves were driven out; only they who were under no Cenſure, and were already Baptized, were admitted; which occaſioned it to be called the *Miſſa Sanctorum*. All which things are plainly commanded to be done, according to the aforeſaid Order. *Conc. Laod. Can.* 19.

C ℣ T. *The Lord's Supper.*] " And ſo the Apoſtle St. *Paul* calls " the Celebration of this Sacrament, 1 *Cor.* 11. 20. κυριακὸν δεῖπνον, " and ſo 1 *Cor.* 10. 21. Τράπεζαν κυριακὴν, the *Lord's Supper, and the* " *Table of the Lord.* In the Acts of the Apoſtles, *Cap.* 2. 42. it is " called κοινωνία, the *Communion*, κλάσις τοῦ ἄρτου *the breaking of Bread.* " Which Form of Speaking the Ancients did imitate. For the Sa- " crament received its Denomination from the firſt and more conſpi- " cuous Action; by a Figure not new, but commonly uſed. For to " *break Bread*, among the *Hebrews*, ſignified the ſame thing as to eat. " For as on the other ſide the *Greeks*, from drinking, called the " whole Entertainment συμπόσιον; ſo the *Hebrews*, from the other " more principal part, *viz.* eating, called it *breaking of Bread.* Be- " ſides, becauſe our Saviour, when, in his laſt Supper, with his Diſ- " ciples, he inſtituted this Sacrament, Εὐλογήσας καὶ ἐυχαριστήσας, having " *bleſſed and given thanks*, broke the Bread and diſtributed the Cup, " and commanded the ſame thing to be done by us, from thence the " Fathers and the Church have given it the name of the *Euchariſt*; " which Word is made uſe of in the *Syriack* Verſion. *Act.* 2. 42.

" The Ancients likewiſe call it by other Names; as that of λειτουργία, " σύναξις, and μυστήριον; which Compellations were likewiſe given to " other Sacred Performances. It is not improperly called, *The Sa- " crament of the Altar*; becauſe it is performed or adminiſtred at " the Altar or Table; although it has not the ſame uſe, to which " it doth allude.

" Therefore the Word *Altar* is uſed in a more eminent Signifi- " tion, than it is in the Old Teſtament, by the Apoſtle St. *Paul* in " the New Teſtament, *Heb.* 13. and by St. *John*, *Rev.* 8. and by the " Prophet *Iſaiah*; each of them ſpeaking of the Chriſtian Church.

" Now moſt of the Ancients called it a *Sacrifice*; partly in Imita- " tion of the Old Teſtament, whoſe Words and Phraſes the Writers " of the New accommodated to the Chriſtian Rites; partly, becauſe " in this Sacrament *that* is preſent which formerly was the Matter of " the Sacrifice, *viz.* the Body and Blood of Chriſt, which he offered " up to God the Father on the *Altar* of the Croſs; partly, becauſe " the Euchariſt, *i. e.* that Sacrament or Action inſtituted by Chriſt, " is the Worſhip of God, well-pleaſing and acceptable unto him, " and therefore is reckoned among the Spiritual Sacrifices, figura- " tively and analogically ſo called, as it is very common to call the " Miniſteries in the New Teſtament ſo. And upon this account other " Names were uſed by the Ancients in a very ſound Senſe, but have " been uſed by the Moderns in a very depraved one; as *Hoſtia*, *Vi- " ctima*, *Immolatio*, *Oblatio*. The Word *Miſſa*, or Maſs, is firſt " found in St. *Ambroſe*, Ep. 33. Lib. 5. *Ego* (ſays he to his Siſter " *Marcellina*) *manſi in munere*, *Miſſam facere cœpi*, *dum offero cœptam " cognovi à Populo Caſtulum quendam*, *&c. I continuing my Duty, be- " gan the Communion-Service or Maſs; and whilſt I was offering the " Elements, I learned from the People, that a certain Perſon named* " Caſtulus, *&c.* But if that ſhort Epiſtle, which is extant of *Corne- " lius*, Biſhop of *Rome*, to *Lupicinus*, Biſhop of *Vienna*, be Genuine, " the Word *Miſſa* was then uſed in the middle of the third Age. " *Scias* (ſays he) *quod publicè neq; in Cryptis notioribus Miſſas agere " Chriſtianis licet, ob Edicta nempe Imperatorum Galli & Voluſiani. " You muſt know, that the Chriſtians ought not to perform their* Maſſes " *or Communion-Services publickly, or in Vaults which are known, by " reaſon of the Edicts of* Gallus *and* Voluſianus. We read in the " ſame St. *Ambroſe* of the *Miſſarum Solennia*; and two Prayers *ad " Miſſam præparantes*, to prepare Perſons to receive the *Miſſa*, or the " Sacrament: But in St. *Ambroſe*, as we ſhall afterwards obſerve, " the Word *Miſſa* is otherwiſe uſed, than in the modern Church of " *Rome*; as is to be ſeen in one of his Prayers on that occaſion, " which as it is worthy of the Author, and may be uſeful to us, I " ſhall here take the trouble to ſet down. *Fac nos Domine Jeſu " Chriſte*, *&c. Do thou, O Lord Jeſu Chriſt, bring it to paſs by thy " Grace, that I may always believe this ſo great a Myſtery; that I may " underſtand and perceive, and conſtantly retain, think of, and ſpeak " of whatſoever pleaſeth thee, and is profitable for my Soul. Let thy " good Spirit enter into my Heart, that it may ſilently ſound to thee, and " ſpeak, without the noiſe of Words, the Truth of ſo great Myſteries. C.*

" The Word *Miſſa* is uſed by the *Latin* Church in another Senſe, " than that which does obtain at this Day, among the Papiſts: For " the ancient *Latins* ſaid, *Ite Miſſa eſt*, (as the *Greeks* uſed the Word " ἄφεσις) meaning thereby *Miſſion*, or *Diſmiſſion*; as they uſed the " Word *Remiſſa* for *Remiſſio*. From hence it came to paſs, that " from this only and laſt Act, they called the whole Complication " of Actions in the Euchariſt, by the name of *Miſſa*. *Miſſa* is uſed " for *Diſmiſſion*, in the 84th Canon of the Fourth Council of *Carthage*, " and in the Firſt Canon of the Council of *Valentia*, in which men- " tion is made of the *Miſſa Catechumenorum*: For as heretofore the " Diſmiſſion was two-fold, ſo the Service was likewiſe double, that " which belonged to the Catechumens, and that which belonged " to the Faithful. The Catechumens *Miſſa* reached to the Offer- " tory (who were obliged to depart before the Offering was made) " the *Miſſa* of the Faithful beginning with the Offertory. For each of " theſe

" theſe Offices followed immediately one after the other, but only that " the Diſmiſſion of the Catechumens and the Penitents came between " them. Iſidor. Hiſp. Lib. Orig. 6. Cap. 19. *Quando Catechumeni foràs mittuntur, clamat Levita, ſi qnis Catechumenus remanſit, exëat " ferâs, & inde Miſſa; quia Sacramento Altaris intereſſe non poſſunt qui nondum regenerati aut Baptizati noſcuntur.* And the like " is ſaid by *Alcuinus* in his Book *de Divinis Officiis, Miſſa nihil aliud intelligitur, quàm Dimiſſio*, i. e. *Abſolutio, ſive finis ſacrorum, quum celebratis omnibus, Populus per vocem Diaconi a ſolemni " obſervatione dimittitur.* and the ſame Perſon (as many other Writers " of the middle and the lower Ages of the Church,) does by the way " explain this Word in another Place in a different manner; improperly indeed, but yet in a ſound Senſe. *Miſſa dicitur quaſi Tranſmiſſio, eo quòd Preces & Oblationes fidelis populi, per miniſterium & " orationem ſacerdotis ad Deum* tranſmittatur.——ſive *quod nos* mittat " *ad Deum*: But then they rather allude to the Word, than expreſs " its genuine and true Etymology.

" But the Word *Miſſa*, as it is uſed at preſent among the Papiſts, for " a true and proper Sacrifice of Chriſt offered in every Celebration for " the Living and the Dead, is never uſed among the Ancients. And " for this Reaſon the Name of *Miſſa* or Maſs is rejected by the " Church of *England*, which having exploded the Opinion of the " Sacrifice of the Maſs, does diſclaim the Uſe of the Word *Miſſa* in " the Modern, though not in the Ancient Senſe.

" Indeed in the Firſt Edition of the Common-Prayer Book under " *Edward* the Sixth, the Name of the Maſs (as the Liturgy was then " commonly called) was retained. But when Men who were leavened " with the Doctrine of the Papiſts, detorted it to a wrong Senſe, " it ſeemed good to the Biſhops, that in the Second Edition of the " Liturgy it ſhould be omitted. In the mean time, the Word *Miſſa* " or Maſs, as it is uſed by the ancient Fathers of the *Latin* Church, " is not at all diſallowed of by our Churches. *For our Churches are " falſely accuſed* (they are the Words of the *Auguſtan* Confeſſion " or the Proteſtants in *Germany*, whoſe Example we of *England* do " in moſt things follow) *that they do aboliſh the Maſs. For the " Maſs is retained among us, namely that Miſſa or Maſs, " which is grounded upon the Scriptures and the Fathers, this is " celebrated among us with the greateſt Reverence. Likewiſe almoſt all " the uſual Ceremonies are obſerved, the Order of the Leſſons, Prayers " and Hymns, of the Oblation of the Gifts, of Benediction or Conſecration; and of the Communion and Diſtribution, which were uſed to be " performed in the Church.* There is a *Miſſal* not much different " from our Liturgy, which is printed at *Witenburg* in a ſpecious " and large Character, for the Uſe of the Churches of the *Auguſtan* " Confeſſion, together with Muſical Notes above 60 Years ago, " put out by *Matthew Luduus* Dean of the Cathedral Church of *Haveburg*, a pious and learned Man, who declares that he had the " ſame Deſign with St. *Jerom*, *antiquos legere, probare ſingula, retinere quæ bona ſunt, & a fide Eccleſiæ Catholicæ non recedere: To " read the Ancients, to prove all things, to hold faſt that which is good, " and not to depart from the Faith of the Catholick Church.* Which " we likewiſe openly profeſs: From whence it is manifeſt, that although we do not acknowledge a Sacrifice in the *Miſſa*, or Com-, munion-Service, properly ſo called, nor do admit the Sacrifice of " Chriſt once offered upon the Croſs to be iterated, and though we " reject the Abuſes and Corruptions, which the Errors of the later " Ages brought in; yet we have not in the leaſt aboliſhed the ancient " and laudable Rites, which tend πρὸς οἰκοδομὴν καὶ τὸ ἴσχημὸν, *to Edification and Decency*, nor yet the true and genuine Chriſtian *Miſſa*.

*† *Before the beginning of Morning or Evening Prayer, or immediately after.* ]

Whereupon is neceſſarily to be inferred a certain diſtance of time between Morning Prayer and High-Service. A Rule which is at this time duly obſerved in *York* and *Chicheſter*; but by negligence of Miniſters, and carleſneſs of People, wholly omitted in other Places.

*And if any of thoſe be an open and notorious evil-Liver.* ]

C† *No ſmall Puniſhment* (ſaith St. *Chryſoſtom*) *to thoſe that miniſtred the Communion in his time) hangeth over their Heads, if knowing any Man to be wicked, you ſuffer him to be Partaker of this Table, his Blood ſhall be required at your Hands. If he be a Captain, or a Conſul or a crowned King that cometh unworthily, forbid him and keep him off, thy Power is greater than his; If any ſuch get to the Table, reject him without fear; if thou dareſt not remove him, tell it me, I will not ſuffer it. I will yield my Life rather than the Lord's Body to any unworthy Perſon; and ſuffer my Blood to be ſhed, before I will grant that ſacred Blood to any, but to him that is Worthy,* S. Chryſ. Hom. 83. in Mat. 26.

C** *If any Perſon be a notorious and open ill-Liver*, &c. ]

In the ancient Church there are many Paſſages found to this purpoſe, and among the reſt, this for one. S. Chryſoſtom, 83. in Mat. *Si Militum Magiſter quiſpiam, ſi Præfectus, ſi ipſe Diademate redimitus Imperator indigne adeat, prohibe, majorem illo poteſtatem habes, &c. hoc dignitas, hoc ſecuritas, hoc corona veſtra eſt, &c. ſi ipſe pellere non audes adduc ad me: hæc attentari nequaquam permittam. Spirare deſinam antequam de Domini corpore indignè quicquam tradam; & ſanguinem ipſum meum fundam priuſquam de tam venerando ſanguine præter decorem concedam.*

℣. W ℣. Our Law in *England*, will not ſuffer the Miniſter to judge any Man as a notorious Offender, but him who is convicted by ſome legal Sentence,

*And not him that is obſtinate.* ]

℣. W ℣. It ſeems, he may rather make open proteſtation of his Obſtinacy, than repel him with Safety at the Common-Law.

C** *The Table at the Communion-time having a fair white Linnen-Cloth upon it, ſhall ſtand in the Body of the Church, or in the Chancel where Morning and Evening Prayer be appointed* (viz. by the Ordinary) *to be ſaid, and the Prieſt ſtanding at the North-ſide of the Table ſhall ſay the Lord's Prayer*, &c. There was much ado about the Poſture of the Table, and the Prieſts ſtanding at it in King *Edward*'s time; for in the Second Year, the Altar ſtood ſtill in the uſual Place, and the Prieſt was appointed toſtand before the midſt of the Altar with his Face towards it, and this was confirmed by Act of Parliament. Notwithſtanding which Act, there were ſo many Exceptions taken, and Oppoſition made againſt that Order, (ſome ſtanding at the Weſt-ſide of the Altar, with their Faces turned towards the People, others at the Eaſt, others at the South, and others at the North;) that at laſt they agreed to ſet forth this Rule in the fifth of King *Edward*, in ſtead of the former, ſet forth in the ſecond Year, where the Tenor and Sequence of the Service was ordered after this manner; *the Prieſt ſtanding afore the Altar, ſaith the Lord's Prayer and the Collect*, the ſame that we have. Then is the *Introit*, or Pſalm of the Day, ſung by the Choir. The *Kyrie Eleeſon* thrice. The Prieſt begins *Glory be to God on high.* The Choir anſwers and ſings out the reſt. The Prieſt turns himſelf to the People, ſaying, *Dominus vobiſcum, & Oremus.* Then follows the Collect for the King, the Collect for the Day. The Epiſtle read (in a ſpecial Place appointed for it) by a Subdeacon. The Goſpel (*Similiter*) read by a Prieſt or Deacon. And at the naming of the Goſpel, the Choir and People anſwer *Glory be to thee, O Lord*; and when it is ended ——— Then the Creed the Prieſt beginning, *I believe in One God*, and the Choir ſinging the reſt. Next followeth the Exhortation, *Dearly beloved in the Lord, ye that come to the Holy Communion*, &c. which in Cathedral Churches, and other Places where there were daily Communions, was to be read once a Month, and in a Pariſh-Church once a Week upon the Sunday. And if the People were negligent to come to the Communion, upon Sundays and other Holidays; the Curate was to read another Exhortation the Sunday before the Communion, which (but for a little difference, and the beginning and ending) is the ſame with our ſecond Exhortation, *Dearly Beloved, for as much as it is our Duty*, &c. adding in the End, they that which ſatisfie themſelves with a general, and they that think it needful for them to make an auricular or private Confeſſion, ought not to find Fault with one another. Then follows the *Offertory* which is ſung, whilſt the People go up to offer at the Altar, and beſides go to put ſomewhat into the Poor Mans Box. Then they which are to communicate ſtay in the Choir, the Men on the right ſide, and the Women a-part on the left. Then the Prieſt (conſidering the number of the Communicants) preparcth ſo many Hoſts, (laying them upon the Corporas) and as much Wine (mingled with a little pure Water) as will ſerve the Communicants, and placeth the Paten and Chalice upon the Altar. After follows *Dominus vobiſcum & ſurſum Corda*, with the *proper Prefaces*, to the *Sanctus*, which the Choir is appointed to ſing. Next the Prieſt or the Deacon turning himſelf to the People, ſaith, *Let us pray for the whole State of Chriſt's Church*, (not *militant here in Earth* only which was afterwards added for fear of praying for the Dead) where at the end they eſpecially prayed for the preſent Communicants, they gave Thanks for God's Vertue ſhewed in all his Saints, eſpecially in the moſt vertuous and glorious Virgin *Mary*, the Mother of our Lord, the Patriarchs, Prophets, Apoſtles and Martyrs, whoſe Examples they deſired to follow in the holy Faith and Obedience. They commended to God alſo thoſe, that had died in the true Religion of Chriſt, praying that they might find Mercy and eternal Peace; and that at the general Reſurrection, we and all they might be ſaved. Then follows the Prayer of Conſecration, differing from ours only in theſe Words, *Hear us we beſeech thee, O merciful Father, and by thy holy Spirit and Word, vouchſafe to bleſs and ſanctify theſe thy Gifts and and Creatures of Bread and Wine, that they may be made unto us the Body and Blood of thy beloved Son Jeſus Chriſt our Lord, who in the ſame night*, &c. And at the Words *took Bread*, the Prieſt is appointed in the Margin to take the Paten into his hand, and likewiſe the Chalice at the Words *Took the Cup* (without any Elevation) making the ſign of the Croſs upon either, when he repeats the Words of the Inſtitution or Conſecration: Next follows the Prayer of Oblation, which with us is placed after the Communion or Participation, and it differs from it in divers Expreſſions; as in theſe, *Wherefore, O Lord, heavenly Father, according to the Inſtitution of thy Son, our Lord, we thy humble Servants do here celebrate and remember before thy Divine Majeſty, that which he has commanded us to do, in theſe Holy and Bleſſed Myſteries, and calling to mind his Bleſſed Paſſion, his Mighty Reſurrection, and his Glorious Aſcenſion; we render unto thee, all poſſible Praiſe and Thankſgiving, for the innumerable Benefits procured and exhibited thereby unto us; beſeeching thee, that thou wouldſt mercifully accept this our Sacrifice of Praiſe*, &c. And after the Words, *Our bounden Duty and Service*; And *command theſe our Supplications and Prayers to be brought up before thy Divine Majeſty, by the Miniſtry of thy holy Angels, not weighing our Merits*, &c. After this he ſayeth the Lord's Prayer, the Choir only anſwering, *And deliver us from Evil*, and the Prieſt premiſing, *As our Lord hath taught and commanded us, we are bold to ſay*, Our Father, &c. Prieſt. *The Peace of the Lord be with you.* Choir. *And with thy Spirit.* Prieſt. *Chriſt our Paſchal Lamb, was offered up for us all, when he bore our Sins in his Body upon the Tree of the Croſs*; for he is *that true Lamb of God, that taketh away the Sins of the World, wherefore let us celebrate a Feaſt with Joy.* Then followeth, *You that do truly and earneſtly*, &c. with the Confeſſion, Abſolution, (where the Biſhop is not named) and the Comfortable Sentences of Scripture.

Next

Next he ſaith, *We do not preſume*, &c. And then Communicateth himſelf, Miniſters, and People. And when he miniſtreth the Sacrament of Chriſt's Body, and the Sacrament of his Blood,, he ſaith only the two firſt Sentences, without the Addition of thoſe Words which in the fifth of King *Edward* were ſaid, and none elſe, *Take and eat this in remembrance*, &c. But in our Book, they are both joined together, as by the Act of Uniformity appointed. In the time of the Diſtribution the Choir ſingeth, *Lamb of God that taketh*, &c. *have Mercy*, &c. *O Lamb of God*, &c. *Grant us thy Peace.* And the Diſtribution ended, they ſing the Poſt-Communion; that is, ſome of theſe Verſes, *If any Man will come after me, let him deny*, &c. *He that endureth unto the end ſhall be ſaved. Bleſſed be*, &c. *who hath viſited*, &c. *Bleſſed is that Servant, whom when his Lord cometh, he ſhall find ſo doing. Behold the hour cometh, and now is, when the true Worſhippers*, &c. *Behold thou art made whole, Sin no more*, &c. or the like Sentences may be added.

Afterwards followed the Prayer of Thankſgiving, *Almighty and everlaſting God, we moſt heartily Thank thee*, &c. Then the Bleſſing, (where the Biſhop is not named) *The Peace of God*, &c. And all the People anſwer, *Amen.*

Rubr. *Where there be no Singers, all is read. In the Week-Days, and when the Communion is delivered in private Houſes, the Prieſt may omit the* Gloria in Excelſis, *the* Creed, *the* Homily, *and one of the* Exhorations.

## *Of the Altar or Communion Table.*

*† IN King *Edward*'s firſt Service-Book, the Word Altar was permitted to ſtand, as being the Name that Chriſtians for many Hundred Years had been acquainted withal. Therefore when there was ſuch pulling down of Altars, and ſetting up of Tables at the beginning of Queen *Elizabeth*'s Reign, ſhe was fain to make an Injunction, to reſtrain ſuch ungodly Fury; (for which St. *Chryſoſtom* ſays, the Chriſtians in his time would have ſtoned a Man to Death, that ſhould but have laid his Hands on an Altar to deſtroy it, *Hom.* LIII. *ad Pop. Antioch. Siquis vellet hoc Altare ſubruere, nonne illum lapidibus obrueretis?* &c.) and appointed decent and comely Tables covered, to be ſet up again, in the ſame Place where the Altars ſtood; thereby giving an Interpretation of this Clauſe in our Communion-Book. For the Word Table here ſtands not excluſively, as if it might not be called an Altar, but to ſhew the Indifferency and Liberty of the Name; as of old it was called *Menſa Domini*, the one having reference to the Participation, the other to the Oblation of the Euchariſt. There are who contend now it was the intent and purpoſe of our Church at this Reformation, to pull down and wholly extinguiſh the very Name of an Altar; but all their Reaſon being only the matter of Fact, that Altars were then pulled down, and this Place of the Liturgy, that here it is called a Table: We anſwer, that the Matter of Fact proves nothing, being rather the Zeal of the People, that were newly come out of the Tyranny, that was uſed in Queen *Mary*'s time. But if this were not by order of the Church, or according to the intent and meaning of the Church and State at the Reformation: How came it to paſs then, that from that Day to this, the Altars have continued in the Kings and Queens Houſholds after the ſame manner as they did before? They never dreamt there, of ſetting up any Tables in ſtead of them: And likewiſe in moſt Cathedral Churches, how was it that all things remained, as they did before, but only that the Court and the Governor of of thoſe Places—and therefore were more likely—to know the true intent and meaning of our Church, by letting the Altars ſtand ſtill as they had done before. And it will be worthy the noting that no Cathedral Church, had any pulling down, removing, or changing the Altar into a Table, no more than in the Court; but in ſuch Places only, where Deans, and Biſhops and Prebends were preferred, that ſuffered themſelves more to be led by the Faſhions which they had ſeen at *Strasburg* in *Germany*, and *Geneva* in *France*, and *Zurick* in *Switzerland*, than by the Orders of the Church of *England* eſtabliſhed, and continued in her Majeſty's Family; the likelieſt to underſtand the meaning of the Church and State of any other Place. Therefore they that will not either endure we ſhould have, or they who will not believe we have any Altar allowed and continued in our Church (howſoever as it is here, and as it is in moſt of the Fathers, ſometimes called a Table,) let them go to the Kings Court, and to moſt of our Cathedral Churches, and enquire how long they have ſtood there, and kept that Name only, as being indeed the moſt eminent, and the moſt uſual among the Chriſtians. The *Greeks* ever called it θυσιαστήριον, as the *Hebrews* called it *Misbeach*, which is properly an Altar to Sacrifice upon; the *Latins* called it *Altare*, from the Form or Site of it, becauſe it ſtood high in the uppermoſt part of the Church: or *Ara* quaſi Anſa, as *Varro* interprets the Word, becauſe the Prieſt was ever wont, at the time of his Miniſtration, to take hold of the Altar. ——*araſque tenentem.* So it was among the Jews and Heathens. But among the Chriſtians there is ſome Queſtion made, how long they have had Altars in uſe. For *Philo Judæus de vit. Contempl.* telling of the ancient Meetings and ſacred Offices of the Chriſtians, makes no mention of any Altars or Sacrifices that they had, nor *Tertullian* neither in his *Apologeticus*, where he writes of all ſuch Matters: And he read alſo, how the Chriſtians were upbraided with it, that they had neither Temples nor Altars. *Cæcilius apud Minucium Felicem*, ſo that it ſhould ſeem, that they had no Altars at all: But theſe *Seemings* are eaſily anſwered. And firſt, it is moſt certain, that ever ſince the *Clementine* Conſtitutions, (*Lib.* 8.) and the Canons of the Apoſtles were made, and *Dionyſ. Areopag.* wrote, (which are all three very ancient, though uncertain for their times) the Chriſtians uſed Altars. If the decretal Epiſtle of *Evariſtus* be true, there's a Canon for the Conſecration of Altars: But *extra omnem aleam*, we find it in *Tertullian de Pœnitentia*, where deſcribing the ancient Order of publick Penance in the Church, he ſays it was, *presbyterii advolvi, ARIS adgeniculari, omnibus fratribus legationem ſuæ deprecationis injungere.* After him St. *Cyprian*, *Lib.* 1. *Ep.* 9. *Lib.* 2. *Ep.* 2. *Lib.* 3. *Ep.* 13. *Lib.* 2. *Ep.* 5. makes mention of them; ſo *Optatus*, *Lib.* 6. *contr. Parm.* And after him all the Fathers and Writers with one uniform conſent to this Day. For the Objections, *Philo* and *Tertullian* are excluſive, and *Cæcilius* in *Minucius Felix*, ſaying that the Chriſtians had no Temples, as well as no Altars, it was only his ſurmiſe, becauſe the Chriſtians could not perform their Services publickly, as the Heathens did when they ruled the roaſt: And therefore they thought them to be Men without all Religion for want of Temples: But the Chriſtians had Temples (and ſo might have Altars as well) before that time, as is moſt manifeſt out of *Tertullian*, *Lib. Contr. Valentinianos.*

* Delentur ſex lineæ.

Deletur linea.

## *The Names of the* PRIEST, *and the* ALTAR.

*† TWO Words much objected againſt by the Puritans, as being more proper to *Jews* than Chriſtians, ſeeing Chriſt hath aboliſhed the Ceremonies of the Law. For Anſwer whereunto we ſay and confeſs, That the Law had an end in Chriſt, as much of it as was Typical. But what? was the Law ſo aboliſhed with him, that after his Aſcenſion the Office of Prieſts became immediately wicked, and the very Name hateful, as importing the exerciſe of an ungodly Function? No, as long as the Glory of the Temple continued, and till the time of that final Deſolation was accompliſhed, the very Chriſtian *Jews* did continue with their Sacrifices, and other parts of Legal Service. That very Law, therefore, which our Law was to aboliſh, did not ſo ſoon become unlawful to be obſerved as ſome imagine; nor was it afterwards unlawful ſo far, that the very Name of an ALTAR, of PRIEST, of SACRIFICE itſelf, ſhould be baniſhed out of the World: For though God now does hate Sacrifice, whether it be Heathenish or *Jewiſh*, ſo that we cannot have the ſame things that they had but with Impiety; yet unleſs there be ſome greater Lett, than the only Evacuation of the Law of *Moſes*, the NAMES themſelves may I ſuppoſe be retained, without Sin, as St. *Paul* retained it *ad Heb.* in reſpect of the Proportion which things eſtabliſhed by our Saviour have unto them, which by him are abrogated.

And ſo throughout all the Writings of the ancient Fathers, we ſee that the Words which were do continue; the only Difference is, that whereas before they had a *Literal*, they now have a *Metaphorical* uſe, and are ſo many Notes of Remembrance unto us, that what they did ſignify in the Letter is accompliſhed in the Truth. And as no Man can deprive the Church of this Liberty, to uſe Names whereunto the Law was accuſtomed; ſo neither are we generally forbidden the uſe of things which the Law hath. The weightieſt which it commanded the *Jews* are prohibited, to us in the Goſpel; thoſe which are not prohibited, the Church by her Authority may, as occaſion ſerveth, reſume and command.

C† *Vide quæ annotavimus ad Rubric. ante initium precum Matutinarum.* For here is to be inſerted and repeated the Order there appointed, as well concerning the Ornaments of the Church, as of the Prieſt or Biſhop, and other Miniſters that celebrate the Holy Communion, *viz. The Miniſter, at the time of the Communion, ſhall uſe ſuch Ornaments in the Church as were in uſe, by Authority of Parliament, in the ſecond Year* (not the Fifth Year, when moſt of thoſe Ornaments were taken away) *of the Reign of* Edw. VI. And then by the ſame Authority this Order was in uſe, and therefore (by the Authority of Parliament in the Act of Uniformity made 1 *Eliz.* and ſet at the beginning of the Liturgy, § *penult.*) is ſtill required to be continued in the Church of *England*, viz. *The Prieſt who ſhall (at the time of the Communion) execute the Miniſtry, ſhall put upon him a Veſture appointed for the Miniſtration, that is to ſay, a white Alb plain, with a Veſtment or Cope: And all other Prieſts and Deacons, who ſhall help him in that Miniſtration, ſhall have upon them likewiſe the Veſtments appointed for their Miniſtry, that is to ſay, Albs with Tunicles: But a Biſhop ſhall have upon him, beſides his Rochet, a Surplice or Alb, and a Cope and Veſtment, and alſo his Paſtoral Staff in his Hand, or elſe born or holden by his Chaplain: And the Preachers ſhall wear their Hoods, belonging to their ſeveral Degrees taken in either of the Univerſities of this Realm.* See the Notes before the Morning Prayer. *Upon the Table alſo, beſides the Linnen-Cloth, and other needful Furniture*, were to be placed *Two Lights*, &c. *Nempe peculiari*, &c. "Now by this "Solemnity the Church had a mind to declare, that this was not "the doing an ordinary Action, but a ſolemn, ſacred and myſtical "one; to the end that the Minds of all Perſons might be intent up-"on it; and that they may be put in mind of the Dignity of ſo "great a Myſtery.

And therefore when all this Order, with ſome other Rites appointed in our Liturgy, were repreſented by the *Scots* (*John Knox*, and his Company, being then at *Franckfort*, where the *Engliſh* Church uſed them) to Mr. *John Calvin* at *Geneva*, he might have ſpared his hard and ſupercilious Cenſure that he gave of them, when he ſaid, *Legi Anglicanam Liturgiam, ſicut vos eam deſcripſiſtis* (which it is moſt likely they did the worſt way they could) *in qua vidi quaſdam ineptias, tolerabiles tamen*, &c. Epiſt. Francofurtenſ. ib. inſcripta. Sed negari non poteſt, &c. "But it cannot be denied, but that "*Calvin*, tho' otherways worthy of his praiſe, was too rigid a Cen-

" or of the Rites of the ancient Church. Yet he ſays of them, in another of his Books, as he ſays here of ours, That they may be tolerated, as long as they be not uſed to maintain any falſe Doctrine; from which he acquitteth both the Fathers and us. Calv. Inſt. Lib. 4. cap. 18. n. 20. *Equidem (ait) cum pium & orthodoxum de toto myſterio ſive Sacramento ſenſum retinuiſſe eos videam, ullius impietatis damnare eos non ſuſtineo. Excuſari tamen non poſſe arbitror, quin aliquid in actionis modo peccaverint. Imitati enim ſunt potiùs Judaicum Sacrificandi morem, quàm aut ordinaverit Chriſtus, aut Evangelii ratio ferebat.* Which he intends of the Words uſed in the ancient Church, *Prieſt*, *Offering* and *Sacrifice*, together with the Ornaments or Veſtments, that the Biſhops and Prieſts uſed, as here in our Church they are appointed to do: For he was jealous, leſt they might prove an occaſion of introducing worſe Matters, as indeed among the new *Roman*-Catholicks they have done many, not only falſe Doctrines, but ſuperſtitious and vain Ceremonies, where they make an account (if not theorically, yet practically) that moſt of their Religion doth conſiſt. A Fault that he need not have laid upon our Church, which had taken ſpecial Order againſt ſuch Abuſes of her better Intentions, as he might have ſeen in *the Preface of Ceremonies, why ſome are aboliſhed, and ſome are retained among us.* But, I doubt, the *Scots* ſent him not the Preface to read, and deſcribed all our Rites to him, after the moſt odious and ridiculous manner that they could imagine; for ſo have many of their Diſciples done ever ſince. Indeed, if we had founded ourſelves upon the ridiculous *Rationale* of *Durandus*, or put any Religion in them, (more than the obeying of a lawful Command given for better Order and Decency in the Church was Religion) he might have had the more reaſon to find fault with us; but herein he was miſtaken, and in our Affairs was not ſufficiently informed, otherways he would have kept his *Ineptiæ (tolerabiles tamen)* to himſelf. *Interim equidem Papiſtæ, &c.*

T. " In the mean time, the Papiſts in a fooliſh, theatrical and " ſuperſtitious manner, have brought into the preſent Maſs many " Utenſils, Veſtments, Actions, Motions and Winkings, to ſignify the " Myſteries of the Life and Death of Chriſt. For theſe things fill " the Books of the Writers of the later Ages of the Church, eſpecially of *Durandus* the Writer of the *Rationale*. See in him a Speci" men of this, Lib. 4. cap. 6. and cap. 10. *de Igne & Thuribulo.* " But if there are ſuch great Myſteries in thoſe things, which he de" ſcribes and dreams of, how great muſt we think thoſe of others to " be which are in uſe with them; which are not to be read by any " without nauſeating, unleſs he have a very extraordinary ſtrong " Stomach.

C † *The Prieſt ſtanding at the North-ſide of the Table.*] Quando ſtamus ad Orationem. B. Cypr. de Orat. Dominic. Stantes oramus, quod eſt ſignum Reſurrectionis, tempore Paſchali, unde etiam omnibus diebus Dominicis ad ALTARE id obſervatur. S. Aug. Epiſt. 119. " The *Jews* prayed ſtanding, (*Matth.* 6. 5.) but only in the time " of Mourning; for then they prayed proſtrate, or upon their Knees. " *See hereafter larger Notes upon this Rubrick.*

Formerly the Prieſt ſtood in the middle of the Sacred Altar. *Dionyſ. Eccl. Hier. cap.* 3. *& Tertull. de Orat. cap.* 14. *Si ad aram Dei ſteteris.* " And the Writings of the Ancients abound with Teſtimonies " of the ſame thing.

*Shall ſay the Lord's Prayer, with this Collect.*] ℣. W ℣. In ſancta Synaxi nihil canitur, quod aliàs fieri ſolet; Sed omnia graviter & ſevere peraguntur, cum affectu, potiùs quàm modulate. Cum non è Communio recte ſequimur Prophetici Regis morem. Pſ. 118. 25.

℣. W ℣. " In the holy Communion-Service there is nothing ſung " which otherways is wont to be; but all things are performed with " Gravity and Severity; with Affection rather than with Melody. " When there is no Communion, we rightly follow the Cuſtom of " the Prophetical King, *Pſal.* 118. 25.

* † Here begins the High-Service, and begins as the firſt Service does, with the Lord's Prayer; that upon *it*, as a ſure Foundation, we may build all the reſt of our Prayers. Tertull. de Orat. cap. 9. *Præmiſſâ Oratione Dominicâ, quaſi fundamento accidentium, jus eſt ſuperſtruendi extrinſecùs petitiones.*

C † T. " *The Prieſt ſtanding.* The *Jews* prayed ſtanding, unleſs in the time of Mourning. *Vid. Dan.* 9. 20. The Chriſtians in " *Lent*, which time was ſet aſide for Penance, prayed upon their " Knees; but upon *Sunday*, and in the *Pentecoſt*, that is, the Fifty " Days after *Eaſter*, only ſtanding; as *Tertullian*, *de Cor. Mil.* and " the laſt Canon of the great Council of *Nice* inform us. And they that " were under Penance for their Faults, were χωροπλοῦντες, Kneelers; " afterwards συνεστῶτες, Standers. Therefore *Station*, among the An" cients, does not ſignify any way of Praying, but the moſt uſual " way: So *Mark* 11. 25. *When ye ſtand praying. Luke* 18. the *Pha*" *riſee* is deſcribed *ſtanding* and *praying*. *Neh.* 9. 5. the People is " commanded to riſe up to pray; and *Gen.* 18. 22. where it is in " the *Hebrew*, *Abraham ſtood before God*; the *Chaldee* interprets it, " *he prayed.* Nor is the word Standing uſed otherways, *Jer.* 15. 1. " and 18. 19. and *Job* 30. 20. And ſo both the *Jews* and the anci" ent Chriſtians uſe the word *Statio*, Standing; and ſometimes figu" ratively for an Aſſembly of the Faithful. *Grot.*

" *Standing at the Table.*] Which was the Cuſtom of the Anci" ents, that all things which pertained to the Celebration of the " Lord's Supper, ſhould be ſaid at the Altar. Now in this Celebra" tion, there is hardly any difference between us and the Proteſtants in " *Germany*, but *that* among us the Prayers are ſaid by the Biſhop or " Miniſter at the Altar, but among them in the Desk: In which " Matter they do not agree with the Ancients.

C ** *The Prieſt.*] This Term or Title of *Prieſt*, is here uſed throughout this whole Communion-Service, unleſs it be in ſuch parts of it which may be read upon *Sundays*, and Holidays, when there is no Communion, for then any other Miniſter may perform the Office: But the Sacrament of the Euchariſt is reſerved for the Prieſt, no other Miniſter of an inferior Order having any Commiſſion or Power given him, to meddle either in conſecrating the Elements, or abſolving the Penitents, that come to receive them.

Otherwhiles the Church of *England* calls thoſe that are Presbyters by the Name of *Prieſts*, and thoſe that are Deacons by the Name of *Levites*: Nor can there be any juſt Exception againſt theſe Appellations, which are given them only by Analogy and Alluſion to the *Prieſts* and *Levites* of the Old Teſtament; and there is a clear place of Scripture for it, *Iſa.* 66. 20. *And they ſhall bring an Offering unto the Lord out of all the Nations*, &c. *And I will alſo take of them for Prieſts and for Levites, ſaith the Lord.* The Prophet ſpeaking there of the Religious Service that was to be done under the New Teſtament. So does the Apoſtle accommodate the Name of Circumciſion to the Sacrament of Baptiſm, *Col.* 2. 11. and the Name of Paſſover, or Sacrifice, to the Euchariſt; *Chriſt our Paſſover is offered for us, let us therefore keep our Feaſt*: That is, our Euchariſt: And the Name of Altar, to the Table of the Lord, *Heb.* 13. *We have an Altar*: And the Name of Oblations to the giving of Alms. *Ibid. Quales Levitæ tales Sacerdotes, quale Altare talia Sacrificia, omnia Scil. ad Alluſionem quæ bonum neminem queat offendere. C.*

G † T. *Our Father.*] " There is a Conſtitution concerning " the *Collectæ Orationes*, *Conc. Carthag.* 3. *cap.* 23. That when there " is a *ſtanding* at the Altar, the Prayer ſhould be always directed to " the *Father.* This is done after the Example of Chriſt, who teach" ing his People to pray, directed the beginning of his Prayer to " his Father.

C † *Amen.*] " The People were wont immediately to follow " upon the Collect, with a ſolemn Acclamation with the word *Amen.* " Where obſerve, That *Amen* is ſometimes a Particle of *Affirmation*, " ſometimes of *Conceſſion*, and ſometimes of *Wiſhing*. It is a Particle " of *Affirmation*, when it is put at the beginning of a Clauſe in " Speech; as for inſtance, that which was ſo common in our Savi" our's Diſcourſes; *Amen, Amen*, dico vobis, *Verily, verily I ſay* " *unto you.* It is a Particle of *Conceſſion*, or *Wiſhing*, when it is put " in the end of a Clauſe; as *Deut.* 28. where, to all the Benedicti" ons which were given for the keeping of the Law, and all the Cur" ſes which were dealt out for the Violation of it, the People, in " token of their agreeing with thoſe Terms, cried out, *Amen.* It " is a Particle of *Wiſhing*, when it is uſed in Prayer; wherefore, " our Saviour Chriſt was pleaſed to cloſe the Lord's Prayer with " this word; and the Church following his Example, has concluded " all her Prayers in the ſame manner; as if ſhe ſhould ſay, *Let it be* " *as we do deſire.*

In Ord. Sarum hæc Oratio habetur, & Secunda eſt in Ordinario Miſſæ.

* † *Then ſhall the Prieſt rehearſe diſtinctly all the Ten Commandments.*] ℣. W ℣. The Prieſt, after the Collect, deſcends to the Door of the *Septum*, makes a low Adoration towards the Altar: Then turns to the People, and ſtanding in the Door, readeth the Ten Commandments (as from God) whilſt they lye proſtrate to the end, as to God ſpeaking.

C † THE TEN COMMANDMENTS.]

" I read in St. *Cyprian*, Epiſt. 33. That the Reader was wont to " be placed upon the Tribunal of the Church, or a kind of high Pul" pit, ſo as to be viewed by the whole Congregation; and there " read the PRÆCEPTA *& Evangelium Domini*: But whether, " or no, by theſe *Præcepta* be to be underſtood the Precepts of the " Decalogue, I am not altogether determined.

C ** *Then ſhall the Miniſter rehearſe diſtinctly* (that is, with Pauſes between every one) *all the Ten Commandments.*] I do not find in any Liturgy, old or new, before this of the Fifth of *Edw.* 6. (here continued) that the *Jews* Decalogue was uſed in the Service of the Chriſtian Church: But it ſeems, That the Rehearſal of it in the beginning of the Communion, was appointed with the Peoples Anſwers, and craving Pardon and Grace to obſerve them, in ſtead of Confeſſion of Sins, always ſet in this place. It ſerves to actuate our Repentance, by calling to mind our Offences by Retail.

*Then ſhall follow the Collect.*]

℣. W ℣. Factâ adoratione ut priùs, Miniſter aſcendit & genu flectit. Bowing as before, the Miniſter goes up to the Altar, and kneels down.

" The *Collect* was ſo called, becauſe it *collected* the Deſires of the " People into one, or becauſe it was made by the People *collected* or " gathered together. *See before, in the Title of Collect and Epiſtle.*

C † *The Prieſt ſtanding up.*] See what we have before noted on the Lord's Prayer.

*Let us pray.*] Sacerdos indicit Orationem. " The Prieſt invites " the People to pray: And to this St. *Auſtin* had regard in his Epi" ſtle to *Vitalis*, where he mentions the Prieſt, *ad Altare populum* " *exhortantis orare*, at the Altar, exhorting the People to Prayer: " Indeed among the *Greeks*, in the Liturgy of St. *James*, and elſe" where, the Deacon does this: And there was ſomething like it in " the Worſhip of the Heathens, HOC AGE.

* † *Immediately after the Collect, the Prieſt ſhall read the Epiſtle.*] ℣. W ℣. Here the other Prieſt, or if there be none, he that executeth, deſcendeth to the Door, adoreth, and then turning readeth the Epiſtle and Goſpel.

In Cathedral Churches the Epiſtler is ſeldom a Prieſt; and therefore, as this Rubrick was ordained generally for all *England*, moſt Places having but one Prieſt to ſerve it; ſo for Cathedral Churches it was ordained, by the Advertiſement in Queen *Elizabeth*'s time, (that

(that Authority being reſerved, notwithſtanding this Book, by an Act of Parliament) that there ſhould be an Epiſtler and a Goſpeller, beſides the Prieſt, for the more ſolemn Performance of the Divine Service.

℄ † Poſt hæc, Commentaria Apoſtolorum & Scripta Prophetarum leguntur, Juſt. Mart. *Tertullian* calls theſe, *Fomenta fidei ab interlectione Scripturarum.* See above in Tit. Coll. & Ep.

* † *And, the Epiſtle ended, he ſhall ſay the Goſpel.* ]

In the reading the holy Goſpel (and never elſe) is Adoration made at the Name of Jeſus; for then only is it in its right Exaltation; and then Men ſtand in a poſture ready to make Reverence.

*When the Goſpel is named, the People are to anſwer, Glory be to thee, O Lord.* ] Which was appointed in King *Edward*'s Service-Book, and is ſtill uſed, howſoever it came to be left out here. I think it was by the Printer's Negligence, for the Statute at the beginning of this Book ſays, nothing ſhall be altered but a few Words in the Litany, and a Clauſe at the delivery of the Sacrament: So that if it had pleaſed the Printer, this might have ſtood ſtill.

℄ †. Conc. Tolet. IV. Can. 11. *Ut in Miſſâ laudes poſt Epiſtolam non decantentur decernimus, donec prædicetur Evangelium. Nam laudes ideo Evangelium ſequuntur, propter gloriam Chriſti, quæ per idem Evangelium prædicatur. Qui vero hunc ordinem perturbaverit, excommunicationis pœnam ſuſcipiat.*

And this Advantage we have againſt the *Roman* Miſſal, that whereas we have a Goſpel immediately after the Epiſtle, and they have Tracts and Graduals between them, we are the nearer to Antiquity of the two; as may appear by this Canon, which was made on purpoſe againſt the *Roman* Order, then newly brought into the Church: For ſo *Bern. Angien. c.* 1. expounds it; *Poſtea* (ſays he) *cum Gradualia, &c. inter Apoſtolicam & Evangeliam lectionem cæperunt frequentari, Hiſpani quaſi novitate rei perculſi, multum reſtiterunt, dicentes, in quibuſdam Hiſp. Eccleſiis laudes poſt Apoſtolum decantantur, priùs quam Evangelium prædicetur, quod eſt contra Canones, &c.*

℄ † " Among the Ancients, the Goſpel immediately ſucceeded the " Epiſtle, or Reading out of the Propheſy, eſpecially in the *Latin* " Church, as it was decreed by the Fathers in the Fourth Council of " *Toledo, Can.* 11. The *Greeks* had another Cuſtom very ancient " among them, which was to mix ſome Verſes or Hymns with the " Epiſtle and Goſpel; *Liturg. S. Chryſ.* Which Cuſtom the *Latin* " Church afterward received very probably upon this Account, leaſt " in the greater Churches (where there were many of the Clergy to " officiate) the Choir ſhould be ſilent, all that time which the Deacon " or the Presbyter was going up the Steps of the *Ambo* to read the " Goſpel; whence it came to paſs, that theſe Verſes were called " *Graduals*: For the Ancients were wont to have ſome high places " in their Churches; from which they not only read the Goſpels, " but other Leſſons, S. *Cypr. Ep.* 33. See the Notes between the " Epiſtle and Goſpel, in the Firſt *Sunday* in *Advent.*

*The Epiſtle and Goſpel being ended, ſhall be ſaid the Creed.* ]

℣. W ℟. Τριολογία poſt Evangelium. Graduale.

℣. W ℟. Adorat, aſcendit, & legit Symbolum Nicenum, populo adhuc ſtante.

* † Ab Evangelio tranſitur ad Symbolum, idq; congruentiſſimè, cum juxta Apoſtolum *fides ex auditu fit.* Ber. Angien. Lib. de rebus quibuſd. &c. C. 2. Symbolum quoq; fidei Catholicæ poſt Evangelium recitatur, ut per Sanctum Evangelium corde creadatur ad juſtitiam; per Symbolum autem ore Confeſſio fiat ad ſalutem. Quod tamen non ſecundùm Nicenum Concilium, ſed ſecundum Conſtantinop. canimus tranſlatum. Concilio quoq; Toletano III. Can. 20. Statutum eſt, id omni die dominico ſecundùm morem Orientalium Eccleſiarum decantari.

Tho' this was the Cuſtom in the Eaſtern Churches, and was brought here into *Spain* betimes, yet it was a long time before the Church of *Rome* would come to uſe it. *Berno, Cap.* 2. tells the Story, how he was at *Rome* with the Emperor *Henry*, which was about the Year 114. and then they uſed it not; and being asked by the Emperor the reaſon why they would not follow the Eaſtern Churches in ſo laudable a Cuſtom, their Anſwer was, That they needed no ſuch matter, being not ſo ſubject to Hereſy as other Churches were; which reaſon ſo little ſatisfied the Emperor, that he never left till he had got Pope *Benedict.* II. to put it in *Miſſarum Solennis*; and ever ſince that time it has held: And this is that which *Durand. Lib.* 4. *cap.* 25. *n.* 9. confeſſes; *A Græcis ergo uſus canendi Symbolum creditur proveniſſe*; for before this time we uſed it not. *Cum fidei dogmata quæ ab Ethnicis & Hereticis irridentur, cantu celebramus, teſtamur hâc ratione, nos non erubeſcere fidem noſtram.* Cujus rei multa exempla in Hiſtoriâ Eccleſiaſtica legi poſſunt. Vid. S. Amb. in Orat. de Trad. Baſ. Ruff. Lib. 1. Hiſt. cap. 35. & 36. & Theodoret. Lib. 3. Hiſt. cap. 17.

*De Symbolo.*

℄ † Ut illud in ſacris recitetur Græcis ante Latinos uſitatum, & apud Latinos primùm Hiſpanis. Ita enim decreverunt Patres, Conc. Tolet. 3. cap. 2. Pro reverentiâ Sanctiſſimæ fidei, & propter corroborandas hominum invalidas mentes, & conſulta piiſſimi & glorioſiſſimi Reccardi Regis Domini noſtri, conſtituit ſancta Synodus, ut per omnes Eccleſias Hiſpaniæ & Galliciæ ſecundùm formam Orientalium Eccleſiarum Concilii Conſtantinopolitani, hoc eſt, conventu quinquaginta Epiſcoporum Symbolum Fidei recitetur: & priuſquam Dominica dicatur Oratio, voce clarâ à populo decantetur, quo & fides vera manifeſtum Teſtimonium habeat, & ad Chriſti corpus & Sanguinem prælibandum pectora populorum fide purificatâ accedant.

Symbolum vero Nicenum publicè occenta Sacerdotum in ſacris Solennibus recitatam fuiſſe, tradit Theodorus Lector in Collectaneis. Timotheus (inquit) qui erat Conſtantinopolitanus Epiſcopus, ab amicis rogatus Symbolum Fidei 318 Patrum per ſingulas Synaxes dici curavit, ad reprehenſionem Macedonii. Cum autem ſemel tantum in anno in Paraſceue ſc. Dominicæ paſſionis tempore, quo Epiſcopus catechiſabat, recitatum eſſet, &c. Radulphus Tungrenſis de Con. Obſerv. propoſ. ult. & Platina in vitis Pontificum authores ſunt, à Marco Epiſcopo Romano (circa An. Dom. 340.) Symbolum diebus Solennibus juſſum ſtatim poſt Evangelium, à Clero & Populo altâ voce decantari.

*I believe in,* &c. ]

℄ † Hic nota quod aliud eſt credere Deum, & aliud credere Deo & aliud credere in Deum. Credere Deum eſt tantùm credere Deum eſſe, credere Deo eſt credere verbum ejus; ſed credere in Deum eſt credendo amare Deum & credendo in eum ire, ac membris ejus incorporari. Primum & ſecundum bonorum & malorum eſt, ſed tertium eſt bonorum tantùm.

De hoc ſolent poni Verſus:

Crede deo, credâſq; Deum, plus crede valere
Quòd credas in Eum, quam vel Ei, vel Eum. Linw.

*One God.* ]

Hæc dictio *Unum* non habetur in Symbolo Apoſtolorum, ſed rectè additur, non tantum contra errorem Gentilium qui poſuerunt plures Deos, ſed etiam contra calumniam Hæreticorum, qui Catholicos non unius, ſed trium Deorum Cultores appellabant. Unitatem vero facit Conſubſtantialitas. Linw.

*Maker of Heaven and Earth.* ]

Juxta illud Gen. 1. In principio Deus creavit cœlum & terram. Hic noto quod circa Mundi creationem 4 erant Errores. 1. Quidam dicebant mundum fuiſſe ab æterno. 2. Alii dicebant mundum habuiſſe materiale principium, & non eſſe factum ex nihilo. 3. Alii dicebant Deum ſuperiores Creaturas per ſe produxiſſe, ſed inferiores per miniſterium Angelorum. 4. Alii ponebant duo principia ſicut Manichæi, unum ſummum Bonum, aliud ſummum Malum; dicentes incorruptibilia eſſe à bono principio, ſed corruptibilia à malo principio. Hos errores omnes excludit Symbolum Eccleſiæ, & Moſes in prædictâ authoritate. Primum cum dicit *In principio*, 2. cum dicit *creavit*, 3. cum dicit *Deus*, 4. cum dicit *cœlum & terram.* Linw.

*All things viſible and inviſible.* ] Hoc dicitur ad tollendum Errorem ſive Hæreſin Manichæorum prædictam, qui dicebant Inviſibiles & Spirituales Creaturas creatas à principio bono, viſibiles autem & Corporales à principio malo, de quibus habetur mentio. C. de Hæreſ. I. Manichæor. 24. q. 35. quidam Manichæi. Quibus concordat dictum S. Pauli Act. XVI. ubi ait, Qui fecit mundum & omnia quæ in eo ſunt, &c. & ad Heb. XI. Fide credimus aptata eſſe ſecula verbo Dei, ut ex inviſibilibus inviſibilia fierent. Linw.

*Jeſus.* ] Græcè eſt σωτὴρ. Quâ voce tantum ait ſignificari Cicero, ut id Latino uno verbo exprimi non poſſit. Verè tamen doctiſſimus H. Grotius. Non videbatur deeſſe vox Latina ejuſdem Originis atq; efficaciæ, ſed antiquior & in ſacris magis quàm in uſu populari recepta, SOSPISITATORIS.

*Only begotten.* ] Et dicitur Unigenitus, quia in unitate perſonæ à Deo Patre eſt genitus. Linw.

*Light of Light.* ] Quomodo aliqualiter patet in Igne, qui de ſe gignit ſplendorem; & ſi ignis ab æterno fuiſſet, ſplendor ab ipſo genitus fuiſſet ab æterno, ut dicit Sanctus Auguſtinus VI. de Trin.

*Incarnate.* ] Per veram carnis Aſſumptionem. Prov. Angl. de Sanctâ Trin. contra Manichæos, qui dixerunt Chriſtum non veram carnem accepiſſe, ſed fantaſticam. Sed hic poſſit quæri, quare opus Aſſumptionis noſtræ naturæ nominatur Incarnatio, & non Animatio, cum tamen à digniori res conſueverunt nominari? Dic quòd propter multas rationes. *Primò*, ut expreſſior eſſet nominatio. *Secundo*, ut profundior explicetur dignatio miſerantis. *Tertio*, quia magis eſt nobis nota pars Carnis. *Quarto*, ut major humiliatio exprimatur, quia Caro magis diſtat à Deo quam Anima. *Quinto*, quia Caro eſt à Parente prognata: Anima vero à Deo infuſa. Linw. 16. in Gloſs.

*By the Holy Ghoſt.* ] I. e. Spiritûs Sancti Cooperatione.

*Of the Virgin* Mary. ] Et hoc dicit ut tollat Errorem Carpoc ratianorum de quo habes 24 q. 3 c. qui dixerunt Chriſtum eſſe conceptum & progenitum de utroq; parente. Atq; etiam ut verificaretur Prophetia Eſavi, *Ecce Virgo concipiet*, &c. VIRGIN. ſupplè ſemper, non ſolum antè partum, ſed in partu, & poſt partum. Ex quo tollitur Error Helvidii, qui dixit Mariam Virginem, concepiſſe & peperiſſe alios, poſtmodùm filios ex Joſeph.

*Crucified.* ] Scil. ſecundùm humanitatem, quæ erat poſſibilis, non vero ſecundùm Deitatem, quæ erat impoſſibilis.

*Who proceedeth.* ] Supplè æternaliter. Linw.

*And the Son.* ] Additamentum, illud FILIOQ; ex ſcriptis Leonis Papæ 1. Ep. 39. cap. 2. Qui de utroq; proceſſit in quod deſumptum primi Symbolo inſeruerunt Epiſcopi Terraconæ congregati temporibus ejuſdem Leonis. Ac ut ita in Eccleſiis caneretur volebat Synodus Aquiſgranenſis ſub Carolo Magno. Conſultus Leo Papa Tertius prohibuit hoc Additamentum, non quia aliud ſentiret, ſed ob reverentiam Antiquitatis, & ne licentia tribueretur Conciliis Oecumenicis aliquid addendi. Ex qua eadem antiquitatis Reverentiâ idem Symbolum duobus Scalis ſive Tabellis argenteis, ſine dicto additamento Græcè & Latinè curavit inſcribi. Poſtea vero vitandi Schiſmatis gratiâ interſeri permiſſum eſt. Incertum tamen quando id factum; quamvis Græci tribuant Chriſtophoro. Landm. Lege Baron. Anno 809. 883.

Concilium Conſtantinopolitanum 1. Symbolo addidit illa verba, *Ex Patre procedit.* Sed non ait ex *Solo Patre.* Illa enim particula *Solo* adjectio eſt nuperrima novorum quorundam Græcorum, non eſt autem proprium Concilii verbum. Cur vero Concilium non adjecerit *Ex Filio*, ſed ſatis eſſe cenſuerit dicere, *Qui ex Patre procedit*, ratio eſt, quia eo tempore dubium non erat, an Spiritus Sanctus ex Filio procederet; idem enim Hæretici Macedoniani, contra quos Concilium

erat

erat congregatum concelebant (ut conſtat ex Baſilio, Lib. 2. in Eunomium) ſed dubium erat de *Patre* à quo alienum omnino Sp. S. tanquam *Solius Filii Creaturam* ii Hæretici eſſe dicebant. Concilium igitur ut aptum morbo remedium adhiberet, id poſuit in Symbolo quod erat neceſſe.

*Who ſpake by the Prophets.*] Nam 2 S. Pet. 1. dicitur Spiritu Sancto inſpirante *locuti ſunt Dei Homines.* Quod fuit contra errorem Cataphrygiarum, de quibus 2. 4. q. 32 quidam § Cataphryg. Hi dixerunt Prophetas quaſi arreptitios fuiſſe, & quod non prophetizarunt per Sp. Sanctum, & quod Sp. Sanctus non deſcendit ad perfectionem ſuper Apoſtolos. Linw. Paſſim dicitur Deus id dixiſſe quod dixerunt Prophetæ. Primùm, quia ipſam verborum ſententiam Deus menti eorum inſeruit; deinde quia verba ita eſt moderatus, ne à ſententiâ aberrarent. Verba autem ipſa à Deo illis dictitata fuiſſe, ſicut interdum eveniſſe non eſt negandum, ita non videtur perpetuum. Atq; hinc factum eſt, ut pro temporum ac loquentium varietate, etiam ſermo Prophetarum aliquando differret. Grot.

*One Catholick Church.*] Dicitur in Symbolo unam eſſe Catholicam Eccleſiam contra Donatiſtas, qui poſuerunt Eccleſiam & Gratiam Chriſti ſolùm in Africâ remanſiſſe, quia totus alius mundus communicabat Cæciliano Carthagini Epiſcopo, quem ipſi damnaverant, & in hoc negabant Eccleſiæ Unitatem. Linw.

C** It was a great work to ſettle ſuch Forms as might conclude and confirm, and bring to life alſo the reſtleſs Malice of Hereticks: And it was long in doing. The next work to that was to bring it into the Service: For ſo it was beſt commended to the Knowledge of God's People; and had this Order been better regarded, this new varniſh of old Hereſies, which prevaileth ſo far abroad, and at home too, would not have taken the People ſo much as it has done.

C** *The Epiſtle and Goſpel ended ſhall be ſaid the Creed.*] In *Dion. Areop.* immediately after the Reading of the Goſpel (the Hearers and Penitents, &c. being diſmiſſed) follows the Creed, which he calleth the Catholick Hymn, ſaid and acknowledged by all the Congregation of the Church together, as S. *Ambr. ſupr.* Which is an Argument, that the Author is not more ancient than the Nicene Council; before which time we do not read, that the Creed was brought into the Publick Service of the Church; but then it was, the better to preſerve Men from Hereſy. Of the Creed there is no mention in *Juſtin, Tertullian*, or the Conſtitutions of the Apoſtles.

C** *After the Creed ſhall follow the Sermon.*] This is one difference from the Maſs-book, where there is no Sermon there appointed; for they commonly have their Sermons in the Afternoon. But the Church of *England* hath reſtored the Sermon into the due place of it, after the reading of the Epiſtle and Goſpel, which in the ancient Church was the ſubject of the Sermon which followed. As for the Afternoon-Sermon, I am yet to learn, what place it had, or yet hath, by any Order, in the Publick Service of God; or by what command either of the Scripture, or the ancient Church, it is preſſed.

C** *After the Creed ſhall follow the Sermon or Homily.*] From the Conſtitutions of the Apoſtles, the Cuſtom has been very general, to begin the Sermon, when the reading of the Epiſtle and Goſpel was done. The Creed was afterwards added and interſerted, becauſe of the Hereſies newly riſen. And hereupon it is, that Preachers among the *Latin* Church-writers are called *Tractatores*, becauſe, when they preached, they handled the Scriptures which were that Day read in the Church. So *Optatus, Lib.* 4. charged the *Donatiſts*, that their Faſhion was in preaching, to leave their Texts (*Lectiones Dominicas & Evangelium*) and to fall a-railing upon the Catholicks.

C** *After the Creed, if there be no Sermon, ſhall follow*, &c.] In the time of King *Edward* and Queen *Elizabeth*, the Parſons or Vicars were not tied to preach above Four Sermons in the Year, *per ſe aut per alium.* Biſhop *Grindal*, in his Articles 1565. *Art.* 7, & 24.

Upon a Holiday, when there was no Sermon, the Biſhops appointed, That immediately after the Goſpel the Curates ſhould recite to their Pariſhioners, the Lord's Prayer, the Articles of the Faith, and the Ten Commandments in *Engliſh*, *ib. Art.* 10.

C** *And none ſhall be admitted to the Holy Communion*, &c.] Nor ſhall they be admitted to be God-fathers or God-mothers at Baptiſm, or to be married, before they can ſay their Catechiſm, *Can.* ſet forth 1571. and Biſhop *Grind. Art.* 17. 1565.

C** *Curate ſhall declare whether there be any Holidays.*] One reaſon whereof was, leſt the People ſhould obſerve any ſuch Days that had been formerly kept, and were now abrogated by Law: And therefore the Biſhops enquired in their Viſitations, whether the Curates bid any other Days than were appointed by the new Kalendar; or whether there was any more ringing or tolling of Bells, to call the People to Church upon *Sundays*, more than otherwiſe was commonly uſed upon every common Week-day; for then was the Bell rung or tolled to Church every Day of the Week, where the Curate was not negligent of his Duty. Arch-Biſhop *Grind. Art.* 8. 1576. for the whole Province.

C** *The Miniſter that delivereth the Cup*, &c.] Arch-biſhop *Grind. Art.* 7. will not have any Chalice heretofore uſed at Maſs, nor any prophane Cup or Glaſs uſed at the Communion.

*And if any of the Bread and Wine remain, the Curate*, &c.] Which needeth not be underſtood of that Bread and Wine which was bleſſed and conſecrated, but of that which was brought to the Church, and not uſed for the Sacrament. And yet we read of ſome ſuch thing in the Conſtitutions of the Apoſtles, *Lib.* 8. *cap.* 31. Ἵνα περισσεύσας ὁ ἐπὶ τοῖς μυστικοῖς, &c. Let the Deacons diſtribute the remains of the Bleſſings at the Myſteries to the Clergy, according to the Mind of the Biſhop or Presbyters. To the Biſhop, Four parts; to a Presbyter, Three; to a Deacon, Two; to the reſt, Subdeacons, Readers, Singers, or Deaconeſſes, one part.

*After the Creed.*]

†. W †. *Lectâ Confeſſione Nicenâ*, the Prieſt adores, then he removes the Baſon from the Back of the Altar, to the forepart. The Biſhop aſcends with treble Adoration, and laſtly kneels down at the Altar.

Into his Hands the Prieſt from a by-ſtanding Table on the ſouth-ſide, reaches firſt the Wafer-bread, in a Caniſter cloſe covered and lined with Linnen. 2*dly*, The Wine in a Barrel on a Cradle with four Feet. Theſe the Biſhop offers in the Name of the whole Congregation upon the Altar.

Then he offers into the Baſon for himſelf, and after him the whole Congregation, and ſo betake themſelves to their proper and convenient Place of kneeling. Biſhops and Prieſts only within the *Septum*, Deacons at the Door, the Laiety without, the Prieſt (mean while) reading the peculiar Sentences for the Offertory, *Solis miniſteriis ſacro deditis ad Altare ingredi & Communicare licet*, Conc. Laod. Can. 19.

*† *Homilies already ſet forth or hereafter.*] It ſeems the Author of the Homilies wrote them in haſte, and the Church did wiſely to reſerve this Authority of correcting them, and ſetting forth others: For they have many Scapes in them in ſpecial, though they contain in general many wholeſome Leſſons for the People; in which Senſe our Miniſters do ſubſcribe unto them and no other.

## De Concionibus ſeu Homiliis ad Populum.

### *Of the Sermons, or Homilies to the People.*

C† "BY Order of *Charles* the Great, there were ſelected ſeveral "Homilies of the Fathers, in which the Leſſons upon the "Sundays and Holidays were expounded. For *Sigebert* in the Year "807. writes *Carolus Imperator*, &c. Charles *the Emperor by the "Hand of* Paulus Warnifridus *his Deacon, making a Collection out of "the beſt Writings of the Catholick Fathers, made a Compilation of "Homilies, ſuited for the Feſtivals throughout the whole Circle of the "Year.* Upon this or the like Account, the third Council of *Turon* "was convened by the Authority of *Charles* the Great, which ſpeaks "thus, *Viſum eſt unanimitati noſtræ*, &c. *We are unanimouſly of Opinion, "that every Biſhop procure Homilies, containing neceſſary Admonitions, "by which his People may be inſtructed. And that he take care to "Tranſlate the ſame Homilies plainly into the Country*-Latin; "(*i. e.* French;) Teutonick, (*i. e.* German) *that all may more "eaſily underſtand the things which are ſaid.* Thus Proviſion was "made for the two principal Nations, under the Government of "*Charles.* But though this work is attributed by *Sigebertus*, and "other ancient Writers to *Paulus Diaconus*, yet *Sixtus Senenſis* in "the fourth Book of his Library, attributes the ſame to our Country-"*Alcuinus, Collegit*, &c. *he collected* (ſays he,) *and reduced into Order, by "the command of* Charles *the Great, the Homilies of the moſt famous "Doctors of the Church upon the Goſpels, which were read in Churches "all the Year round.* He ſays, they were all in Number 209. but "where that Work lies hid, is uncertain.

C† "How neceſſary and ancient it is to read the Scriptures to "the People, we learn from *Juſtin Martyr, Apol.* 2. *Upon that Day "which is called Sunday, there is an Aſſembly held of all that live in "the Towns and the Country, and the Commentaries of the Apoſtles, or "the Writings of the Apoſtles are read, as long as time will allow. "And afterwards the Reader ceaſing, the Preſident or Biſhop, makes a "Sermon, by which he inſtructs the People, and exhorts them to imitate "what is good.*

C† "What we call Sermons, the *Greeks* call ὁμιλίας, *Homilies.* "The ancient *Latins* call them *Tractatus*; for with them *tractare* "is to teach the People. Hence *Vincentius Lirinenſis*, Cap. 9. *Doctores "Tractatores nunc appellantur*, &c. And *Victor Uticenſis*, Lib. 1. "Perſec. Vandal. *De S. Auguſt. Libros confecerat, excerptis innumera-"bilibus Epiſtolis* & Tractatibus *popularibus, quas Greci* ὁμιλίας *vocant.* "'Tis certain, that St. *Auſtin*'s Sermons upon St. *John* do now bear "the Title of *Tractatus*; and ſo do thoſe which remain of *Gaudentius Brixienſis.* So St. *Ambroſe* in his 33d Epiſtle *Poſt Lectiones atque* Tractatum *dimittuntur Catechumeni.* See *Optatus* againſt the "*Donatiſts*, Lib. 4. *Lectiones Dominicas incipitis, &* Tractatus *veſtros "ad noſtram injuriam explicatis, proferris Evangelium, & facitis ab-"ſenti fratri convitium*; and I wiſh there were no-where found, "who do the like as the *Donatiſts* did. Now the Ancients who "made the *Tractate* or Sermon, were wont to ſpeak it after the "reading of the Pſalms, or the Prophets, Epiſtles or Goſpels, de-"livering this as an Expoſition upon it. And upon the ſolemn "Feſtival Days, as upon Eaſter, Whitſuntide, *&c.* as alſo upon the "Faſts, as *Lent*, the Embers and Vigils, both the Leſſons and the "Sermons were always adapted to the Times; although at other "times, whole Books of Scripture were *tractated* or handled in "order. And this we may learn from St. *Auſtin's* Preface to the "Epiſtles of S. *John*, wherein there is this Expreſſion, *Meminit "ſanctitas veſtra Evangelium ſecundùm Johannem ex ordine Lectionum "nos ſolere tractare, ſed quia nunc interpoſita eſt ſolemnitas ſan-"ctorum dierum, quibus certas ex Evangelio Lectiones oportet in Ec-"cleſiâ recitari, quæ ita ſunt annua ut aliæ eſſe non poſſint: ordo ille "quem ſuſteperimus neceſſitate paululùm intermiſſus eſt, non omiſſus.* "But concerning an ill Cuſtom which then obtained, for the Peo-"ple to cry out and applaud the Preacher, when he ſaid any thing "well and pleaſing. See St. *Auſtin de Doctr. Chr. Lib.* 4. *Cap.* 10. & "24. *Hier. Ep.* 2. *ad Nepotian. Chryſoſt. Hom.* 2. *de Lazaro*; where "he ſays, *Pray be ſtill, O my Hearers*, &c.

C† *After*

C † *After ſuch Sermon, or Exhortation.*] Which Exhortation is here underſtood, may be gathered from this Rubrick as it ſtood in the 2 *Edw.* where we read it thus, *After the Creed ſhall follow the Homily, wherein, if the People be not exhorted to the worthy receiving, &c. then ſhall the Curate make this Exhortation, Dearly Beloved,* &c. Which is another Argument that our Church intended a more frequent Celebration of the Communion, then we uſe either ourſelves or the People unto.

C † *The Curate ſhall declare unto the People whether there be any Holidays.*] Excepted againſt by the Puritans in the Survey. *Quær.* 51, 52.

* † *Or Faſting-Days.*] They that ſpeak ſo much againſt us, who put ſome part of our Religion in keeping Faſting-Days, as if we had nothing but a Politick uſe of keeping Lent, Fridays, and Saints-Eves, let them look well to this Place, where the Curate is bound to exhort the People earneſtly towards the Religious Obſervation of ſuch times, in abſtaining from their own wonted Diet, and beſtowing their Liberality upon the Poor. Certainly, if it be Religion to give Alms, it is Religion to keep Faſting-Days too, which are appointed by the Church to be ſpent in Prayer and Abſtinence. *Jejunium, Eleemoſyna, & Oratio,* went ever together as here they do. If Faſting-Days and Lent-time be but a Politick Obſervation, without any Religion in it at all, according to the conceit of ſome out of the Statute of 5 *Eliz.* and before that 2d and 3d of *Ed.* VI. 3. 12. what ſhould the Miniſter here meddle with it in the Church, the Place where all our Actions are, or ſhould be Religious; or what ſhould thoſe Religious Prayers, Epiſtle and Goſpel, upon the firſt Day of Lent do among us, ſeeing they all intend a Solemn and Religious preparing of the People, and the whole Church of Chriſt among us, to the due keeping of that time with Prayer and Abſtinence?

*† As Ember-Days are by the 31ſt Canon, a Preparation to the giving of Holy Orders; ſo the Eves of moſt Holidays may be more religiouſly performed: And therefore when the People had notice given them of the one, they were put in mind of the other too, Holidays and Faſting-Days together, *Conc. Aurelian.* Cap. 1. *Presbyteri cum ſacras Feſtivitates populo annunciant, etiam jejunium vigiliare eos omnimodè ſervare moneant.* Of the Ember Faſts. See *Not.* upon *Ridley's View* p. 76.

*† In what and with how much Care and Chriſtianity theſe Faſts have been heretofore obſerved, it may be noted out of the Second Council of *Milain, Tit.* 1. *Sect.* 22. In the Fourth Council of *Milain* is ſet down out of *Leo*, the Form of bidding theſe Faſts in the Church. *Quartâ igitur feriâ, & ſabbato jejunemus frequentes in Eccleſiâ.* Theſe Four Faſts at this preſent Day are obſerved in our Church, and are known to us by the Name of Ember-week. And (ſo we find it in *Th. Becon*) **By opinion of much people, theſe dayes been called Ember-dayes, becauſe that our elder fathers would on theſe dayes, eat noe bread but Cakes made under aſhes or imbers, ſoe that by eating of them they reduced into their mindes that they were but aſhes, and ſo ſhould again, and wiſt not how ſoon.** And that theſe Ember-Days were duly obſerved and devoutly by our Anceſtors, we may ſaid, be perſwaded out of the Law of King *Canute*, where *Chap.* 16. it is that every Man ſhould obſerve the Faſts that are commanded (whether it be Ember-Faſt or Lent-Faſt, or any other Faſt) with all earneſt Care. And if ignorance (as we call thoſe times,) could admit of ſuch Devotion, how much more would be expected, from this knowing Age, as we account it?

Of bidding Feaſts and Faſts. See *Bernardinus de ritu Concion. Lib.* 1. *Cap.* 25.

## *Of the Offertory.*

C † "THE *Miſſa Catechumenorum* reached ſo far among the T "Ancients: *After this the Catechumens go out of the* " *Church, and they that are under Penance. And they only remain* " *within, who are deſerving to behold the Sacred things, and to partake* " *of them*, Dionyſ. Eccl. Hier. Cap. 3. Conc. Laod. Can. 19. For " this Reaſon the ancient Church did not receive the Offerings of " the Catechumens or Penitents, or of any other who were under " any notorious Crime: For it was a Symbol of perfect Communion " to offer with the other Faithful, they being wont to take a part of " each others Offering in the Euchariſt. See what we have noted " upon this Head in the laſt Benediction, at the diſmiſſion of the " Communicants.

" Indeed the firſt part of the Liturgy (which in the Latin " Churches was heretofore called the *Miſſa Catechumenorum*, becauſe " when this was ended they were diſmiſſed) was of common In- " ſtitution, that is, was freely permitted to all, as well Catechumens " as Penitents, nay, even Infidels and wicked Perſons, as the Regene- " rate, Faithful and the Pious. But the latter Part, which begins " with the Offertory, and follows afterwards to the laſt Diſmiſſion, " was called the *Miſſa fidelium*, and was of proper Inſtitution, be- " longing to the Faithful only, and to no others. And this latter Part was reckoned by the ancient Fathers of the Church, as it is ſtill by us, to be the more Noble, Holy, and Sacred Solemnity of the two; for in the former Part hitherto, there was only an Exerciſe of the common Miniſtery of Chriſt's Goſpel, whereby all Men, whoſoever they were, had their Inſtruction, and were exhorted to make Profeſſion of God's true Religion, and for that purpoſe, were admitted to all the former Parts of the Liturgy or Service of the Church. But when it came once to the latter part, wherein the Holy Communion was to be adminiſtred, that was reſerved only for ſuch as were already duly brought up in Piety, and prepared for the Reception thereof, according to the Rules and Inſtitution of Chriſt himſelf at his laſt Supper, which the Church was moſt careful and curious to obſerve.

C † In a King's Court, all manner of Perſons are nouriſhed according to their Degree and Condition, even thoſe have ſome Entertainment, that are but newly entred into his Family, not yet fit for any great or ſerious Employment; many diſorderly Perſons, or thoſe that are held in Priſon or Captivity for their Miſ-doings; all theſe have ſome Proviſion or other made for them at his Expence: But into his private Lodgings, into his Bed-Chamber, or to his own Table, none are admitted, but ſuch as are tried and approved Perſons, both for their Fidelity, and for their Abilities, which render them more acceptable to him, and more fit to do him Service. And after the like manner it is in the Church, where to the common Doctrine and Inſtructions of the Word of God, which is the Nouriſhment of the Souls of Men, and without which no ſpiritual Life can either be begun or continued in them, all Men are admitted, be they Catechumens or Penitents, or Excommunicate Perſons, or ſuch as be vitious and irregular in their Courſe of Life: But to Chriſt's own Table, into his Inner-Chamber, none are ſuffered to come, but thoſe that are Regenerate, and live a Godly Life according to his own Ordinances. For he accounteth all others, as not yet fitted, to ſerve him in ſo near a Capacity, or to partake of his greateſt Favours.

By this ſimilitude may we the better underſtand, what the Difference is between the Firſt and Second Part of this Eccleſiaſtical Liturgy.

C † T "*When the Catechumens are diſmiſſed, ſome of the Clergy* " *ſtand before the Doors of the Temple, whilſt others do ſome proper* " *Duty incumbent upon them. After this* OBLATION *being made* " *by the People, they that are the principal Miniſters of the Order,* " *together with the Prieſts, place the* HOLY BREAD *and the* " CUP OF BENEDICTION *upon the Sacred Altars*, Dionyſ. " Where by the principal Miniſters of the Order he underſtands the " Deacons; for 'tis their Buſineſs to diſpoſe the Materials of the " Sacred Celebration upon the Altar. Now theſe were the Elements " of the Bread and Wine, chiefly thoſe which were offered. The " Faithful thinking that there was always ſuch a neceſſity of offering " ſomething, which might be ſome way or other ſerviceable either " to the Sacrifice itſelf or its Miniſters, that Authors give us an " Account of ſome that run to a Well, to fetch at leaſt Water to " to offer. *Onuphrius* has obſerved this, out of *Alcuinus* and *Ama-* " *larius. Aquam (ut ait Amalarius de ſuo tempore) offerebant* " *Cantores, aut alii eorum nomine: populus vero fidelis offerebat panem* " *& vinum.*

C † "There was a Cuſtom in the ancient Church for the Faith- " ful in the Aſſemblies to offer Bread and Wine, not only for the " uſe of the Poor, but alſo for the Suſtenance of the Miniſters of " the Church, after there had been taken as much as ſufficed for the " Adminiſtration of the Euchariſt. Which Order and Cuſtom of the " ancient Church, is acknowledged and approved by *Bullinger*, one " of the Reformers in *Switzerland*, Lib. 3. *de Orig. Error.* Cap. 4. " *Receptiſſimum fuit in Eccleſiis vetuſtis Cibum & Potum offerre in Cœ-* " *tu ſacro ad uſum Miniſtrorum & Pauperum; ex quibus deligebatur* " *etiam Panis & Vinum, quæ in Cœna Domini proponebantur. Unde* " *Sacramentum Euchariſtiæ, vocabatur* Oblatio *&* Sacrificium, &c. " Which is the Reaſon that the Sentences appointed to be read for " the Offertory, refer ſome to the Poor, and ſome to the Miniſters " of the Church, that wait upon the Altar. And this is alſo the " Reaſon, that in the fifth Rule following the Collects after the " Offertory, it is appointed, *If any of the Bread and Wine remain,* " *the Curate ſhall have it home to his own Houſe.* From hence St. *Cy-* " *prian* in his Book *de Oper. & El.* chides a rich Matron thus, *Locu-* " *ples & dives es, & dominicum celebrare te credis, quæ in Dominicum* " *ſine Sacrificio venis, quæ partem de ſacrificio, quod pauper obtulit* " *ſumis?* For it is but reaſonable, that thoſe who partake of the Holy things, ſhould offer or contribute ſomething towards the providing what is neceſſary in order to them. Theſe are the Words of *Irenæus*, a very ancient Author likewiſe, *Offerre igitur oportet Deo primitias ejus Creaturæ, quam Dominus docuit offerri in Eccleſia; ſicut & Moyſes ait, non apparebis vacuus ante conſpectum Domini Dei tui. —Non quaſi indigentem, ſed ut ipſi nec infructuoſi nec ingrati ſimus.*

C † "This Cuſtom of Offering continued long in the Church, " which the Second Synod of *Maſton*, towards the Concluſion of " the Sixth Century, did confirm by the fourth Canon thereof. " *Decernimus, ut omnibus Dominicis diebus Altaris Oblatio ab omnibus* " *viris & mulieribus offeratur, tam panis quam vini, ut cum Abel vel* " *cæteris juſtè offerentibus conſortes ſint.* Of the ſame Oblation *Ama-* " *larius Fortunatus* in the Ninth Age makes mention, in his Book of " Eccleſiaſtical Offices, which he dedicated to *Ludovicus Pius*, Lib 3. " Cap. 19. *Omnis Populus intrans Eccleſiam debet Sacrificium (panem* " *& vinum) Deo offerre.* Only in Places where they had Choir- " Men, that ſung during the time of the Offertory, it was appointed " that one ſhould offer for them all.

*Saying one or more of theſe Sentences following.*] ☩ W ☩ Inſtead of theſe, read the peculiar Sentences for the Offertory, *ut infra*, and ſome of theſe immediately before the Benediction for the Poor.

C**. *So many as intend to be Partakers of the Holy Communion, ſhall*, &c.] *Clemens*, who was St. *Peter*'s Scholar, writeth thus in an *quot populo ſufficere debeant*, which is one Reaſon of giving up their Names.

St. *Leo*, writing to *Dioscorus* the Bishop of *Alexandria*, gave him this Advice, That where the Church was so little, that it was not able to receive all the whole People to communicate all together, then the Priest should minister two or three Communions in one Day, that as the People came in, and had once filled the Church, so they should receive the Communion, and afterwards give place to others.

℣. W ℣. Peculiar Sentences for the Offertory.

Gen. 3. 4. *In process of time it came to pass, that Cain brought of the Fruit of the Ground an Offering unto the Lord: And Abel brought also of the Firstlings of his Flock, and of the Fat thereof. And the Lord had respect unto Abel and his Offering.*

Exod. 25. 2. *Speak unto the Children of Israel that they bring me an Offering: Of every one that giveth it willingly with his Heart ye shall take my Offering.*

Deut. 16. 16. *Three times in the Year shall all the Males appear before the Lord thy God, in the place which he shall choose, and they shall not appear before the Lord empty. Every Man shall give according as he is able, and according to the Blessing of the Lord thy God which he hath given thee.*

Chron. 29. 14, 17. *All things come of thee, O Lord, and of thine own we give unto thee. I have offered willingly in the Uprightness of mine Heart of all these things. For also have I seen thy People, which are found here to offer unto thee willingly with Joy.*

Neh. 10. 32. *We made Statutes for ourselves to give by the Year a third part of a Shekel, for the Service of the House of our God.*

Psal. 96. 7, 8. *Give unto the Lord, ye Families of the People, give unto the Lord Glory and Power. Give unto the Lord the Glory of his Name: bring an Offering and enter into his Courts.*

Mark 12. 41. *As Jesus sat over-against the Treasury, he beheld how the People cast Money into it; and many rich Men cast in much: And he saw also a certain poor Widow which cast in two Mites. And he said, of a truth I say unto you, that this poor Widow hath cast in more than they all: For they of their Superfluity cast into the Offerings of God; But she of her penury hath cast in all the Living that she had.*

Act. 24. 6. *Now after many Years I came and brought Alms to my Nation and Offerings.*

C † " *Let us do good unto all Men, especially.*] It is a necessary " Act of Kindness to relieve the Poor. Now from this Kindness, " which is not so much done to any single Man as to Mankind, the " Apostle would have no one to be excluded; which undoubtedly is " to be understood, as proceeding from the Rule of Natural Justice, " so far forth as our Circumstances will allow, and their Necessity " requires. Now when we are not of Abilities to succour all Per- " sons, we must prefer those to whom we are allied, by a Profession " of the same Faith. *Gr.*

*Let every Man do as he is disposed*, &c.] *Justin Martyr*, *Apol.* 2. says, (from whom the Practice and Custom of the Ancients in Oblations is manifest) *They that are of Abilities, and are willing, contribute as much as they please and think fitting; and what is collected is deposited in the Hands of the Bishop; and he from thence assists the Orphans and Widows, those that are in want by reason of Sickness*, &c. To the same purpose *Tertullian*, Apol. cap. 39. *Modicam unusquisq; stipem menstruâ die, vel cum velit, & si modo possit, apponit. Nam nemo compellitur, sed spontè confert. Hæc quasi Depositа pietatis sunt: Nam inde non epulis, nec potaculis, nec ingratis voracinis dispensatur, sed egenis alendis humandisq; & pueris & puellis re ac parentibus destitutis, itemq; domesticis senibus, item naufragis, & siqui in Metallis, & siqui in insulis, vel in custodiis, duntaxat ex causâ Dei lectæ, alumni Confessionis suæ fiunt.*

*Then shall the Churchwardens, or some others by them appointed.*] ℣. W ℣. Sapit hæc Collectio per Capita Genevensem illum per Ecclesias, tumultuariâ formâ, discurrendi morem.

C † Manus Oeconomorum & Assistentium in Ecclesiâ Anglicanâ jampridem observatum; Quibus incumbit curare, 1. Ne quid Detrimenti capiat Templi Fabrica. 2. Ut cum consilio Rectoris pecuniæ collectæ & in Cistam repositæ rite distribuantur pauperibus. 3. Ne quis rei sacræ interstrepat. 4. Ne quis Excommunicatus cœtui se ingerat. 5. Inordinatè viventes admonere. 6. Si perseverent Eorum nomina ad Episcopos deferre.

Hi vel à Rectore nominantur, vel ab ipso & Parochianis quotannis eliguntur.

C † *And upon the Offering-days appointed.*] The Four general Offering-days in the Church of *England*. It was one of the Injunctions set forth by the Authority of King *Henry* 8. in the Convocation of his Clergy, *Anno* 1536. to be generally observed in the Church of *England*; That the Feasts of the Nativity of our Lord, of the Nativity of St. *John Baptist*, and of St. *Michael* the Archangel, shall be accounted accepted, and taken for the *Four general Offering-days*. Which Order is among us in some Places still observed: And the King and Queen in their Chapel-Royal (or wherever they be at Church in those Days) never omit it; but arise from their Seat, and go in solemn manner to present their Offering, upon their Knees at God's Altar: And then is read by the Priest or Bishop attending, this Sentence here prescribed, 1 *Cor.* 9. *They which minister about holy things live of the Sacrifice; and they which wait on the Altar, are partakers with the Altar: Even so hath God also ordained, that they who preach the Gospel should live of the Gospel.*

℣. W ℣. They should not pay it to the Curate alone, but to God upon the Altar; from whence the Curate has his warrant to take it, as deputed by him, and as the Apostle plainly alludes, 1 *Cor.* 9. 13, 14. *Heb.* 13. 10. And this is not to be forgotten, tho' it be forgone, that whosoever gave any Lands or Endowments to the Service of God, he gave it in formal Writing, as now-a-days between Man and Man, sealed and witnessed, and the tender of the Gift was *super altare*, and by the Donor upon his Knees.

* † *Let us pray for the whole State.*] Audis Sacerdotem Dei ad altare exhortantem populum Dei, orare pro omnibus, *S. Aug. Ep.* 107. ℣. W ℣. Ὑπερδιάκονος Diacono voce indici solebat. S. Aug. Ep. 119. ὑπὲρ ἁγίων ἁγίων Dionysii pro Collectâ.

C † *Militant here on Earth.*] Sic dicta ad differentiam Ecclesiæ triumphantis in cœlo, de quibus plenius videre poteris in c. fundamenta super v. militantis Eccl. per Card. de—Lib. 6.

*By thy holy Apostle hast taught us to make Prayers.*] 1 Tim. 2. 1. Πάντων, προσευχὰς, &c. quas pro omnibus hominibus, pro regibus, & quibusvis in eminentiâ constitutis fieri jubet Apostolus, de precibus in celebratione Eucharistiæ recitari solitis exponit Augustinus, Ep. 59. *Eligo* (inquit) *in his verbis intelligere, quod omnis vel penè omnis frequentat Ecclesia, ut precationes accipiamus dictas, quas facimus in celebratione Sacramenti, antequam illud, quod est in Domini mensâ incipiat benedici; Orationes, cum benedicitur & sanctificatur*, &c.

* † And to give thanks for all Men.] *We give thanks, not for our own, but also for the benefits of others; for by this means we may extinguish Envy, and tye the knot of Charity, making it more sincere; for you cannot envy them, for whose good things you thank God. And it is for this reason that the Priest, as the Elements lye before him, commands us to offer unto God thanks, for Blessings to the whole World, to those that are absent, those that are present, those that were before us, and those that are to come after us.* Chrys. Hom. 26. in Matt.

* † *We beseech thee also to save and defend.*] This Prayer was made after the Direction and Form used by St. *Clement*, *Const. Apol. Lib.* 8. *cap.* 18.

C † *All Christian Kings, Princes and Governors, and especially*, &c.] Bonum factum, ut benignam eis protectionem, & cuncta, sine quibus vitam tranquillam, piam & honestam, degere non licet, postulemus. C.

C † De iisdem precibus Tertullianus, Latinorum Patrum antiquissimus, Apologet. cap. 39. *Oramus etiam pro imperatoribus, pro ministris eorum & potestatibus, pro statu seculi, pro rerum quiete, pro morâ finis*, &c. Et Lib. ad Scap. *Itaq; & Sacrificamus pro salute Imperatoris, sed Deo nostro & ipsius, sed quomodo præcepit Deus, purâ prece. Atq; huc spectant* verba Cyrilli Hierosolymitani Catech. Mystag. 5. *Obsecramus Deum pro communi Ecclesiarum pace, pro tranquillitate Mundi, pro Regibus, pro Militibus, pro Sociis, pro ægrotis, & afflictis, & in summâ pro his omnibus, qui egent auxilio. Egemus autem omnes.*

C ** *Pray for the whole State of Christ's Church militant*, &c.] Those Words *militant here upon Earth* were added to exclude the Prayers that were used in the ancient Liturgies, and in the former Edition of this Liturgy, 2 *Edw.* 6. for them that have been before us, and are now Dead: But for the rest, all the Form of it is most Ancient and Apostolical. Next the Apostle (*who wills Supplications and Prayers, and Thanksgivings to be made for all Men, especially for Kings and such as be in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty*, which is the sum and subject of this whole Prayer) we find in the Constitutions of the Apostles (which was a Book made to declare the Customs of the Church before *Constantine's* time) this Prayer at large, first for the State of Christ's Church, and then for the particular Members of it, *Lib.* 8. *cap.* 10, 11, 12. chiefly for the Emperor and Powers of the World, that they may be at peace with us: So *Tertullian*, in his Apology, cap. 39. *Oramus pro Imperatoribus, pro ministris eorum & potestatibus, pro statu seculi, & pro rerum quiete*, & cap. 30. *Precamur illis vitam prolixam, Imperium securum, Domum tutam, Exercitus fortes, Senatum fidelem, populum probum, orbem quietum, & quæcunq; Hominis & Cæsaris vota sunt*: which certainly is the same Prayer that is appointed in the Constitutions of the Apostles, as before, and in *Lib.* 2. *cap.* 51. *Let the Minister pray for the whole Church, and all the World, and the parts of it, for the Priests and Rulers, for the King, and for the general Peace*; which is the reason that it is called in the *Greek* Liturgies, the Catholick or general Collect, and τὰ ἰσμικὰ. *The Prayer for Peace.* And it is the Source and Fountain of those Prayers, which were afterwards framed into the Form of our Litanies. S. *Ambr. de Sacram. Lib.* 4. *cap.* 4. saith, That this Prayer was always made before the Consecration of the Sacrament. *Oratio præmittitur pro populo, pro Regibus, pro cæteris.*

This Prayer for the State of Christ's Church was the Prayer before the Sermon of old time, consisting of several Exhortations to the People. S. *Aug. Ep.* 106. *Quando audis Sacerdotem exhortantem populum Dei, ut orent.* Et Ep. 118. *Communis Oratio voce Diaconi indicit, &c.* So it is no new thing to bid Prayers, or exhort the People to pray, as in the Preface to this Prayer for Christ's Church, and in the Form appointed for all Preachers before their Sermons.

Which Practice is the effect of the Apostles Instructions mentioned in the beginning of this Prayer (*who by thy holy Apostle hast taught us, to make Prayers and Supplications, and to give thanks for all Men*) 1 Tim. 2. 1. Where St. *Ambrose*, or he that wrote those excellent Commentaries, saith, *Hæc Regula Ecclesiastica tradita est à Magistro Gentium*, &c. *This Ecclesiastical Rule is delivered to the Church by the Doctor of the Gentiles*, which our Priests use; *To make Supplication for all, praying for the Kings of this World, that they may hold all the Nations subject; that we being settled in peace, may be able to serve our God with Tranquillity and quiet of Mind; praying also for those that are trusted with high Power, that they may govern the Commonwealth in Justice and Truth, with abundance of all good things, that Trouble and Sedition being removed, Gladness of Heart may follow*, &c. *praying likewise for them that are in necessity, and giving of Thanks*, &c.

Which chiefly contains the Particulars of that Form in our Service, and which was related out of the Apostles Constitutions.

C ** *And*

C** *And to give thanks for all Men.*] Understanding by Thanksgivings the Action of celebrating the Eucharist. But from hence the ancient Church, and the first Service-Book of *Edw.* 6. enlarged the Sense of *All Men*, to comprise the Dead as well as the Living.

C** *For all Men.*] Not only for the Congregation present, but for all the Members of the Church and Christian Kingdoms, which are the same, which have been since called Litanies; and in the ancient Liturgies here was the place for them. Thanksgivings follow well, in reference to the Sacrament, from which it is called the Eucharist, because it was always consecrated with Thanksgiving; wherein Remembrance was made of all the Blessings of God's Providence, but especially that of our Lord and Saviour.

But how *Thanks for all Men* should stand here as a Preface, and then no thanks given for any Men in the process or end of the Prayer, nor no Eucharist follow (as upon Holidays, when there is no Communion none doth) I confess I cannot understand.

The Truth is, these Words were forgotten to be strucken out of the Preface, when in the process of this Prayer they struck out the Thanksgiving and Commemoration of the Saints and Apostles before us, who in King *Edw.* 6. time had the oversight of altering the Service-Book from the Form made in his Second Year, which last (all but for Ceremonies and a few other Alterations) is still our Pattern.

C** *Let us pray for the whole State.*] The bidding of the Common-Prayers appointed before all Sermons in the Injunctions and Canons, is nothing else, but this Allocution to the People extended to Particulars. In the ancient Church, as appears by the Eighteenth Canon of the Council of *Laodicea*, there was an Order taken, for some Prayers to be made διὰ προσοντικῶν, by way of speaking to the People, from point to point directing them what to desire of God, and the People saying afterwards, *Lord have mercy*, as with us, *Our Father*, &c. Therefore in the Constitutions of the Apostles, are they called only *Allocutions to the People.* Lib. 8. cap. 10. *Let us pray for the Peace and firm State of the World, That it may please God*, &c. *for the holy Catholick and Apostolick Church*; *for the Dioceses of all Bishops that God would give*, &c. *for the Deacons and Inferior Ministers*; *for the Married and the Continent*; *for those that give Alms and Oblations*; *That God would*, &c. *for the Sick and Needy*; *for them that are Imprisoned*; *for Travellers by Land and Sea*, &c. And whosoever shall take notice of the Particulars there related, shall receive a very ancient, if not original Pattern and use of these Prayers, which have been since called Litanies, Prayers for the State of the Church, and Bidding the Common Prayers before Sermons.

C** *The Exhortation at certain times, when the Curate shall see the People negligent to come to the Holy Communion.*] This was added 5 *Edw.* upon *Buter*'s special Instance in his Censure, *cap.* 27. where he saith, "Modis omnibus instandum, ut qui præsentes sunt "communicent. Sed sunt qui in eo nobiscum sentiunt, quò autem "id obtineant, non veris utuntur rationibus. Alii enim eò rariùs "S. Cænam celebrant, ut in anno vix plures quam ter aut quater. "Alii populum qui ad prædicationem Evangelii & preces confluxit "omnem dimittunt, ut Cænam celebrent cum iis tantùm qui volunt "ea communicare. Nam ex eo quod Dominus usum hujus Sacramenti commendavit Discipulis suis, ad celebrandam solennem sui "inter nos memoriam, sanè à nobis celebrendam in omni solenni Conventu, hoc est, omni die Dominico. Item ex eo quòd Apostolus "1 Cor. 11. eandem Cænam omni frequentiori cœtui deputat: & "quòd Ecclesia Apostolica legitur ita fractione Panis perseverâsse, "ut in doctrina Apostolorum, Act. 2. apparet ergo Ecclesias priscas "illud ex certa Apostolorum Traditione accepisse, ut sacram cænam "singulis diebus Dominicis & Festis, immò quoties tota conveniebat "Ecclesia, exhiberent.

From whence came those Rules that were afterwards made, somewhat to this purpose at the end of the Communion.

*Buter* also, in the last Chapter of his Censure upon the Book, urged very earnestly for the Restitution of the Lands and Goods which Laymen had taken away from the Church, and which they bestowed upon their Pleasures of Hunting and Feasting, &c. threatning and forespeaking a general Calamity and Destruction that would come upon this Kingdom, unless such Restitution were made, worse than *Germany*, or *Israel* and *Judah* suffered. But in this Particular they never gave ear to him, which they did in altering and lessening the Service of the Church.

He moved here likewise for a Confession of Doctrine to be made, that there might be an Uniformity thereof throughout the whole Kingdom: Whereupon the Articles of Religion were drawn up in the Synod, 1552. To this he desired they would add a larger Catechism than that which was in the Book of Common Prayer; which Arch-Bishop *Cranmer* did, but it never obtained.

In the Form of Ordination of Ministers (which was then extant) he moved to have a stricter Examination of them for their Life and Manners, even from their Infancy, than was then required: Nor did he like the Trial of them by a Sermon, which was deceitful. But the ancient Constitutions and Canons had taken Order for this Matter before.

Last of all he moved, *Quia Ecclesiarum Ministri facilius comparantur, quàm servantur, & in Officio perseverant, qui benè cæperunt*: That there might be yearly Synods and Visitations kept to that purpose: But this also the old Constitutions of the Church had provided before.

He concludes, That, at the Commandment of Arch-Bishop *Cranmer*, he had made all these Censures upon the Book, *Sed satis præcipitanter & crudè*, for which he craves pardon, having had but a very short time to make this his Censure in. And he did it *Nonis Januarii*, 1551. at *Cambridge*, where he died 25 Days after, *viz. prid. Calend. Mart.* 1551.

*† *If ye stand by as Gazers, and lookers on*, &c. usq; ad, *and give place to them that be godly disposed.*] A religious Invective added here, against the lewd and irreligious Custom of the People then nursed up in Popery, to be present at the Communion, and to let the Priest communicate for them all: From whence arose that abuse of Private Masses; a Practice so repugnant to the Scripture, and to the use of the ancient Church, that at this Day not any but the *Romish* Church, throughout all the Christian World, are known to use it, as the *Greek*, *Syrian*, *Armenian* and *Æthiopian* Liturgies do testify: Nay, the *Roman* Liturgy itself is full against the *Roman* Practice. *Omnes igitur fideles, qui ingrediuntur Ecclesiam & Scripturas audiunt* (saith the Tenth Canon of the Apostles) *non autem perseverant in Oratione, nec Sanctam Communionem percipiunt, velut inquietudines Ecclesiæ commonentes, convenit communione privari. Quicunq; est* (says S. *Chrysost.* Hom. 3. in 1 Ep. ad Ephes.) *qui mysteriorum non est particeps, is impudenter stat, & nimis audaciter.* For tell me (says he) *Siquis ad Convivium invitatus, manus laverit & accubuerit, & ad mensam paratus fuerit, deinde non fuerit ejus particeps, annon contumeliâ eum afficit, qui invitavit? Annon esset melius, eum ne adfuisse quidem?* So that this Preface and Exhortation, seems to be taken out of St. *Chrysostom*'s Words, they are in all points so like one to the other.

C† *The holy Sacrament*——the holy Mystery.] Sacramentum & mysterium idem sunt. Sacramentum tamen propriè dicitur illud quod videtur. Mysterium vero quod per id significatur.

*To a most godly and heavenly feast.*] S. Aug. Tract. 84. in Joh. Hoc est quod legitur in proverbiis Solomonis cap. 23. v. 1. Si sederis cœnare ad mensam potentis, considerans intellige quæ apponuntur tibi, & sic mitte manum tuam, sciens quia te alia oportet præparare. Quæ autem mensa est potentis, nisi unde sumuntur Corpus & sanguis ejus, qui animam suam posuit pro nobis? Et quid est ad eam sedere, nisi humiliter accedere? Et quid est considerire, & intelligere quæ apponuntur tibi, nisi dignè tantum gratiam cogitare? Et quid est sic mittere manum, ut scias quia talia Te oportet præparare, nisi quia pro nobis Christus passus est, relinquens nobis exemplum (1 Pet. 2. 21.) ita & nos sequamur vestigia ejus? Hoc est talia præparare.

C† *Then let him come to me*—and open his grief.] Hoc autem & eos qui Johannem adibant, (Mat. 3. 6.) fecisse credibile est, tum ut precibus ipsius apud Deum juvarentur (Jac. 5. 16.) tum ut instruerentur consilio ad speciales circumstantias accommodato (Luc. 3. 12, 14.) Quod autem disputant Viri eruditi, an Legibus Lev. 5. & Num. 5. 7. exigatur tantùm Confessio apud Deum, & eum cujus interest, an vero etiam apud Sacerdotem: Ea de re probabilis maximè videtur eorum Sententia, qui existimant etiam apud Sacerdotem factam aliquam particularem Culpæ Confessionem, in iis quæ cognita Capitis pœnam non adferebant, in cæteris sufficisse generalem. Grotius. Overallus. * * [*Notis 4 Sequentibus.*]

*† Confession of Sins must necessarily be made to them, to whom the Dispensation of the Mysteries of God is committed. For so they which in former times repented among the Saints, are read to have done. It is written in the Gospel, that they confessed their Sins to *John Baptist*. In the *Acts* they all confessed their Sins unto the Apostles, of whom they were Baptized. *S. Basil. in Regul. Contract. Qu.* 288.

*† He that willingly judgeth himself, lest against his Will he be judged of the Lord, let him come to the Priests, by whom the Keys are ministred unto him in the Church, and receive of them, that have the oversight of the Sacraments, the manner of his Satisfaction. *S. Aug. Lib.* 50. *Hom.* 50. *cap.* 18.

*† Ordinatio Ecclesiæ Lunenburgensis admodùm severè mandat, nulli debere Eucharistiam communicari, nisi confesso, & privatâ absolutione absoluto: vetans ne Pastores posthac duos aut tres simul absolvant.

*† Similiter & *Agenda Saxonica* per Justum Jonam, Georgium Spalatinum aliosq; Anno 1536. confecta, docet, Confessos per Absolutionem privatam debere fieri participes Promissionis generalis de Remissione Peccatorum, Lindan. Apol. parte altera p. 128.

Ad eundem modum & Confessio Wittenburgensis Cap. de Pœnit. profitetur, semper agnoscenda esse peccata, semperq; agendam in hâc vitâ pœnitentiam, ut post Confessionem Peccatorum, concipiatur privatim fides Absolutionis, Ibid.

C† "Why Penitentiary Priests were introduced into the Church, "after the propagating of the Novatian Heresy, must elsewhere be "learned. But how they were abolished, and how again restored, "does belong to our present purpose. Under the Empire of *Valentinian*, *Theodosius* and *Arcadius*, there was a Woman of Quality at "*Constantinople*, who was enjoyned, in order to the Remission of a "Sin acknowledged and confessed to him, to Fast and Pray; and for "the better performance of this, she was wont to stay long in the "Church, and sometimes to be there good part of the Night, where "she was debauched by a Deacon. This Wickedness she revealed to "her Penitentiary in Confession; but the Penitentiary (notwithstanding Taciturnity was enjoined him by an ancient Canon) betrayed the Secret committed to him: Whereupon the Church-Discipline receiving much reproach, *Nectarius*, Bishop of *Constantinople*, "not only degraded the Deacon as a Fornicator, and turned the "Penitentiary as an impudent Person out of his Office, (which Punishment was revived and increased by the *English* Synod, 1604. "Can. 113.) but by the Advice of *Eudæmon* the Presbyter (that the "Church for the future might be free from all Reproach and Suspicion) abrogated the Office of the Penitentiary, and chose rather "that every one relying only upon his own Trust and Conscience, "should come to the Communion of the Sacred Mysteries, than that "again such a Disgrace to Religion, whether true or false, should "arise

" arise from the Penitentiary. Whose Example all other Bishops " at that time followed, (and at this Day the Church of *England* " follows) which has taken away the Necessity of private Confession, " only in the Case of sick Persons, but has not taken away a free Con- " fession; for so it often happens, that those things which were well " established and introduced, out of Indignation at some evil Action, " are with too great Severity abolished, as if the Laws themselves, " and not Men were Offenders, rather than Punishment inflicted " upon those who were Transgressors of the Laws. Thus the *Ro-* " *mans* abolished Kingly Power, Decemvirate, Dictatorship, and " the Office of the Tribunes, rather out of hatred of them who had " held those Offices, than that there was any ill or harm in the " Offices themselves. Wherefore it is not to be wondered at, (when " there happen Abuses on the contrary side,) that the same Laws " are again revived; since by these the *Salus Populi*, the Spiritual " Advan age of the People, is the only thing looked after. For " this Reason Penitentiaries were restored, but under no Necessity " or Obligation to make use of them before the Decree of *Innocent* " the Third, which Decree does not bind us *English-men*. As for " those of other Countries, let them look out for themselves. But " most certainly that Custom of the Inquisition in *Spain* is to be " blamed, where there are Scribes who lie hid to take Notes of " what Questions the Penitentiary asks, and what the guilty Person " answers. Upon which account, it was a good Saying that of the " *Lacedemonian*, who coming to be initiated into a Sect of Religion, " would not confess what Faults he had committed to the God, un- " less the Priest withdrew: But no Objection of this kind can " justly be made to the Church of *England*.

*Non habetur pro confesso, qui apud eum confessus est, quem Lex vetat enunciare, quod dictum sit*, Ærod. de Episc. audient. c. 16,

*† *That he may receive —— the Benefit of Absolution.*] ☩ W ☩. It is most expedient that this be read, to induce the People, that they bethink themselves of the soveraign Benefit of Absolution, by their Penitent Confession. *Idem.* Dr. *White* in his way to the Church, quotes all this latter Part of the Exhortation, shewing against the Slander of the Jesuites, that we abolish not, but willingly retain the Doctrine of Confession. §. 40. 231.

*Then shall the Priest say this Exhortation.*] ☩ W ☩ Stans recitabit.

*† *We provoke him to plague us with divers Diseases*, &c.] Taken from St. *Paul*, 1 Cor. 11. *For this, are many weak among you, and many die.* " Si nos hodie diceremus propterea multos sacerdotes &c. " 290. trucidatos fuisse ab hæreticis, quia indignè tractabant Corpus " Christi, putarent Calvinistæ nos delirare. And so when the Dona- tists, the old Puritans of the Primitive Church, arose, and made so slight an account of God's Altars, and the Blessed Sacrament upon them, as that they over-turned and brake them down whersoever they came (just as our Puritans are wont to do) God sent many Judgments upon them. Among the rest, *Optatus* tells us one worth the remembring, Lib. 2. de Schism. Don. *Omnia sacrosancta Episcopi vestra violarunt, jusserant Eucharistiam canibus fundi, non sine signo divini judicii: nam iidem Canes rabie accensi ipsos Dominos suos, quasi latrones Dominici Corporis reos, tanquam ignotos & inimicos dilaniârunt.*

*Judge therefore your selves*,] He that willingly judgeth himself, lest against his Will he be judged of the Lord, *veniat ad Antistites, per quos illi in Ecclesiâ Claves ministrantur, & à Præpositis Sacrorum accipiat satisfactionis suæ modum.* S. Aug. Lib. Quinquag. vid. Chrys. Hom. III. in Cap. 1. ad Eph.

C† *And be in perfect Charity with all Men.*] Where Christian- Men are chiefly to be understood, as being all the Sons of one Father, God our Almighty Creator; and for all whom Christ our Blessed Saviour suffered Death upon the Cross, that all Men (for ought that he intended to the contrary) might come to Repentance, and and be saved by it.

## *Of the great Preparation that Christians are to make before they come to the receiving of the Blessed Sacrament.*

*† THE veneration of the Holy Sacrament, has from all times and Ages, since Christ left the Celebration of it to his Apostles, been so great, that they which either carelesly came unto it, or negligently behaved themselves at it, were always accounted and punished as great Offenders, 1 *Cor.* 11. St. *Paul* tells us, that many became sick and weak, and Subject to divers Diseases, and that many died upon it, for that they came with such small Preparation unto it, and behaved themselves when they were there with such little Reverence. These are then the two things we are to look to, 1. Our Preparation before we presume to come. 2. Our Reverence when we are come.

For Preparation first, we find these things religiously observed among the Primitive and Old Christians. 1. That they were to abstain from all fleshly Thoughts, in so much that if they chanced to have but a hurtful Dream, it made them afraid to come. 2dly, That married Persons were found to keep themselves asunder for a while before, as St. *Paul* speaks of Prayer, 1 *Cor.* 7. And so St. *Jerom* being reprehended for what he wrote against *Jovinian* about Marriage, *Quale bonum est Matrimonium, quod impedit sumptionem Corporis Christi*, defends himself after this wise. *Quid majus est, Orare, an accipere Corpus Christi? Utique Corpus Christi accipere. Si igitur per coitum impeditur quod minus est, quanto magis quod majus est?* S. Hier. in Apol. pro libr. contr. Jov. Out of which place it is most evident, that it was the Custom of those Old and Holy Christians, that such as were married, had not the carnal use of one anothers Body for certain Days before they went to the Sacrament, that so they might retire and fit themselves the better, by being wholly and only employ'd, in spiritual and heavenly Meditations. *Omnis homo ante sacram Communionem à propriâ Uxore abstinere debet tres aut quatuor aut octo diebus*, Conc. Elib. Cap. cit. ab Ivone Lib. 1.

S. Chrys. Hom. III. in Cap. 1. ad Ephes. *Quomodo stabis ad Tribunal Christi, qui pollutis manibus ac labris ad id audes accedere. Dic mihi, vellesne illotis ad sacrificium accedere? Non opinor; sed malles potius omnino non atceaere quam sordidis manibus. Et cum in re parvâ sis adeo religiosus, sordidam & immundam habens animam accedis & audes tangere?*

C† *Draw near and take this Holy Sacrament.*] Which seems to be an inviting of the People, that are to communicate, to come into the Quire, where the Communion-Table is placed (in the Place where the Altar stood or within the Chancel, Injunct. of Queen *Eliz. An.* 1559.) or if other-whiles for more Convenience it be brought down at this time, and set in the Body of the Church, there People are hereby ordered to go out of their Pews or common Seats, or to approach towards it, for the celebrating of the Sacrament. But the Custom of calling on the Communicants into the Choir or Chancel of the Church, though it be no new thing, (having been formerly used, as it is also at this Day among the *Roman* and unre- formed Catholicks, and among both the Protestants in *Germany*) *(Finitis post concionem precibus, qui communicaturi sunt in chorum progrediantur, & in genua procumbant. Agenda Julia sive Brunsvicensis)* and other the reformed Churches else-where abroad;) yet anciently it was not so: For of old time, none of the People were permitted to come up, or tarry longer in the Choir, than whilst they presented their Orations to the Priest there at the Altar; and the Offertory being ended, they were to return into the Body of the Church, and there to receive the Blessed Sacrament, which the Priest and Deacon brought down unto them, Concil. Bracar. 1. An. 563. *Intra sanctuarium Altaris ingredi ad communicandum non liceat Laicis viris aut mulieribus, nisi tantum Clericis, sicut & antiquis Canonibus Statutum est.* Tolet. Conc. IV. post initium Sec. VII Can. 17. *Sacerdos & Levita ante Altare communicent, in Choro Clerus, extra chorum Populus.* And indeed this Custom continued long in the Church. See what we have noted before upon the Rubrick concerning Chancels, in the beginning of Morning-Prayer. " However it was lawful for the " People to enter in to offer the τὰ ἅγια the Gifts, but when they " were gone out again and settled in their Places, the Deacons " brought the ἅγια to them there after the Con ecration.

" Yea the Emperor *Theodosius* himself was prohibited by St. *Am-* " *brose* (though I think a little too morosely) to remain in the " Choir after the Offertory, *Go out* (says he) *and stand with the* " *Laicks, for these inward Parts, O Emperor, are accessible only to the* " *Priests*, Theod. Hist. Lid. 5. Cap. 17.

*Draw near.*] ☩ W ☩ *Forte non est opus his verbis, quia jam accesserunt.*

C† *Meekly kneeling upon your knees.*] Ubi excluserimus à sacer- dotalibus ambitibus eos qui non possunt participes esse Altaris, alia facienda est Oratio, & OMNES SIMUL IN TERRAM JACEMUS. S. *Chrys. Hom.* 18. *in* 2 *Ep. ad Cor.*

*Then shall this general Confession —— by one of the Ministers.*] ☩ W ☩ The other Priest (if there be a Second) or he that executeth, descendeth to the Door, and there kneeling saith the Con- fession, the People repeating after him.

*Almighty God*, &c.] Ἐξομολόγησις.

*† *Then shall the Priest, or the Bishop if present.*] For so it was ordained in the Second Council of *Sevil Can.* VII. where Priests are not only forbidden to absolve, but to preach or baptize, &c. in the presence of the Bishop, without his special Command. *Sed neque coram Episcopo licet Presbyteris in Baptisterium introire, neque Pœnitentem sine Præceptione Episcopi sui reconciliare, nec eo præsente confiteri, nec eo coram posito populum docere, vel benedicere, aut salutare*, Leo Ep. 88.

*Stand up.*] ☩ W ☩ Ἀπολυτικὸν, in quo absolvit stans.

*After the Priest shall proceed, saying, lift up your Hearts*, &c. ☩ W ☩ Succedit Præfatio cujus usum etiam antiquissimum testantur veteres Liturgiæ, & primorum seculorum Patres, Cyprianus, Chry- sostomus, Aug de Bon. Persev. cap. 13. Eam adhiberi ut præparetur mens sanctioribus istius Celebrationis actionibus, monet B. Cyprianus. *Ideo* (inquit) *Sacerdos ante Orationem* (h. e Canonem sive Orationem Benedictionis) PRÆFATIONE PRÆMISSA parat Fratrum mentes dicendo SURSUM CORDA: *ut dum respondet* Plebs; HABEMUS AD DOMINUM, *admoneatur aliud se nihil quàm Dominum cogitare debere.* B. Cypr. de Orat. Dom. Patet hinc etiam ætate B. Cypriani de nomine notam fuisse quam hodiè dicimus PRÆFATIONEM, ac itidem ea verba SURSUM CORDA, Resp. HABEMUS AD DOMINUM.

*† " These Prefaces are very ancient, and were used in the " Church of God from the first times. For thus writes S. Austin " de ver. Rel. cap. 3. *Quotidie per universum orbem humanum ge-* " *nus una pænè voce respondet* SURSUM SE CORDA HABERE AD " DOMINUM. S. Chrys. Hom. de Euch. in Encæniis. *Nonnulli* " (inquit) *sub horam terribilis mysticæ mensæ, in vaniloquentiæ con-* " *venticulis occupati sunt. Quid facis, O homo? Nonne promisisti* " *Sacerdoti, Qui dixit* SURSUM MENTEM & CORDA, *& dixisti* " HABEMUS AD DOMINUM. *Non vereris & Erubescis?* Nempe ita " ipsâ horâ mendax inveniris? So that if at any time, more especially " in the Celebration of the Holy Sacrament, it is necessary to raise " the mind from the Earth and all earthly Cares and Thoughts, and " to *lift* it up above. Hence the *Greeks* call it ἀναφορὰν. Anast. Sinai- " ta Orat. de S. Synaxi. *stand with tremendous Fear*, ἱστῶμεν φόβου ἄγια τὰ ἀναφορᾶς.

ἡ ἀναφορὰ, *For with what Affection and with what Mind every one* " *ſtands at that time, ſo is he* LIFTED UP TO THE LORD " ABOVE. Ἀναφορὰ γὰρ λέγεται διὰ τὸ πρὸς θεὸν ἀναφέρεσθαι. *It is called a* " LIFTING UP, *becauſe a Perſon is then lifted up to God above.*

*† *Surſum Corda*, S. Cyprian de Orat. Dom. When we are at Prayers, we are taught to attend and to give our ſelves wholly to it, with all our heart. Let all carnal and worldly Cogitation depart. Let not the Mind then think upon any thing, but that alone which it prayeth; therefore the Prieſt before the Prayer, prepareth the Minds of the Brethren, ſaying, *ſurſum Corda*, that when the People anſwer, *habemus ad Dominum*, they may be admoniſhed to think of nothing but God, S. Chryſ. Lib. 3. de ſacer. *When thou beholdeſt our Lord ſacrificed, the Prieſt occupied in the Sacrifice, and pouring forth Prayers, doſt thou think, that thou doſt converſe with mortal Men, and to be on Earth? Art thou not rather forthwith Tranſported into Heaven?*

Surſum Cor qui habes ſurſum caput. Jam. 1. 16. Omne datum optimum de ſurſum eſt.

℣. W ℣. Ἄνω χῶμεν τὰς καρδίας. Surſum corda, Aug. de ver Rel. cap. 3.

℣. W ℣. Sequentia jubilans.

C† *Let us give thanks*, &c. Anſ. *It is meet and right*, &c. S. Aug. de bon. perſev. cap. 13. *Quod in Sacramentis fidelium dicitur ut* SURSUM CORDA HABEAMUS AD DOMINUM, *munus eſt Domini, de quo munere ipſi* DOMINO DEO NOSTRO GRATIAS AGERE *à ſacerdote poſt hanc vocem quibus hoc dicitur, admonentur; & DIGNUM ET JUSTUM ESSE reſpondent.* S. Chryſ. Hom. 18. in poſterior. ad Corinth. *In horrendiſſimis myſteriis ea quæ ad gratiarum actionem pertinent* SACERDOTI ET POPULO *communia ſunt omnia, neque enim ille ſolus* GRATIAS AGIT, ſed etiam OMNIS POPULUS.

C** *Liſt up your Hearts.*] S. Chryſoſtom. Ubi Cadaver, ibi Aquilæ; Cadaver Domini Corpus eſt; Aquilas autem nos appellat, ut oſtenderet opportere illum ad alta contendere, qui ad hoc Corpus accedit. Aquilarum enim non Grocculorum eſt hæc Menſa. *Whoſoever will approach near to that Body, muſt get aloft, for this is a Banquet for Eagles, that ſoar high, and not for Jays that keep the Ground,* S. Hier. ad Helvid. Aſcendamus cum eo ad Cænaculum Magnum ſtratum; ibi accipiemus ab eo ſurſum Calicem N. Teſtamenti.

Euſeb. Emiſs. Exaltatâ mente adora Corpus Dei Tui.

## *Of the Prefaces.*

C† " AMong the Prefaces, they are the moſt ancient, which " St. *Ambroſe* compoſed, proper for particular Days and " Services, moſt of which *Pamelius* has publiſhed with the Sacra- " mentary of St. *Gregory* the Firſt. Theſe Nine long ones which the " *Roman* Church now uſes, attributed by many to *Gelaſius*: And in " the Acts of him, we read theſe Words, *Hic fecit Præfationes Sacra-* " *mentorum*, He made the Prefaces to the Sacraments.

### *Of the proper Prefaces.*

" Our Lord himſelf before he brake the Bread and diſtributed it, " gave Thanks; and the Church has thought fit to do the ſame " thing: But becauſe our Lord has not thought fit to preſcribe any " ſet Form for this, but uſed one agreeable to the thing and the " time; for this Reaſon therefore the Church, accordingly, as Mat- " ters and occaſion required, has adapted peculiar Forms of Prayer " and Thankſgiving. *Deo* (ſays S. Auſtin de Civ. D. Lib. X. Cap. 4.) " *dona ejus in nobis nos ipſos vovemus, & reddimus; & Beneficiorum* " *ejus* SOLEMNITATIBUS, FESTIS, & DIEBUS STATUTIS *dica-* " *mus ſacramuſque memoriam.* And thus, according to the diver- " ſity of Feſtival-Days, in which different Benefits are commemora- " ted, as the Nativity of our Lord, the Reſurrection, Aſcenſion, and " Deſcent of the Holy Ghoſt, different Forms of Prayer have been " compoſed, that thanks might be given to God for them.

*† *Upon Chriſtmaſs-Day and ſeven Days after.*] A plain Proof, that our Church intends to have the Communion celebrated every Day.

C† *After which Prefaces ſhall follow.*] Præfationem concludit Hymnus Triſagius, Triumphalis, Cherubicus (ita enim veteribus vocatur) in omnibus antiquis Liturgiis. The Preface is concluded with the Hymn called the Triſagion, the Triumphal, the Cherubical; for ſo it is ſtyled in all the ancient Liturgies.

C† *Therefore with Angels*, &c. *ſaying Holy, Holy*, &c.] Præfationes propriæ, ſive formulæ iſtæ, quibus gratiæ Deo agebantur, Hymno Τρισαγίῳ ſemper clauduntur. Quod ipſum quia Εὐχαριστίαν complectitur, & præſtat, quod ante Diſtributionem & Sumptionem Dominus ipſe præſtitit, ideo negligendum minimè voluit Eccleſia. C. The Proper Prefaces or thoſe Forms, by which Thanks were given to God, are always concluded with the Triſagium. Which becauſe it contains the, Εὐχαριστία and does that which our Lord did, before the Diſtribution and Reception, therefore the Church would by no means have it neglected. C.

*Then ſhall the Prieſt kneeling down*, &c.] ℣. W ℣. Deſcendit, repetit ſolus.

*† *So to eat the Fleſh of*, &c. *and to drink his Blood.*] By this it may be known what our Church believeth, and teacheth of the Preſence of Chriſt's Body, and Blood in the Sacrament. And though our new Maſters would make the World believe, ſhe had another Mind, yet we are not to follow their private fancies, when we have ſo plain and ſo publick a Doctrine as this.

Such as are Prophane may deride it, and move what harſh and unſavoury Queſtions they liſt about the eating of Chriſt's Body, as *Berengarius* and his Followers did; but we are of St. *Cyprian*'s Spirit, *Quam præclarus eſt Calix iſte, quam religioſa hujus Potûs Ebrietas? Sanguinem ſugimus, intra ipſa Redemptoris noſtri vulnera figimus linguam, quo interiùs exteriùſque rubricati à ſapientibus hujus ſeculi judicamur amentes*, S. Cypr. de Cœn. Dom. Lege Mald. de Euch. p. 243. &c. item Teſtimonia Patrum, p. 249, 250.

C** *Then ſhall the Prieſt kneeling down at God's Board, ſay in the Name of all*, &c. *And then the Prieſt ſtanding up, ſhall ſay*, &c.] Before we had the Prayers and Thankſgivings of the whole Congregation: Now follow the Prayers, which *Juſtin Martyr Apol.* 2. ſays, were made by the Biſhop or Prieſt alone, for the bleſſing or conſecrating of the Euchariſt; for this belongs not to any of the People.

C** *We do not preſume to come to this*, &c.] In the firſt Edition of K. *Edw.* VI's Liturgy, this was uſed after the Conſecration of the Elements, and before the receiving of them. The Reaſon why it was afterwards (and now is) otherways ordered, ſeems to have been taken at thoſe Words (*after Conſecration*) contained in this Prayer; *So to eat the Fleſh*, &c. which ſome Men thought might otherwiſe have imported Tranſubſtantiation.

For the ſame purpoſe were the Words in the form of Conſecration, altered from *fiat nobis Corpus & Sanguis Domini*, to what now they are. In like ſort, becauſe the very Term of *Offering and Sacrifice*, though well-uſed of old, and in a far different meaning from that Senſe wherein the Papiſts uſed them, ſeemed nevertheleſs to ſound their meaning, and therefore to give Offence, it is altered into another Expreſſion of *Chriſt's precious Death* only.

*† *Then the Prieſt ſtanding up, ſhall ſay* THE PRAYER OF CONSECRATION.] The tranſpoſing of this after that which goes before, otherways than it was in King *Edward*'s Book, hath left the Prieſt to receive the Sacrament ſtanding, there being no Rubrick or Appointment to alter his Geſture after this; and upon this, have the Puritans taken occaſion to plead and ſay, that they may as well be left to their Liberty, and ſtand, as the Miniſter, when they receive. But ſee the Anſwer in *Rubr. prox.*

Nam per alium quàm Sacerdotem rite ordinatum non poteſt hoc Sacramentum confici. Lyndw. in Gloſs. v. *Solis celebrantibus*, de ſum. Trin. c. Attiſs. Which a Poſture of Reverence, and here ordered for the Prieſt to uſe, that he may with the more readineſs, perform his Office in conſecrating the Elements.

℣. W ℣. Here the Prieſt having made Adoration, poureth Water upon the Napkin ready for that purpoſe, and cleaneth his Hands: myſtice reſpiciens illud Pſalmi, *Lavabo in innocentiâ manus meas, & ſic introibo ad Altare Dei ut annunciem vocem ἐυχαριστίας.* Moraliter & decorè, uti cum magnatibus accubituri ſumus. Poſteà Panes è Caniſtro in Patinam ponit. Dein Vinum è Doliolo, adinſtar ſanguinis erumpentis in Calicem haurit. Tum Aquam è Triconali Scypho immiſcet. Poſtremò omnibus ritè, & quàm fieri poteſt decentiſſimè atque aptiſſimè compoſitis, ſtans pergit & peragit.

In rariore ſolennitate hic Pergit Epiſcopus & conſecrat.

### *Of the Conſecration of the Elements.*

*† That there is to be a certain Form of Words, wherewith the Sacrament is to be made and conſecrated, we make no doubt; and therefore it is but a Calumny of theirs, that ſay we do nothing elſe but *recitare Hiſtoriam*, tell the Story of Chriſt's Inſtitution, and ſo go to it. For we have firſt the Recitation of Chriſt's Command, to have his Death and Paſſion remembred, and then we have Prayer to perform it as we ought to do. After that, we have the Words of Conſecration, as fully and amply as any Prieſt whatſoever, can, or may uſe them. The Maſs-book hath no more than we have here; ſo that to make a Controverſy here betwixt us, where none is, ſounds more of the evil Spirit, the deſire of Contradiction, than of the good Spirit, the deſire of Peace and Unity.

### *The Prayer of Conſecration.*

C† " This does conſiſt of the Commemoration of the one Sa- " crifice once offered by Chriſt upon the Croſs; the Hiſtory and the " Inſtitution of the Sacrament, together with Prayer, that together " with the Bread and Wine, we may communicate of the Body and " Blood of Chriſt. *Gregory* the Great, ſays, *morem Apoſtolorum fuiſſe, ut ad ipſam ſolummodo Orationem Dominicam, oblationis Hoſtiam conſecraret.* But whether any Credit be to be given to a Witneſs, who lived ſix Ages after the Inſtitution; or whether this be to be underſtood of Prayer only, excluſively of the Forms of Thankſgiving and Commemoration, or in ſome other Senſe: Moſt certainly *Juſtin*, who lived next to the Apoſtolical Age, (*Apol.* 2.) ſays, *That the Biſhop when he Celebrates, Prays, and gives Thanks moſt heartily.* And *Walafrid Strabo* de Reb. Eccl. cap. 12. ſpeaks thus, *What we now perform with a great many Prayers, and Leſſons and Hymns, and the whole Office of the Conſecrations, all this the Apoſtles, and thoſe who ſucceeded them, 'tis probable very plainly performed with Prayers, and the Commemoration of our Lord's Paſſion, as he commanded. And we have a Tradition from our Forefathers, that the Maſſes were thus celebrated in former times, as we celebrate the Communion upon* Eaſter-Eve, *upon which Day in the* Roman *Church there are no ſet Maſſes; i. e. only ſaying the Lord's Prayer, and making a Commemoration of our Lord's Paſſion as he commanded; and thus they did communicate of our Lord's Body and Blood, whom reaſon obliged to it. Now to this Commemoration relates the Hiſtory of our Lord's Supper, together with his command of doing this in a perpetual remembrance of his Death, which is wont to be recited by us here.*

*† *By his own Oblation of himself.*] Heb. 7. 27. *For this he did once, when he offered up himself.* Heb. 10. 12. *Qui unâ pro peccatis oblatâ victimâ, in perpetuum sedet ad dextram Dei.* And therefore Christ can be no more offered, as the Doctors and Priests of the *Roman* Party fancy it to be, and vainly think that every time they say Mass, they offer up and sacrifice Christ anew, as properly and truly as he offered up himself in his Sacrifice upon the Cross. And this is one of the Points of Doctrine, and the chief one, whereof the Popish Mass consisteth, abrogated and reformed here by the Church of *England*, according to the express Word of God.

Oblatus enim est quia voluit. *Et ipse tradidit animam suam in mortem*, Isa. 53. 12. *Ego* (inquit) *pono animam meam à meipso & nemo tollit eam à me*, Joh. 10. 18. Eph. 5. 5.

*† *A Sacrifice.*] Quod *propriè* acceptum semper supponit mortem & occisionem Christi. Sunt enim hæc duo de intrinsecâ ratione Sacrificii ad Cultum dei & remissionem peccatorum impetrandam, oblati. So that without shedding of his Blood, and killing him over-again, no proper Sacrifice can be made of him; which yet in their Masses the *Roman* Priests pretend every Day to do.

*† *A full, perfect.*] Hujus enim Sacrificii fructus est perpetuus, quia hoc unicum semel oblatum Sacrificium Deus Pater semper intuetur, & filius ad dextram Patris considens intuendum semper exhibet & offert, atq; ita Patrem ut propitius nobis esse velit permovet. Hoc est quod dicit Apostolus. Heb. 9. 12. *Ingressus est in Cœlum, ut compareat apud faciem Dei pro nobis.*

*† *And sufficient.*] Epistola igitur ad Heb. à Sacrificio Christi Iterationem, utpote Imperfectionis argumentum, planè removet. *Et cum sciamus Christum suscitatum à mortuis non amplius mori*, Rom. 6. 9. Hinc abundè constat Sacrificium ejus repeti non posse, atq; adeo non posse dari in Ecclesiâ Sacrificium, quod cum Sacrificio in cruce oblato specie idem sit, vel tale essentialiter quale illud fuit, vel de quo & Sacrificio Crucis univocè Sacrificium prædicetur. C.

*† *Sufficient Sacrifice—of that his precious Blood.*] This Word refers to the Sacrifice mentioned before, for we still continue and commemorate that Sacrifice which Christ once made upon the Cross: And this Sacrifice which the Church makes, as a Sacrifice is taken *pro mactatione & occisione victimæ*, is only Commemorative and Sacramental; for in that sense Christ only offered it really upon the Cross by his own Death: And so likewise, as it is taken for a visible Sacrifice, Christ only offered it; for here it is invisible: But as it is taken for a sufficient Sacrifice to take away the Sins of the World, so indeed it was offered upon the Cross, as having power in itself to abolish all Sin whatsoever; but it does not abolish any Man's Sins for all that, unless it be applied.

And the ways to apply it are divers; by Faith, by good Works, by the unbloody offering up of the same Sacrifice, by the receiving of his most precious Body and Blood.

For if we compare the Eucharist with the Sacrifice once made upon the Cross, with reference to the killing or destroying of the Sacrifice, or with reference to the visibility of it, in that Sense we call it only a Commemorative Sacrifice, as the Fathers do. *Chrys. Hom. contr. Jud. part.* 2. *Sentent. Lib.* 4. *Dis.* 12. But if we compare the Eucharist with Christ's Sacrifice made once upon the Cross, as concerning the Effect of it, we say that that was a *sufficient* Sacrifice; but withal that it is a true, real and *Efficient* Sacrifice, and both of them Propitiatory for the Sins of the whole World. And therefore in the Oblation following we pray, that it may prevail so with God, as that we and all the whole Church of Christ (which consists of more than those that are upon the Earth) may receive the Benefit of it. Neither do we call this Sacrifice of the Eucharist an *Efficient* Sacrifice, as if that upon the Cross wanted Efficacy; but because the force and virtue of that Sacrifice would not be profitable unto us, unless it were applied and brought into Effect by this Eucharistical Sacrifice, and other the holy Sacraments, and means appointed by God for that end: But we call it Propitiatory both this and that, because they have both force and virtue in them, to appease God's Wrath against this sinful World. Read *Mald. de Sac. p.* 323. Therefore this is no new Sacrifice, but the same which was once offered, and which is every Day offered to God by Christ in Heaven, and continueth here still on Earth, by a mystical Representation of it in the Eucharist. And the Church intends not to have any new Propitiation, or new Remission of Sins obtained, but to make that Effectual, and in act applied unto us, which was once obtained by the Sacrifice of Christ upon the Cross. Neither is the Sacrifice of the Cross, as it was once offered up there *modo cruento*, so much remembred in the Eucharist, though it be commemorated, as regard is had to the perpetual and daily offering of it by Christ now in Heaven in his everlasting Priesthood, and thereupon was, and should be still the *Fuge Sacrificium* observed here on Earth as it is in Heaven, the reason which the ancient Fathers had for their daily Sacrifice. *S. Chrysost. in* 10 *Heb. In Christo semel oblata est hostia, ad salutem potens. Quid ergo nos? Nonne per singulos dies offerimus? Et si quotidiè offerimus, ad recordationem ejus oblationis fit.* S. Aug. de Civ. Dei, Lib. 10. cap. 20. *Ipse Sacerdos, & ipse Oblatio cujus rei Sacramentum quotidianum esse voluit Ecclesiæ Sacrificium.*

C† *And Satisfaction for the Sins of the whole World.*] Quia pretii est immensi & infiniti. Which is the Doctrine of the Church of *England*, founded upon the Words of the Apostle, 1 *John* 2. 2. *And he is the Propitiation for our Sins, and not for ours only, but for the Sins of the whole World.*

*† *That we receiving these thy Creatures of Bread and Wine*, &c. *may be Partakers of his blessed Body and Blood.*] Together with the hallowed Elements of the Bread and Wine, we may receive the Body and Blood of Christ, which are truly exhibited in this Sacrament, the one as well as the other.

These Words, as I once conferred with a Papist, were mightily excepted against, because forsooth they must acknowledge no Bread and Wine, but a Desition of the Nature and Being of both. My Answer was, That here we term them so before Consecration, after that we call them so no more, but abstain from that Name, because our Thoughts might be wholly taken up with the Spiritual Food of Christ's Body and Blood. So in the Thanksgiving following we say, *That hast vouchsafed to feed us with these holy Mysteries, and the Spiritual Food of the Body and Blood of thy Son*, &c. In the mean-while we deny not the Bread and Wine to remain there still as God's Creatures. And I wonder the Papists should so contend for this same *Desitio Panis & Vini*, when-as in their own Service or Mass, they abstain not from these Words, THY CREATURES, after Consecration, as we do. See the Book, PER QUEM OMNIA DOMINE BONE CREAS! A certain Argument, that the Church of *Rome* never meant to teach that Doctrine, which private Men, the late Doctors and Schoolmen, have brought up and propagated.

C† *A perpetual Memory.*] Optima enim Beneficiorum Custos est ipsa memoria Beneficiorum, & perpetua gratiarum actio, quæ est Eucharistia. *S. Chrys. Hom.* 26. *in S. Mat.*

" It is peculiar to this Celebration, that the Death of our Lord is " commemorated therein, not by bare Words, as in other Prayers, " but also by certain sacred Symbols, Signs and Sacraments, which " according to St. *Austin*, are a sort of *Verba visibilia. Nam dum frangitur hostia, dum Sanguis de Calice in ora fidelium funditur, quid aliud quam Domini Corporis in cruce Immolatio, ejusq; Sanguinis de latere Effusio designatur?* Lib. 19. cont. Faust. cap. 16.

" There is indeed a Remembrance and a Prayer, both within and " without this most holy Sacrament; because the Body of Christ, " which was delivered to Death, is *exhibited* therein; and besides, " by Symbolical or Sacramental Actions, the Delivery of his Body, " and the Effusion of his Blood are figured out; therefore the Anci- " ents love to call the Commemoration peculiar to this Sacrament, a " *Commemorative Sacrifice*, and the Prayer, an *Oblation*. Both these " Words being taken not properly, but in an improper and large or " metaphorical Signification. It is a known Passage, that of S. *Austin* in his Epistle to *Boniface, Die Dominico dicimus, Hodie Dominus resurrexit, cum ex quo surrexit tot anni transierunt, nempe dicitur illo die fieri, propter Sacramenti celebrationem, quod non illo die, sed jam olim factum est. Nonne semel immolatus est Christus in seipso? & tamen in Sacramento non solum per omnes Paschæ solennitates, sed omni die populis immolatur.* " Now by the same Figure as Christ is said to " have risen that Day by which the Remembrance of his Resurrection " is celebrated, so is he said to be sacrificed in the Eucharist, because " therein the Memory of his Sacrifice is performed: And likewise " that place in *Fulgentius* is remarkable, *de Fid. ad Pet. cap.* 19. *Firmissimè tenè Christum se pro nobis obtulisse Sacrificium & hostiam Deo*, &c. *cui Sacrificium panis & vini in fide & charitate, Sancta Ecclesia Catholica per universum orbem terræ offerre non cessat.* Euseb. Demonstr. Evang. Lib. 2. sub finem. *Ejus Sacrificii memoriam nobis tradidit, ut vice Sacrificii (ἀντὶ Θυσίας) semper offeramus.* And again, *Hujus Sacrificii memoriam in mensâ per Symbola celebrandam accepimus.*

C† It pleased the Synod at *Trent* (not long after this Liturgy of ours was published) to lay their Curse (their *Anathema*) upon all them that held the *Celebration of this Sacrament to be made a Commemoration only of Christ's Sacrifice upon the Cross, or that said it was not a true propitiatory Sacrifice, but a Sacrifice only of Praise and Thanksgiving, or that taught any more, that this Sacrifice profited none but those who communicate of it, and was not truly offered up for the Sins, Pains and Satisfactions of the Living and the Dead*, Sess. 22. For thus they declared themselves in ambiguous Words, which as they may have a right and true Sense put upon them, so are they capable of a wrong and a false, if they intended them (as they did) against us: For we do not hold this Celebration to be so naked a Commemoration of Christ's Body given to Death, and of his Blood there shed for us; but that the same Body and Blood is present there in this Commemoration (made by the Sacrament of Bread and Wine) to all that faithfully receive it: Nor do we say, it is so made a Sacrifice of Praise and Thanksgiving, but that by our Prayers also added, we offer and present the Death of Christ to God, that for his Death's sake we may find Mercy, in which respect we deny not this Commemorative Sacrifice to be propitiatory. The receiving of which Sacrament, or participating of which Sacrifice exhibited to us, we say is profitable only to them that receive it, and participate of it; but the Prayers that we add thereunto in presenting the Death and Merits of our Saviour to God, is not only beneficial to them that are present, but to them that are absent also, to the dead and living both, to all true Members of the Catholick Church of Christ: But a true real presence and propitiatory Sacrifice of Christ, *toties quoties*, as this Sacrament is celebrated, which is the Popish Doctrine, and which cannot be done without killing of Christ so often again, we hold not; believing it to be a false and blasphemous Doctrine, founding ourselves upon the Apostles Doctrine, that Christ was sacrificed but once, and that now he dieth no more.

C† " *Who in the same Night that he was betrayed*, &c.] Because " it was the last Passover and a Feast, which he had a mind to cele- " brate with his Disciples, in the manner which was hitherto used, " and by which he might fulfil the Type of the ancient *Pascha*, and " institute a new Sacrament of his own Body and Blood for the Sal- " vation of the Faithful: Which because it was the future Remem- " brance of his Death, it was not convenient to be instituted, but in " the last Supper (when he was shortly to die) and that likewise " the Paschal Supper; That the Figure might be succeeded by the " Thing, and the Truth by the Type. All the Evangelists do accu- " rately

" rately describe the History of this Passover. Therefore after the " Passover was prepared and eaten by our Saviour with his Disci- " ples, in the same Night he was taken, and the next Day was " crucified.

" But there arises a great Question concerning the Night in which " our Saviour ate the Passover, and instituted his Sacrament: For " there is no doubt, but when Christ ate the Passover, it was not " commonly eaten by the *Jews*; for upon so solemn a Feast-day, it " could never have been lawful for them, nor could they ever have " thought to take a Man, to accuse and to execute him. But if they " had celebrated the Passover the same Evening with Christ, the fol- " lowing Day had been the first Day of unleavened Bread, the chiefest " Festival of all the Year. But the *Jews* did not enter into the *Præto- " rium* that Day on which Christ was crucified, *lest they should be " defiled, and that they might eat the Passover*, Joh. 18. 28. There- " fore they had not as yet eaten it, but Christ had eaten it; there- " fore Christ and the *Jews* did not eat it the same Day, or the same " Night.

" It is therefore a Question, Whether Christ violated the Law, " and celebrated the Passover upon another Day than that which was " commanded? Which does not seem likely, because this among other " Crimes was not objected to him by the *Jews*. But how can it be " that our Saviour should violate the Law, who came into the World " not to destroy the Law, but to fulfil? Or how should any one of " the *Jews* permit him to celebrate the Passover in his House upon " an unlawful Night. We shall not reckon up the various Opinions " of Interpreters concerning this matter, of which some are not of " great, others are of no Moment.

" *Paulus Burgensis*, a Man skilful in the *Hebrew* Learning, who " wrote above Two Hundred Years ago, was the first who laid down " that Opinion, which most learned Men now follow: For they say, " That if any Feast-day and usual Sabbath should follow immediately " upon one another, so that one must of necessity keep Two Feast-days, " one after another, then they had a Custom to make a *Translation of " the Feasts*, and to joyn two Festival Days into one: *For we do keep* " (say the Rabbins) *two continual Feasts, upon the account of Herbs, " and of dead Persons*: For it was not lawful to bury the Dead, or to " boil Herbs upon Festival Days: For in those hot Countries, espe- " cially in *Spring* and *Autumn*, the Carcases of the Dead could not " be kept for two Days together; neither could Food made out of " Herbs be preserved for several Days; therefore to redress this In- " convenience, they invented the *Translation of Days*, and brought it " into Custom among the *Jews*, not very agreeably indeed to the Di- " vine Law: But it is remarkable, that in the latter Ages the Tra- " dition of the Elders obtained so among them, as to gain the Force " of a Law. Indeed, we cannot find when this *Translation of Festi- " vals* was first instituted. There are some who ascribe it to the " time of the *Babylonish* Captivity. Now from hence this Question " is solved. When our Lord was to suffer, the Month fell out so, " that the usual Sabbath followed immediately the great Feast of Un- " leavened Bread; so that then two continual Sabbaths must be kept " one after the other: Therefore the *Jews*, according to the Custom " then received among them, made a *Translation*, and so join the " Feast and the Sabbath together. *Vid. S. Joh.* 19. 31. *And that " Sabbath was an high day*; namely, that which immediately follow- " ed the Day of our Lord's Crucifixion, because the Feast of Unlea- " vened Bread was thrown in upon that. But our Saviour, on the " contrary, was most observant of the Divine Law; nor would he " have the Institution, or Tradition of the *Jews* to be preferred be- " fore it: And therefore he for this reason does often blame the " *Jews*, as *Mark* 7. Hence S. *Luke* 22. 7. expressly says, *Then came " the Day of Unleavened Bread, when the Passover must be killed.* The " *Jews* indeed killed it the Day afterwards, but not that Day, which " they ought to have done it on: Therefore S. *John* says expressly, " cap. 19. v. *ult. It was the Preparation of the Jews.* From this it " may be understood, that Christ did not anticipate the time of ce- " lebrating the Passover, as the *Greeks* were of opinion: And from " hence raised an Argument, that the Eucharist was not instituted and " celebrated with Unleavened, but with Leavened Bread; and there- " fore is so to be celebrated by us: Which Opinion, together with " some others, has engaged the *Greek* Church in an irreconcileable " Schism with the *Latin*: That the *Jews* did not transfer the Day, " but that Christ celebrated the Passover according to the Law, the " *Jews* according to the Tradition of their Ancestors. For this rea- " son, the Master of the Family did not wonder at this Action of " Christ, that in that Year, by the Decree of the *Sanedrim*, it might " be otherwise; neither did the Priests, who accused Christ, dare " to object this as a Crime against him, as knowing that Christ, " with his Disciples, did eat the Passover according to the Law. C.

C † *Took Bread, and when he had given thanks*, or (as we are wont to say, he had said Grace, and blessed it) *he brake it.*] " It " is worth while here to consider, what were most probably the pe- " culiar Rites belonging to this Sacred Feast, observed among the " *Jews* from their first coming into *Palestine*; without the knowledge " of which, the Evangelical History, and the Institution of this Sa- " crament, cannot be exactly understood. When the Feast of the " Passover drew near, from the Ninth to the Eleventh Hour, that is, " between the two Evenings, they killed the Lambs according to the " Law of *Moses*. Every particular Lamb was eaten by a particular " Company (these Companies *Josephus Bell. Jud. Lib.* VII. calls " θιασους, Brotherhoods;) and these θιασοι were not less than Ten " Men, and sometimes Twenty. Before they sat down to eat, they " washed their Feet: For because they lay upon Beds, they pulling " off their Shoes washed their Feet, because they might not dirty the " Carpets which they lay upon. This Custom Christ observed, " *Joh.* 13. *Luke* 7. 44. And when they were lain down, they eat " the whole Lamb with unleavened Bread. Supper being ended, " they rose up, and washing their Feet a second-time, prepare them- " selves for a second-course; in which, in stead of delicate Meats, " they have served in a Dish a Sallad of bitter Herbs, *viz. Lettice* " and *Endive*, whose Bitterness they allayed with a palatable sort " of Pickle. This may be collected out of the Ritual of the Passo- " ver quoted by *Scaliger, de Emend. Tem. Lib.* 6. The Rites of the " Second Course were these: The Master of the Family taking a " whole unleavened Loaf into his Hands, and dividing it into two " parts, blessed one of them in this manner: *Blessed art thou, O Lord " our God, in eating of unleavened Bread.* The other part he kept " hid under a Napkin to the end of the Feast; which being ended, " he (the same Master of the Family) taking out all that second " part, breaking it into as many pieces as there were Guests at the " Table; he himself first took a piece, and distributed the other pie- " ces to every one of the Company, as they lay along, with these " Words, *This is the Bread of Affliction which our Forefathers ate in " the Land of* Ægypt, *whosoever hungreth let him come nigh, and pas- " chalize or eat the Passover.* The former Benediction our Lord did " not change, neither was there any reason for the change of it. " Now the Evangelists do give a hint that it was spoken when they " say, *He took the Bread and blessed it:* But being about to institute " a Sacrament of his Body, he did not retain the latter Words, but " in lieu of them said, *Take eat, this is my Body.* Afterwards the " Master of the Family took the Cup, using this Benediction, *Blessed " art thou, O Lord, who hast created the Fruit of the Vine*; and ta- " sting of it, delivered it to the Person next to him, and he to ano- " ther, till it had gone round the whole Company. Our Saviour " did the like, but according to the nature of his new Institution " added, *This is my Blood*, &c. These things being done, the third " *Psalm*, with some other following, was sung; which solemn Hymn " the *Jews* do at this Day call the great *Hallelujah*: And so did our " Saviour with his Disciples, *And when they had sung an Hymn, they " went out into the Mount of Olives*, Matth. 26. 30. Now by what " has been said, those things which were done by our Saviour in his " last Supper, may better be understood. C.

C † *Took Bread. Took the Cup.*] At these Words the Priest was appointed, by the First Liturgy set forth in the First Year of King *Edw.* VI. to take the Bread and the Cup into his Hands (which is still observed among us;) but he was not appointed to make any Elevation of them, as the new *Roman*-Catholicks do at their Mass; where the Priest saying *H. E. C. M.* suddenly lifts up the Wafer over his Head, and afterwards the Chalice, that the People may all fall down upon their Knees, and worship them; which Rite neither we, nor any of the Reformed or Protestant Churches observe, but (in regard of the Peril of Idolatry) have wholly omitted it: Besides, it is but a Novelty as the *Roman* Priests now use it, for in the an- cient Fathers we do not read of any such Custom; and when after- wards this Rite of Elevation came into the Church, it was not a lifting up of the Bread and Wine (as soon as they were Sacramental- ly hallowed) over the Priest's Head; nor were the People then ap- pointed to fall down and adore them, as the very Body and Blood of Christ held up between the Priest's Fingers, and set down again upon the Table, which is more than any Priest of them all can do: But this only was the Order or Custom of the Church. After the Elements were consecrated: The Priest and the Deacon together held them in their Hands, and shewed them to the People, whom at the same time they admonished and invited, to approach and communicate thereof, saying to them, προσέλθετε. *Sancta Sanctis. Siquis dignus sit, accedat & participet.* In the Order of *Sarum* (heretofore used in the Church of *England*) the Priest is appointed only to elevate the con- secrated Elements, *usq; ad frontem ut à populo videri possint*, no men- tion of the People's Adore is at that time made: And other Eleva- tion and Ostension than this they had none. Nicol. Cabasil. in Exposit. Liturg. cap. 36. *Sacerdos vivifico pane accepto* & ostenso, ei qui dignè ipsius participes futuri sunt, vocat SANCTA (inquit) SANCTIS, propemodum dicens, *Ecce Panis vitæ quem videtis* (quod de ipso Corpore Christi naturali non potest) *accurrite ergo, si- quis est Sanctus*, & cap. 39. Ostentis Sanctis, vocat illos qui partici- pare voluerint. Which Order and Custom in effect is by us observed. Probably this manner of elevating and shewing the consecrated Ele- ments unto the People, was at first introduced to signify and excite the Elevation of their Minds; as at the *Sursum Corda*, we call upon the People to lift up their Hearts, and their Answer is, *We lift them up unto the Lord.* Which the *Greek* Church called the Ἀναφορὰ, (*Anast. Serm. de Synaxi*) that is, the *Elevation.* Afterwards in the *Latin* Church, they would have it to signify the Elevation of Christ upon the Cross. *Rabanus Maurus*, Lib. de Inst. Cler. *Elevatio Sacerdotis & Diaconi Corporis & Sanguinis Christi* (in Sacramento) *Elevationem ejus ad crucem insinuat, pro totius mundi salute.* Et Ivo Carnatensis Ep. 233. *Cum panis & calix, adhibito Diacono, elevatur, Exaltatio Corpo- ris Christi in cruce commemoratur.*

In all which there is not a word, tending to the People's Adora- tion of that Bread and that Cup, this being a late Device of the new *Roman*-Catholicks, after they had brought in their Novelty of Tran- substantiation.

*And when he had given thanks.*] ℣. W ℣. Sic nos ejus ductu & exemplo qui hic præsidet.

C † *He brake it.*] Ad hæc verba dividitur panis. Quæ divisio Eucharistiæ Latinis & Græcis communis fuit, cum hoc tamen discri- mine, quod Latini divisionem facerent fractione, Græci sectione. Erat enim Græcis in hunc usum lanceola, ac præter sectionem in modum Crucis,

Crucis, adhibebant punctionem in latere dextro. Cabasil. Liturg cap. 8.

Nobis hoc ipso exemplum præbens, imo injungens per verba sequentia *(Hoc facite)* ut Nos idem aganus. Ἐυχαριστήσας autem hic est εὐλογήσας benedicens fregit panem, &c. formulam quidem non præstitit certam, sed ipse eam quæ tempori & rebus præsentibus congrueret, adhibuit: Ecclesiæ vero permisit, ut verbis uteretur quibus tantæ rei dignitatem, beneficiorumq; magnitudinem, & devotionem populi, quàm commodissimè fieri poterat, exprimeret. Atq; hinc diversarum gentium & Ecclesiarum aliæ atq; aliæ Liturgiarum Formulæ, quas cum alibi, tum Sexto BB PP. Tomo Paris. Gr. edit. videre est.

*† *This is my Body which is given for you, do this in remembrance of me.*] The Words of Consecration. *Liturg. Jacob. Bas. Chrys. Clem. Lib. 8. Const. cap. 13. his verbis utuntur. Justin Martyr*, in 2 *Apol.* saith, That by the Word of God the Sacrament is made. So *Irenæus*, Lib. 4. cap. 34. and Lib. 5. initio, *Panis cum percipit verbum Dei fit Corpus Christi.* S. Aug. Lib. 5. contr. Faust. Man. cap. 13. *Panis noster & Calix certâ consecratione fit mysticus nobis, non nascitur. Quapropter quod ita non fit, licet Calix & Panis sit, alimentum est Refectionis, non Sacramentum Religionis.* And I doubt, whether the Puritans Sacrament at *Geneva*, or elsewhere, be not such an one or no; for they do boldly deny any Words of mystical Consecration at all.

Many Disputes there are by them made that have leisure, with what Words this Consecration is perfected; whether with the Prayers before, or the Prayers following: But we rest in that of S. *Cypr. de Cæn. Dom. Ex quo dictum est, hæc est Caro mea, & hic est Calix meus. Quotiescunq; his verbis, & hâc fide actum est, panis iste substantialis, solenni benedictione sacratus, ad salutem hominis proficit.* And so S. *Ambr. Lib. 4. de sacram. cap. 4. Reliquis omnibus quæ dicuntur, Laus Deo defertur, petitur pro populo, &c. cum autem venitur ut conficiatur venerabile Sacramentum, jam non suis sermonibus utitur, sed sermonibus Christi.* And these are the only Words we have of Christ. And S. *Chrysostom* yet more plainly, in *Hom. de Juda Prod. Hoc est Corpus meum, his, inquit, verbis Proposita consecrantur.* And when the *Latins* say, That the Sacrament was consecrated by Prayer, they mean not by every Prayer; but either mean the whole Action, or whole Service of the Church; or else they mean this Form of Consecration, which was always recited in the Form of Prayer as now it is. *Mald.* 133.

C† In ancient Liturgies, when the Priest had pronounced these Words, the People were wont to answer, *Amen*; which is a good Argument, that he did not softly mutter the Words to himself, as the Popish Priests have used of late to do; nor that any Bell needed to be rung, to give the People notice of it, as it is also a late Custom of theirs so to do: And that so they answered, appears also by S. *Ambrose, Lib. 4. de Sacr. cap 5. Dicit tibi Sacerdos, CORPUS CHRISTI, & tu dicis Amen:* Yet I suppose this should rather be referred to the Words of the Priest when he delivers the Sacrament, and not when he does consecrate it.

C† *Likewise after Supper*, &c.] Cum quæritur quare Sanguis divisim à Corpore consecratur, dic, quòd ratio potest sumi ex usu ad quem Sacramentum ordinatum est, quia manducatio ex cibo & potu consistit. Alia ratio potest sumi ex eo, quod per Sacramentum repræsentatur, quia in passione Sanguis Christi à Corpore divisus fuit. Linw. in glos. x simul de sum. Trin. c. Altiss.

C† Voluit Dominus Corpus & Sanguinem suum eo modo sumi, quin panem quoq & vinum, cum quibus exhibentur, eo modo tractari qui ad passionem animis fidelium imprimendam esset idoneus: Nempe voluit Sanguinem sensim, & Sanguinem à Corpore separatum accipi, & voluit benedictum panem, qui κοινωνία est Corporis, frangi, & vinum calici infusum effundi, ut ita & passio & Mors, ac Corporis cruciatus & Sanguinis effusio, repræsentarentur, & non modo menti, sed ipsis quoq; oculis per hujusmodi signa & actiones efficaciter ingenerentur. C.

*Shed for you, and for many.*] Tantundem valet *pro multis* atq; pro omnibus, sicut apud S. Paul. ad Rom. 5. Cum per unum hominem multi dicuntur esse constituti peccatores, *multi* accipiuntur pro omnibus. Mald. de Sacr. p. 136.

*Do this in remembrance.* Drink this in remembrance.] That is, of Christ put to Death, and sacrificed for us upon the Cross, which is the Sacrifice which he truly and properly once made, and whereof we only make a Commemoration or Representation, *toties quoties*, as often as we celebrate this his Sacrament, and observe the Precept which he gave us about it.

Quantum igitur abest, ut fractio panis, aut effusio vini, aut ipsa etiam mystica sumptio Corporis & Sanguinis Domini, sit verus cruciatus aut vera mors Domini, & separatio animæ à Corpore Dominico, tantum abest quoq; ut Sacrificium Eucharistiæ, *sit veri proprii & stricti nominis Sacrificium*, & non potiùs istud ab illo, ut imago à prototypo, non nisi extrinsecè denominetur. *Solo vero Sacrificio pro nobis, &c.* But as much as the breaking of Bread, or the pouring out of Wine, or the mystical taking of the Body and Blood of Christ, is far different from being the true Suffering and Death of our Lord, and the Separation of the Soul from our Lord's Body; so is the Sacrifice of the Eucharist far from being a Sacrifice of a proper and strict Nomination; and this denominated from that only extrinsecally, as the Image from its Prototype. *Solo vero Sacrificio pro nobis Christi Sanguis effusus est*, as S. *Austin* rightly says, *Aug. Lib. adv. Leg. & Proph. cap.* 18. *Hujus autem Sacrificii caro & Sanguis* (as the same S. *Austin* says, *Lib.* 20. *contr. Faust. cap.* 22.) *ante adventum Christi per victimæ similitudinem promittebatur, in passione Christi per ipsam veritatem reddebatur, post adventum Christi per Sacramentum memoriæ celebratur:* Et cap. 18. *Unde jam Christiani peracti ejusdem Sacrificii memoriam celebrant Sacrosanctâ oblatione* (precibus videlicet & repræsentatione fieri solitâ) *& participatione Corporis & Sanguinis Christi* (sine qua nunquam eo tempore Eucharistia celebrabatur.) Et Lib. Qu. 83. & 62. *Holocausti sui imaginem ad memoriam Passionis suæ in Ecclesiâ celebrandam dedit.* As *Lanfrank*, *Algerus* and *Gratian* quote out of the Sentences collected by *Prosper*. It follows in *Algerus*, *Ergo etiam ipse Corpus suum fregit & tradidit, ut signaret, quod sponte suâ in passione faceret id pro nobis; quod etiam in Altari vice suâ incitantur Sacerdotes, ut id iidem repræsentent*, Lib. 1. cap. 10. Hence S. *Austin*, *ad Bon. Ep.* 23. *Nonne semel Christus immolatus est in semetipso, & tamen in Sacramento omni die immolatur, nec mentitur qui sit dicit, si enim Sacramenta quandam Similitudinem earum rerum quarum sunt Sacramenta non haberent, omnino Sacramenta non essent.*

*Hoc facite in commemorationem mei.*] Quæ verba explicans S. Paul. 1 Cor. 11. 26. *Quotiescunq;* (inquit) *panem hunc ederitis & poculum hoc biberitis, mortem Domini annunciatis usq; quò venerit.* Nempe ipsa mors Domini verum est illud Sacrificium in Cruce semel oblatum: In Eucharistiâ est enim ejusdem Mortis atq; adeo Sacrificii memoratio. Rectè igitur appellatur à nobis oblata Eucharistia, *Sacrificium Eucharisticum*, & mortis Christi *memorativum*, sive Sacrificii Dominici *repræsentativum*. C.

*† *Do this, as oft as ye shall drink it, in remembrance of me.*] Here are the People to answer, *Amen*, according to all the ancient and modern Liturgies: From whence we gather, That the Priest did not deliver the Sacrament to any, or say, *Take, eat*, before the Communicants had professed their Faith of Christ's Body to be exhibited unto them. *Dicit tibi sacerdos Corpus Christi, & tu dicis Amen, hoc est verum, non otiosè dicis Amen, sed jam confitens, quod accipias Corpus Christi.* Ambr. de Sacr. Lib. 4. cap. 5. *Ex ore in quo Amen in Sanctum protuleris.* Tertull. de Spect. cap. 26. *Quâ conscientiâ ad Eucharistiam Christi accedam, & respondebo Amen, cum de charitate dubitem porrigentis?* Out of which Words it is plain, That when the Priest reached it, the People answered, *Amen*, or *So it is*: To which also divers Divines apply that of S. *Paul*, 1 *Cor.* cap. 14. *How shall he answer Amen at thy giving of thanks?* And *Eusebius*, Eccl. Hist. Lib. 7. cap. 8. tells the Story, how *Dionysius*, the Bishop of *Alexandria*, refused to baptize a certain Christian, of whom there was some doubt, whether he had been rightly baptized, or no; because, says he, it is enough that he hath so often received this holy Sacrament with true Christians, and with all the rest answered *Amen* to the Words of the Priest. So *Leo*, Serm. 6. de jejunio Sept. Mens. *Hoc ore sumitur quod fide creditur, & frustrà ab ipsis Amen respondetur, à quibus contra id quod sumitur disputatur.*

C† *Then shall the Minister first receive.*] Conc. Tolet. 4. Can. 17. *Tunc Corporis & Sanguinis Domini Sacramentum sumatur, eo ordine, ut Sacerdotes & Levitæ ante Altare communicent, in Choro Clericus, extra chorum Populus.*

*And after the People.*] Chrys. Hom. 18. in poster. ad Corinth. teaches, *That as the Prayers, so the partaking of the Mysteries are common to the People with the Priest.* Which is directly contrary to the solitary Masses of the Papists, where the Priest only takes the Mysteries. *There is a time* (says he) *when the Priest does not differ from the People, as when we partake of the tremendous Mysteries; for all of us who are worthy do alike partake of it; not as it was under the old Law, thou shalt eat part as a Priest, and part as the People; for it was not lawful for the People to partake of those parts of the Sacrifice which belonged to the Priest: But now it is not so, one Body is proposed to all, and one Cup.*

C** *Then shall the Priest*, &c. *deliver it to the other Ministers, that they may help the chief Minister* (the Priest) *when he delivereth the Bread*, &c. *and the Minister that delivereth the Cup*, &c.] Here is an express Distinction between a Priest and a Deacon, who by the ancient Canons of the Church was not to deliver the Bread. Conc. Arelatens. cap. 2. 15. Anno Dom. 452. *In secretario Diacono inter Presbyteros sedere non liceat, vel Corpus Christi, præsente Presbytero, tradere non præsumat. Quod si fecerit, ab officio Diaconatûs abscedat.* Conc. Andegav. Anno 453. *Diaconi Presbyteris noverint omni humilitate deferendum*, Gelas. in Epist. ad Episcopos Lucaniæ, Anno 494. yet *Crescon.* cap. 94. *Diaconos propriam constituimus servare mensuram, nec ultra tenorem paternis Canonibus deputatum quippiam tentare permittimus, nihil eorum penitùs suo ministerio applicare quæ primis ordinibus propriè decrevit antiquitas. Absq; Episcopo vel Presbytero baptizare non audeant, nisi (prædictis officiis longè constitutis) necessitas extrema compellat, &c.* cap. 8. *Non in Presbyterio residere, cum divina celebrantur, aut Ecclesiasticus habetur quicunq; tractatus. Sacri Corporis prærogationem sub conspectu Pontificis seu Presbyteri, nisi his absentibus, jus non habeant exercendi.*

For the making of which Decrees, occasion was given, by the Frowardness and Pride of the Deacons, (especially of those in chief Cities) about the end of the Fortieth Year.

Against whom the Synod of *Arles*, *Anno* 314. was forced to make these Canons, cap. 15. *De Diaconis, quos novimus multis in locis offerre, placuit minimè fieri debere.* Cap. 18. *De Diaconis Urbicis, ut non sibi tantùm præsumant, sed honorem Presbyteris reservent, ut sine conscientiâ ipsorum, nihil tale agant.* Vid. Ep. S. Hier. ad Evagr.

C** *The Priest shall receive the Communion, and after deliver it to*, &c.] In the time of the Communion it is ordered, in the Constitution of the Apostles, *Lib.* 8. That the 34th *Psalm* be sung, in regard of the special Words there referring to this Action; *O taste and see how gracious the Lord is.* In other of the Eastern Liturgies, the 23d, 42d, 118th, and 145th *Psalms* are prescribed to be sung; and these, by the *Latin* Liturgists, are called *Communions*, as the Thanksgivings that follow *Postcommunion.*

C† *In their Hands.*] The Church of *Rome* use to give it the People into their Mouths, which is not so ancient. It was the ancient Custom,

Cuſtom, that the People took it from the Prieſt in their Hands, as may be gathered out of *Tertullian, Lib. de Spectac. cap. de Mun. Eas manus quas ad Dominum extuleris*, &c. and out of S. *Greg. Nazianz. Orat. in Ser. Procidit ante Altare, ibiq; venerata eſt, deinde manibus etiam ſumpſit Euchariſtiam, & ad oculos cæteroſq; ſenſus admovit.* From whence we have another Cuſtom of the Chriſtians, now alſo uſed among many, that they touched their Eyes, their Noſe, their Temples and Forehead, with the Sacrament, before they did eat it, as being confident that there was ſuch a Virtue and Force in it, that it would make all their Senſes the more happy by it, and leſs ſubject to evil Deſires: And theſe things Men did and do naturally, more than out of any Injunction; therefore *Maldonat* confeſſes, that in many places among the very Papiſts, where they have not the Sacrament delivered them, but are there only to ſee the Prieſts take it, the People uſe to lift up their Hands (when the Sacrament is lift up by the Prieſt) as earneſtly deſiring to have it given into their Hands; and then they put their Hands to their Mouth, and to their Eyes, as applying the virtue of it to them; which very thing might admoniſh the Prieſts and Governors of the Church, what an Injury they do to the People, in keeping that bleſſed Food from them, for which their very Bowels do ſo yearn with Devotion.

C † *Kneeling.*] Kneeling here, for all the Puritans Objection, hath reference as well to the Miniſter himſelf, as to the People and other Miniſters.

Porriguntur iis, qui ſeſe ut dignè acciperent, præparârunt, tum benedictus Panis, tum benedictus Calix, juxta Chriſti inſtitutionem & mandatum. Ipſi autem interèà dum accipiunt in genua procumbentes Chriſtum Dominum, qui præſens eis dignè edentibus & bibentibus adeſt, ſuúmq; Corpus manducandum, & ſanguinem bibendum exhibet, venerantur & adorant; non quidem Elementa in Sacramentum Sanctificata, quæ adoranda non ſunt, ſed ipſum Dominum & Deum noſtrum JESUM CHRISTUM. True it is, that the Body and Blood of Chriſt are ſacramentally and really (not feignedly) preſent, when the bleſſed Bread and Wine are taken by the Faithful Communicants; and as true it is alſo, that they are not preſent, but only when the hallowed Elements are ſo taken as in another Work (the Hiſtory of the Papal Tranſubſtantiation) I have more at large declared. Therefore whoſoever ſo receiveth them, at that time when he receiveth them, rightly doth he adore and reverence his Saviour there together with the Sacramental Bread and Cup, exhibiting his own Body and Blood unto him: Yet becauſe the Body and Blood is neither ſenſibly preſent (nor otherways at all preſent but only to thoſe who are duly prepared to receive them, and in the very act of receiving them and the conſecrated Elements together, to which they are Sacramentally in that act united) the Adoration is then and there given to Chriſt himſelf, neither is nor ought to be directed to any external ſenſible Object, ſuch as are the bleſſed Elements: But our Kneeling, and the outward Geſture of Humility and Reverence in our Bodies, is ordained only to teſtify and expreſs the inward Reverence and Devotion of our Souls towards our bleſſed Saviour, who vouchſafed to ſacrifice himſelf for us upon the Croſs, and now preſenteth himſelf to be united Sacramentally to us, that we may enjoy all the Benefits of his myſtical Paſſion, and be nouriſhed with the ſpiritual Food of his bleſſed Body and Blood unto Life eternal.

* He ſhall ſay to every one of the People. Serv. Book of K. *Edward.*

*† *And when he delivereth the Bread he ſhall ſay, The Body of our Lord Jeſus Chriſt which was given for thee*, &c.] After the Sacrifice is ended, let all in order receive our Lord's Body, with Shamefacedneſs and Fear, as coming to the Body of the King: Let the Women alſo, with their Heads veiled, come in order. Let the Biſhop give the Oblation, ſaying, THE BODY OF CHRIST; and let him that receiveth ſay, *Amen.* When the reſt receive, let the 33d *Pſalm* be ſaid. This was the Order, as appeareth by *Clemens*, Lib. 2. cap. 61. Lib. 8. cap. 20.

*Blood of our Lord.*] J. C. ? W ?. To this Prayer of the Prieſt every Communicant ſhould ſay *Amen*, and then, and not before, take the Sacrament of him. *Univerſam Eccleſiam, accepto Chriſti Sanguine, dicere aſſerit Auguſtinus ad Oroſium, Q. 49. Quare duo hic egregia habemus. 1. Univerſalem Eccleſiam participem eſſe Calicis. 2. Cum accipiunt dicere Amen. Et quanquam Schiſmatici cavillantur debitum Genuflexionis Ritum: Orantibus quis alius geſtus uſurpandus niſi ſupplicatorius?*

C † *Take, and eat this in remembrance that Chriſt died for thee, and feed on him in thy Heart by Faith.*] "Our Saviour does declare, "That he inſtituted this Sacrament in Commemoration or Remem- "brance of himſelf; which Words S. *Paul* interpreting, 1 *Cor.* "11. 26. *As often as ye ſhall eat this Bread*, &c. *ye ſhall ſhew forth* "*the Lord's Death.* Hence may be collected, That this was inſtitu- "ted for the Confirmation of our Faith, by which we live in Chriſt: "For our Faith muſt needs be nouriſhed, increaſed and ſtrengthned, "by a frequent and ſerious Commemoration of our Lord's Death, "upon which it is founded: For firſt of all, there is ſuch a Com- "memoration made here of his Death, in which that very Body "which was delivered for us, and that very Blood which was ſhed "for us upon the Altar of the Croſs, is preſent to every one of the "Faithful; nay, they are not only preſent in this and that, but are "indiſtantly, intimately and cloſely conjoined with us in the eating "and drinking: For this holy Supper is an Action inſtituted by "Chriſt, in which, when the bleſſed Bread is taken and eaten, the "true Body and Blood of Chriſt is together taken and eaten by the "Faithful: And the ſame is to be ſaid of the bleſſed Wine and Blood "of Chriſt, that by a Commemoration of his Death, the Teſtamen- "tary Promiſe, and the Faith which embraces it, is confirmed and "ſealed. C.

C † *And the Miniſter that delivereth the Cup.*] Qui debet eſſe ex auro vel argento. De Conſecr. Diſt. 1. Et Calix. Non autem de ligno, aut de vitro, nec de cupro, nec de aurichalcho. De Conſ. Diſt. 1. vaſa. Sed nunquid ſufficit Calix ſtanneus? Dic, ſecundùm Canones, quod ſic, ſaltem propter paupertatem, ſicut legitur in eadem Diſt. c. & Calix. De hoc tamen reperitur Conſtitutio Richardi, interdicens ut Epiſcopus benedicat ſtanneum Calicem. Bov. Angl. de celebr. Miſſ. c. præcipimus. Sed illam intellige, ſecundùm illum Canonem, & Calix, viz. niſi propter paupertatem. Linw. in Gloſſ. x. in Calice de Sum. Trin. c. altiſſ.

C † *Then ſhall the Prieſt ſay the Lord's Prayer*, &c.] Ad ſolam Orationem Dominicam Apoſtolos conſecrâſſe plures annotârunt. Poſt Canonem inſtitutum, quidam Orationem Dominicam omiſerant, quod redarguit S. Gregorius. Lib. 7. Ep. 63. Indignum ratus, ut precem, quam Scholaſticus compoſuerat, ſuper oblationem diceremus, & ipſam traditionem, quam Redemptor ipſe noſter compoſuit, ſuper ejus Corpus & Sanguinem non diceremus. Præſertim cum (ut ait Hieronymus, Lib. 3. contr. Pelag.) ideo illam Chriſtus docuerit, ut eâ in Sanctâ celebratione quotidiè uteremur. Quam totam Sacramenti celebrationem ferè omnis Eccleſia Dominicâ Oratione concludit, & Gratiarum actione. S. Aug. Ep. 59.

*† That the Lord's Prayer was ſaid at the Celebration of the Sacrament, it was the Inſtitution of Chriſt and his Apoſtles, S. *Hier. Lib. 3. contr. Pelag.* And by the Church it ſeems to have been ever uſed in this place. S. *Ambr.* Lib. 5. de Sacr. Lib. 4. *Ante verbo Chriſti panis appellatur; ubi Chriſti verba deprompta ſunt, jam non panis ſed Chriſtus dicitur. Quare ergo in Oratione Dominicâ, quæ poſtea ſequitur, ait panem noſtrum, &c.* So S. *Auſtin*, Serm. 28. de verbis Domini, & Serm. in vig. Paſch. *Ecce ubi peracta eſt ſacrificatio, dicimus Orationem Dominicam.* Which growing afterwards by Negligence and courſe of time to be diſplaced, S. *Gregory* ſet right again, *Lib. 7. Ep. 61.* and was not the firſt Author of it, as ſome ſuppoſe.

C † Græcis Oratio Dominica ab omni Populo, Latinis à ſolo ſacerdote dicitur.

*† *O Lord and heavenly Father.*] In King *Edward*'s firſt Service-Book, this Prayer was ſet before the delivery of the Sacrament to the People, and followed immediately after the Conſecration; and certainly, it was the better and more natural Order of the two; neither do I know whether it were the Printer's Negligence, or no, thus to diſplace it: For the Conſecration of the Sacrament being ever the firſt, it was always the uſe in all Liturgies, to have the Oblation follow (which is this) and then the Participation which goes before, and after all the Thankſgiving, which is here ſet before the *Gloria in Excelſis*; in regard whereof, I have always obſerved my Lord and Maſter Dr. *Overall* to uſe this Oblation in its right place, when he had conſecrated the Sacrament to make an Offering of it (as being the true Publick Sacrifice of the Church) unto God, that by the Merits of Chriſt's Death, which was now commemorated, all the Church of God might receive Mercy, &c. as in this Prayer; and when that was done, he did communicate the People, and ſo end with the Thankſgiving following hereafter. If Men would conſider the Nature of this Sacrament, how it is the Chriſtian's Sacrifice alſo, they could not chuſe but uſe it ſo too; for as it ſtands here it is out of its place. We ought firſt to ſend up Chriſt unto God, and then he will ſend him down unto us.

*This our Sacrifice of praiſe*, &c.] So the ancient Fathers were wont to call this Sacrifice, *Sacrificium laudis & Gratiarum actionis*; not excluſively, as if it were no other Sacrifice but that; for they called it alſo, *Sacrificium Commemorationis*, and *Sacrificium Spiritûs*, and *Sacrificium Obſequii*, &c. and which is more, *Sacrificium verum & propitiatorium*: All other ways but this the Euchariſt, or any other Sacrifice we make, are improperly, *& ſecundùm quandam ſimilitudinem*, called Sacrifices. The true and proper nature of a Sacrifice is, to be an Oblation of ſome real and ſenſible thing, made only to God, for the acknowledging of Man's Subjection to God, and of his ſupreme Dominion over Man, made by a lawful Miniſter, and performed by certain myſterious Rites and Ceremonies, which Chriſt and his Church have ordained. *a.* When we ſay *it is an Oblation*, we ſay Two things. 1. That the true Nature and Eſſence of a Sacrifice conſiſts only, *tanquam in genere*, in the offering of it; and therefore we do not ſay, that the killing of the thing to be ſacrificed, or any other Ceremony to be uſed about it, is a Sacrifice; for that is, and ever was called a Sacrifice, which belonged to the Prieſt's Office alone; now the Levites might kill the Sacrifice, but none could offer it except the Prieſt, *Oblatio ergo eſt Genus Sacrificii.* 2. That every Offering is not called a Sacrifice, but every Sacrifice is an Offering; for there were many things which private Men came to offer as Firſt-fruits, &c. which were not called Sacrifices. *b.* When we ſay, *it is an Oblation of ſome ſenſible thing*, it is to ſhew, That every act of our Religion, whereby we profeſs our Subjection unto God, is not properly called a Sacrifice in Scripture; for we confeſs, that by confeſſing of our Sins, by Prayer, by Praiſe, &c. which are no proper Sacrifices. *c. As a part of that Worſhip which is due to God*: And therefore, *Exod.* 22. there is a Command, That no Sacrifice be made but only to God alone; and it is ſo his due, that without it we hardly acknowledge him to be our God; and for that reaſon we profeſs it here in this Offertory, that it is our bounden Duty and Service ſo to do: Therefore as there never was, nor could be any Religion without a God; ſo there never was, nor can be any without a Sacrifice, being one of the chiefeſt Acts whereby we profeſs our Religion to him that we ſerve. *d. The end of all Sacrifices*: For though every Sacrifice had ſome ſpecial end whereunto it was made, yet there was none of them all, that had not this for their general Aim and Scope. *e.* To exclude many private Offerings, which in Scripture

are called Sacrifices, but not properly. *f.* The General Form of a Sacrifice, which consisted always in some ceremonious offering of it, the better to express the Mystery contained in it; and therefore Tenths and First-Fruits, though they were offered unto God, yet because they were not offered *Ritu Mystico*, they were no proper Sacrifices.

But those which were properly called Sacrifices were three ways distinguished; in *Matter*, *Form*, and in the *End*. In *Matter*, either when the thing to be offered was alive, and it was called *Victima*; or else *Res Solida*, but not *Viva*, and it was called *Immolatio* (as the Heathens were wont to call their Sacrifices *Immolationes à Molâ*, or *à Molendo*;) or *Res Liquida*, and it was called *Libamentum*.

And besides these, we find in Scripture seven Appellations of a Sacrifice, by way of Analogy only, but not truly and properly. In *Form*, either when all the Sacrifice was consumed by Fire, and it was called *Holocaustum*; or part of it by the Fire, and it was called *Hostia Pacifica*. In the *End*, either when it was offered for the Profession of God's supreme Dominion, and it was called *Holocaustum*, which was all burnt, to signify that it was all and wholly from God, whatsoever Man enjoyed; or for the obtaining of Remission of Sins, and it was called the Sin-Offering; or for Thanksgiving after Victory, *&c.* and it was called *Hostia Pacifica*.

Therefore because the chief End of every Sacrifice was to acknowledge God's Majesty and Dominion over the World; Hence it is, that every act almost which did but shew *that*, was called in Scripture a Sacrifice in Analogy to the other. As 1. when Men submit themselves to God in their Souls: So *Psal.* 51. A broken Spirit is a *Sacrifice to God*. 2. When Men offered up their *Bodies as lively Sacrifices*, by keeping them pure and clean from Sin. 3. By taming and afflicting the Body, *Heb.* 11. *Tanquam Holocausti hostiam accepit eos.* 4. By Words, *Immola Deo Sacrificium laudis, vitulos labiorum.* 5. By works of Mercy, *Heb.* 13. *for all which Sacrifices God is well-pleased.* 6. The whole giving up a Man's self to God, *Rom.* 15. *Phil.* 2. 7. The Profession of all ministerial Functions in divine things, because by that Service, Men profess themselves to be Subjects and Servants unto God, *Rom.* 15. *Obsequii mei oblationem.* Now the Eucharist, though by way of Analogy it may be called a Sacrifice many of these ways, yet the true and real Nature of it in the Offertory, is to acknowledge God's Majesty and our Misery, and to appease his Wrath towards us, to get Blessings from him, to make Christ's bloody Sacrifice effectual unto us. *See the Notes upon this Word, in the Words of the Consecration*, fol. preced.

The People may offer it up all the improper ways, none but the Priest can offer it as a proper Sacrifice.

So that though it may Analogically be called a Sacrifice most of the seven ways, yet formally and truly it may be called a Sacrifice also, in the very natural Signification of a Sacrifice, for ought I know any harm should come on't: Not in strictness and rigour of Speech, for so was there never a Sacrifice, nor never shall be any, but Christ's alone.

See the Exposition of the place in *Malac. apud Maldon. de Euch. p.* 326. and of *Psal.* 110. *Tu es Sacerdos*, &c. both which the ancient Fathers with one consent understand of the Sacrifice of the Eucharist, and the Priests of the Gospel.

C † *This our Sacrifice of Praise and Thanksgiving*, i. e. this Sacrifice of our Eucharist. ] In which regard, and in divers other besides, the Eucharist may by Allusion, Analogy and extrinsecal Denomination, be fitly called a Sacrifice, and the Lord's Table an Altar; the one relating to the other; tho' neither of them can be strictly and properly so termed.

It is the Custom of Scripture, to describe the Service of God under the New Testament, be it either internal or external, by the Terms which otherways most properly belonged to the Old; as *Immolation*, *Offering*, *Sacrifice* and *Altar*. So the Evangelical Prophet *Esay*, foretelling the Glory and Amplitude of the Christian Church, speaketh of Gods Altar which shall be there, upon which *an acceptable Offering shall be made*, cap. 60. 4. *&c.* And the Apostle, *Rom.* 15. 16. *I labour in the Gospel, that the Oblation of the Gentiles may be accepted, being sanctified of the Holy Ghost:* And *Phil.* 1. 17. *The Service and Sacrifice of their Faith:* And *Heb.* 13. 10. *We have an Altar whereof they* (the *Jews*) *are not worthy to eat.* And indeed, the Sacrament of the Eucharist carries the Name of a Sacrifice; and the Table, whereon it is celebrated, an Altar of Oblation, in a far higher sense, than any of their former Sacrifices did, which were but the Types and Figures of those Services, that are performed in Recognition and Memory of Christ's one Sacrifice, once offered upon the Altar of his Cross. The Prophecy of *Malachy*, concerning the Church under the New Testament (*My Name is great among the Gentiles*, and *they shall offer, or sacrifice unto me a pure Oblation*, Mal. 1. 10.) applied by the Doctors of the *Roman* Church to their proper Sacrifice (as they call it) of the Mass, is interpreted and applied by the ancient Fathers, sometimes in general to all the Acts of our Christian Religion, and sometimes in particular to the Eucharist; that is, the Act of our Prayers and Thanksgiving for the Sacrifice of Christ once made for us upon the Cross, (as here we use in the Church of *England*) Hier. in hunc locum. *Ut sciant carnalibus victimis spirituales successuras, & Thumiama, h. e. Sanctorum Preces Domino offerendas.* Tertull. 3. cont. Marcion. cap. 22. *In omni loco Sacrificium mihi offertur, Gloriæ sc. Relatio, & Benedictio & Laus & Hymni.* Rursus 4. contr. eund. cap. 1. *Sacrificium mundum scil. simplex Oratio de Conscientiâ purâ.* Et adv. Judæos, cap. 5. *De Spiritualibus Sacrificiis addit dicens, & in omni loco Sacrificia munda offerentur nomini meo. Quale vetus Ecclesia Sacrificium, & non aliud agnovit.* Euseb. Lib. 1. de Dem. Evang. circa finem. *Sacrificamus itaq; Deo summo Sacrificium Laudis: Sacrificamus divinam, venerabilem, & decoram victimam; Sacrificamus novo modo mundam hostiam. At Sacrificium Deo Spiritus contritus est. Fumq; adolemus propitiatum illum suffitum, in omni loco offerentes ei odoratum fructum, precibus videlicet eum compellantes: igitur Sacrificamus & adolemus;* aliàs quidem memoriam magni illius Sacrificii, *secundum mysteria quæ ipse tradidit, celebrantes, & gratias pro salute nostrâ per pios Hymnos & preces Deo agentes;* aliàs nosmetipsos totos ei *consecrantes, Pontificiq; Verbo ejus, Corpore atq; animo dedicatis.* S. Chrys. Hom. 17. in Ep. ad Heb. *Quid ergo nos? Nonne per singulos dies offerimus? Offerimus quidem, sed ad Recordationem mortis, &c.* Theod. in cap. 8. Ep. ad Heb. *Si ille obtulit Sacrificium, fecitq; ut alia Sacrificia non essent necessaria, quare N. T. Sacerdotes Mysticam Liturgiam sive Sacrificium offerunt? Sed clarum est iis, qui sunt in rebus divinis eruditi, non aliud Sacrificium offerre, sed unius illius & salutaris memoriam peragere. Hoc enim nobis præcepit ipse Dominus.*

The Church of *England* therefore herein followeth the holy Scripture, and the ancient Fathers. *Gratiarum enim actiones & preces piorum S. Scriptura vocat Sacrificia.* Psal. 50. 14. *Sacrifica, vel immola Deo laudem.* Hos. 14. 3. *Reddemus vitulos labiorum nostrorum.* Heb. 13. 15. *Per Christum assiduè offeramus Sacrificium laudis.* i. e. *fructum labiorum confitentium nomini ejus,* Apoc. 5. 8. *Suffitus sunt Preces Sanctorum.* Item, 8. 3. *Dati sunt Angelo Suffitus multi, ut offerrent cum precibus Sanctorum omnium super Altare aureum, quod est ante Thronum.* Psal. 140. 2. *Dirigatur Oratio mea sicut Incensum,* &c. *Hinc de Ecclesiâ Christianâ locutus S. Gregorius Nyssenus, Lib. de vitâ Mosis.* ὁ ἱερὸς τῶν ὅλων (inquit) θυσιαστήριον τὸ ἀνθρωπος, &c. *In hoc tabernaculo & laudis victima, & suffitus precum offerri semper conspicitur.* Et S. Aug. Lib. 1. cont. adv. Leg. & Proph. cap. 18. *Quod est Sacratius laudis Sacrificium, quam actione gratiarum, quod fideles in Ecclesia Sacrificio faciunt?*

* † *That by the Merits and Death of thy Son Jesus Christ, and thro' Faith in his Blood, we and all thy whole Church,* &c. ] This is a plain Oblation of Christ's Death once offered, and a representative Sacrifice of it, for the Sins, and for the Benefit of the whole World, of the whole Church; that both those which are here on Earth, and those that rest in the Sleep of Peace, being departed in the Faith of Christ, may find the effect and virtue of it. And if the Authority of the ancient Church may prevail with us, as it ought to do, there is nothing more manifest, than that it always taught as much: And it is no Absurdity to say, here is an Oblation made for all, when it is not only commemorated to have been once offered, but solemn Prayers are here also added, and a request made, that it may be effectual to all. S. Chrys. 18. *Mat. Idcirco Altari assistens Sacerdos, pro universo orbe terrarum, pro absentibus atq; præsentibus, pro his qui ante nos fuerunt, pro his qui postea futuri sunt, Sacrificio illo proposito Deo nos gratias jubet offerre.* Hom. 72. in Joh. *Ideo in mysteriis invicem salutamus ut multi unum efficiamur, & communes pro cæteris preces effundimus, & pro infirmis, & terra, maris, & universis orbis finibus, Sacrificamus.* And in this sense it is not only an Eucharistical, but a Propitiatory Sacrifice: And to prove it a Sacrifice Propitiatory, always so acknowledged by the ancient Church, there can be no better Argument, than that it was offered up, not only for the Living but for the Dead, and for those that were absent, for them that travelled, for *Jews*, for Hereticks, *&c.* who could have no other Benefit of it, but as it was a Propitiatory Sacrifice: And that thus they did offer it, read a whole Army of Fathers, *apud Mald. de Sacr. p.* 342. *Nos autem ita comparati sumus, ut cum tam multis & magnis authoribus errore malimus, quam cum Puritanis verum dicere.* Not that it makes any Propitiation as that of the Cross did, but only that it obtains and brings into act that Propitiation which was once made by Christ; and so we may speak of Prayer, for that is Propitiatory too. Why should we then make any Controversy about this? They love not the Truth of Christ, nor the Peace of the Church, that make these Disputes between the Church of *Rome* and Us, when we agree as Christian Churches should in our Liturgies: What private Mens Conceits are, what is that to the publick approved Religion of either Church, which is to be seen in their Liturgies best of all? For let the Schools have what Opinions and Doctrines they will, and let our new Masters frame themselves what Divinity they list, as long as neither the one, nor the other, can get their Fancies brought into the Service of the Church, honest Men may serve God with one Heart and one Soul, and never trouble themselves with the Opinions of them both.

C † *That by the Merits and Death of,* &c. ] *Insigne admodum Sacrificii genus, &c.* " A very excellent kind of Sacrifice is this: For " to beseech and pray to God the Father by Christ's Death and Me- " rits, is nothing else, but to offer Christ and Christ's Death and " Merits to God the Father: Therefore, in the Celebration of the " Sacrament of the Eucharist, God's Son and his Son's Death (which " is the most true Sacrifice) is represented by us to God the Father, " and by the same Representation, Commemoration and Obtestation, " is *offered*; and that (as will appear from what will be afterwards " said) for the Living and for the Dead, *i. e.* for the whole Church: " For as Christ himself, now he is in Heaven, does appear in the " Presence of God for us, making Intercession for us, *Heb.* 9. 24. *Rom.* " 8. 34. and does present and offer himself and his Death to God; " so also the Church upon Earth, which is his Body, when it be- " seeches God for his sake, and his Death, does also represent and " offer him, and his Death, and consequently that Sacrifice which " was performed on the Cross: For no one is so blind, as not to " see the difference between a *proper Offering*, which was once per- " formed by his Death on the Cross, and between an *improper Offer- ing*, which is now made either in Heaven, by that his Appearance " on our behalf, or here on Earth by Prayers and Representation, or " Obtestation or Commemoration, there being only the same common " Name for these, but a very wide difference in the things themselves.

" But

" But if any one does conſider the true Nature of a Sacrifice, he " will find, That to have the Live-thing which is offered to God " deſtroyed, is not a Sacrifice properly ſo called, but improperly on- " ly, and by external Denomination.

" It appears therefore how this may be called a Sacrifice, and how " it may not, which is to be obſerved; for if we take a Sacrifice " properly and formally, whether for the Action of Sacrificing (as it " is at this Day taken by the *Roman* Prieſts) then truly, although " by the Commemoration and Repreſentation it be the ſame numeri- " cal Sacrifice with that which was offered on the Croſs, yet the Acti- " on itſelf, or the Oblation which is now made by us in the Eucha- " riſt, agrees neither in Species nor Genus, with the Oblation and " Immolation which was on the Croſs: For there is no Form or " Reaſon of the Oblation given, which can be univocally predicated " of that; for upon the Croſs the Oblation was made by a true De- " ſtruction and Death of the live-thing, without which no Sacrifice " properly ſo called can be: But in our Euchariſt, there is a Sacrifice " made by Prayers, a Commemoration, and a Repreſentation, which " is not properly a Sacrifice: But nothing hinders, but that the Eu- " chariſt may be accounted and called the Commemorative Sacrifice " of the proper Sacrifice of the Death of Chriſt; which our Lord " himſelf hath taught us, when he ſaid, *This do in remembrance of* " *me.* C.

C † *That we and all thy whole Church may obtain Remiſſion of our Sins, and all other Benefits of his Paſſion.* ] Where by *all the whole Church* is to be underſtood, as well thoſe who have been heretofore, and thoſe who ſhall be hereafter, as thoſe that are now the preſent Members of it: And hereupon my Lord of *Winchester*, Biſhop *Andrews*, grounded his Anſwer to Cardinal *Perron*, when he ſaid, *We have and offer this Sacrifice both for the Living and for the Dead, as well for them that are abſent, as thoſe that be preſent*; or Words to this purpoſe, for I have not the Book now by me. And by *all other Benefits of his Paſſion*, is intended no leſs the Victory which we ſhall all have over Death and Sin at the laſt Day, that is, the Reſurrection of our Bodies from the Grave, and the Publick Acquittance which will then be given us from all our Sins (when Chriſt ſhall pronounce his final Sentence, and ſay, *Come ye bleſſed*, &c.) than the Remiſſion of Sins paſt now to be given us: So that the Virtue of this Sacrifice (which is here in this Prayer of Oblation commemorated and repreſented) doth not only extend itſelf to the Living, and thoſe that are preſent, but likewiſe to them that are abſent, and them that are already departed, or ſhall in time to come live and die in the Faith of Chriſt: " Which thing being obſerved, ſeveral Expreſſions of the Ancients, " concerning the Sacrifice and Oblation of the Church for the Living " and the Dead, (which otherways at firſt view may ſeem difficult) " may be cleared up and eaſily explained: For they thought of no- " thing leſs than of the *Opus operatum* of the Popiſh Maſs, and a Sa- " crifice properly ſo called, which the *Romiſh* Prieſts (not the Re- " formed) pretend and boaſt, tho' without ground, *toties quoties* to " offer up: But we with the Ancient Fathers aſſert and teach, That " in the Sacrament of the Lord's Supper, among the Ancients, there " was no other Oblation made for the Living and the Dead, but only " that the Prieſt or Presbyter ſtanding before the holy Table, prayed " to God for them for the ſake of Chriſt, and Chriſt's Paſſion and " Death.

" Therefore we do not depart from the Tradition of Antiquity, " and the Cuſtom of the Univerſal Church in this matter. C.

*† *And here we offer and preſent unto thee, O Lord, ourſelves, our Souls and Bodies, to be a reaſonable, holy and lively Sacrifice.* ]

*† *Cujus oblationis à Chriſto ſemel factæ Sacramentum quotidianum voluit eſſe Eccleſiæ Sacrificium. Quæ cum ipſius Capitis Corpus ſit, ſeipſam per ipſum diſcit offerre, S. Aug. de Civ. Dei, Lib.* 10. *cap.* 20.

C † *Ut fiat quod jubet Apoſtolus, Rom.* 12. 1. *Siſtite corpora veſtra hoſtiam vivam, Sanctam, placentem Deo. Vid. Notata in Epiſt.* 1 *Dom. poſt Epiph. Quæ de re pronunciat S. Auguſtinus de Civitate Dei, cap.* 6. *Quod etiam Sacramento Altaris fidelibus noto frequentat Eccleſia, ubi ei* (Chriſto) *demonſtratur, quod in ea oblatione quam offert, ipſe offeratur.* Et cap. 19. *Sacrificantes non alteri, quam illi viſibile Sacrificium, cujus in cordibus noſtris inviſibile Sacrificium, nos ipſi eſſe debemus.* Et cap. 20. *Chriſtus eſt Sacerdos, ipſe offerens, & ipſe oblatio, cujus rei Sacramentum quotidianum voluit eſſe Eccleſiæ Sacrificium. Quæ cum ipſius Capitis corpus ſit, ſeipſam per ipſum diſcit offerre. Agamus ergo ei qui crucifixus eſt pro nobis juges gratias, & in non modo verbis noſtris, verum etiam operibus ipſis præcipuè impleamus: Propterea tremenda & ſalutaria illa myſteria, quæ in omni Eccleſiæ catu celebramus, Euchariſtia ſive gratiarum actio nuncupatur, S.* Chryſ. Hom. 26. in S. Mat.

In the time of *Ivo*, Biſhop of *Chartres*, there was no other Interpretation made of the *Roman* Canon (as they called it) in the Maſs or Liturgy of the *Latin* Church, than what we make here, or practiſe in ours. *Adſcribam quæ huc faciunt illius verba, è Tract. de convenienția Novi & Veteris Sacrificii. Unde & memores, Domine nos, tui ſervi Paſſionis tui Filii, Reſurrectionis, & Aſcenſionis offerimus Majeſtati Tuæ, i. e. oblatam commemoramus, per hæc dona tua viſibilia hoſtiam puram, i. e. ſine fermento malitiæ, Sanctam, i. e. Tibi conſecratam, immaculatam, i. e. talem qualem ſignificabant animalia, quæ immolanda ſine maculâ quærebantur. Et hanc veri Sacrificii commemorationem poſtulat Sacerdos ita Deo Patri fore acceptam, ſicut accepta fecerunt munera Abel, Abrahæ & Melchiſedech.*

And herein, in a ſpiritual Senſe, though not in regard of the Publick Offices of the Church, are all Prieſts, the whole Aſſembly of the People, as well as the chief Miniſter himſelf, (1 *S. Pet.* 2. 9.) *Ye are a Royal Prieſthood*, Rev. 1. 6. And *hath made us Prieſts unto God.*

" It will be worth while to hear ſome things out of *S. Chryſoſtom*, " concerning this matter; for in *Hom.* 18. on the ſecond Epiſtle to " the *Corinthians*, he teaches, That as the partaking of the Myſteries, " ſo likewiſe the Prayers and Thankſgivings are common to the Peo- " ple with the Prieſt. *There is a time* (ſays he) *when the Prieſt* " *does not differ from the People, as when they enjoy the tremendous* " *Myſteries; for all do in like manner partake of*, &c. prout ſuprà: " *Nay, any one may ſee alſo in Prayers, that they are made by the Prieſt* " *and alſo by them, and all ſay the ſame Prayer, a Prayer full of Mercy.* " But though all who are preſent do offer in the ſame manner, in " which alſo they pray, Men and Women, and all the faithful Peo- " ple; nevertheleſs it may be obſerved, that the προεδρος, who ſtands " before the holy Table, and pronounces the Words of the Prayer, " does in a principal and peculiar manner offer in the Name of them " all.

C † *To offer unto thee any Sacrifice.* ] The Celebration of this Sacrament may for divers Reaſons be called a Sacrifice; and we do acknowledge, that by the ancient Church it was ſo called; but yet we deny, that there is any reaſon why it ſhould be called a *true Sacrifice*, and *properly ſo called*, or ought to be ſo: For when we call any thing a true Sacrifice, we have regard to the *formal* reaſon of a Sacrifice, and not the *final*. For the end is to pay Worſhip and Obedience to God, and to do what God approves and accounts acceptable to him: For whatſoever Work is of this kind, is by S. *Auſtin* called a true Sacrifice: For ſo *de Civ. Cap.* 5. he with the Apoſtle calls Mercy a true Sacrifice, and acceptable to God. And Cap. 6. *Omne opus quod agitur ut Sanctâ Societate inhæreamus Deo, verum Sacrificium eſt.*

" So that by the Ancients and us, the Celebration of this Sacra- " ment is called a Sacrifice, yea a true Sacrifice in the manner we " have explained it in. *Firſt*, becauſe it is a ſenſible Rite, ſupply- " ing the place of ſenſible things. *Secondly*, becauſe when it is cele- " brated thoſe things are wont to be offered, which were uſed in Sa- " crifices, or at leaſt went to the uſe of the Miniſters of the Church, " or the Poor, which in ſcriptural Phraſe are called Sacrifices accep- " table to God. *Thirdly*, Becauſe therein Thanks are given to God " and Prayers are poured out, which in Scripture are ſtyled by the " Name of Sacrifice. *Fourthly*, Becauſe by theſe Prayers the Paſſion, " Death and Merits of Chriſt, are offered up to God the Father by " Commemoration and Repreſentation. As we ſhew'd before that " S. *Auſtin* ſpoke.

*Or this, Almighty*, &c. *we moſt heartily thank thee.* ]

℣. W ℣. When the Pſalm is ended, let the Deacon ſay, *Let us give thanks to him who has made us worthy to receive his holy Myſteries*, &c. Clem. Conſt. Ap. Lib 8. cap. 20.

S. Aug. Ep. 5. Q. 5. *Quibus peractis, & participato tanto Sacramento*, Gratiarum Actio *cuncta concludit. Quam*, 1 *Tim.* 2. 1. *verbis ſuis ultimam commendavit Apoſtolus.*

*† *Thoſe holy Myſteries, with the ſpiritual Food of the moſt pretious Body and Blood*, &c. ] Before Conſecration, we called them God's Creatures of Bread and Wine, now we do ſo no more after Conſecration; wherein we have the Advantage of the Church of *Rome*, who call them ſtill Creatures in their very Maſs after Conſecration; and yet they will be upbraiding us for denying the real Preſence, when-as we believe better than they: For after Conſecration we think no more of Bread and Wine, but have our Thoughts taken up wholly with the Body of Chriſt; and therefore we keep ourſelves to theſe Words only, abſtaining from the other (though the Bread remain there ſtill to the Eye) which they do not: And herein we follow the Fathers, who after Conſecration would not ſuffer it to be called Bread and Wine any longer, but the Body and Blood of Chriſt, *Iren. Lib.* 4. *cap.* 34. *Juſt. Apol.* 2. *Ambr. de his qui initiantur, cap.* 9. *Aug. Lib. contr. Proſp. Vid. Caſſand. Conſ. Art.* 10.

*† *Very Members Incorporate.* ] So Cyril. in Catech. Myſt. 4. *Sumpto Corpore & Sang. Chriſti ait nos fieri συσσωμους, i. e. ejuſdem Corporis cum Chriſto, & inter Nos συναιμους, i. e. ejuſdem Sanguinis.*

*And be alſo Heirs through hope.* ] So the ancient Fathers were wont to prove the Article of our Reſurrection by the Nature of this very Sacrament. *Synod. Eph. & Alex. Cyr. in Joh. Lib.* 12. *cap.* 58. *& Iren. Lib.* 4. *c.* 34. *& Tertull. de Reſur. Carn. & Ignat. ſub finem. Ep. ad Epheſ.* uſe this reaſon to exhort the People unto the frequent receiving of the holy Communion; becauſe they ſay it is, φαρμακον αθανασιας, *Medicamentum Immortalitatis, & Antidotum*, τὸ μὴ ἀποθανεῖν, *An Antidote not to die*; which if the Men of this Age would but ſet their Hearts on, as they did, we ſhould not have them ſet ſo ſlightly by the bleſſed Sacrament as they do.

C † *Then ſhall be ſaid or ſung*, Glory be to God on high. ] *In ritibus celebrandi Paſchatis, atq; in inſtitutione & Celebratione Cænæ Domini, hunc morem obſervatum innuunt Evangeliſtæ, cum dicunt*, Et cum cecinisſent Hympum, abierunt in Montem Olivarum.

*Abſoluto Eſu Paſchatis, in more erat apud Judæos cantare, Pſal.* 3. *& ſequentes aliquot, quem ſolennem Hymnum hodie* Magnum Hallelujah *vocant. Eos ſalvator, nos eum imitati ſumus.* C.

*In ordinario Sarum iſte Hymnus dicitur ad initium Miſſæ.*

*Hymnus Angelicus ita dictus eſt, quia illum cecinere Angeli in Nativitate Domini, uſq; ad*—hominibus bona voluntas, *cui addidere reliqua uſq; ad finem varii Doctores, Conc. Toletan.* 4. *Can.* 12. *Quomodo autem conciliari poſſunt, qui eum tribuunt Apoſtolis, ut Clemens in margine oppoſito citatus, & qui Teleſphoro, ut Innocent.* III. *Lib.* 2. *cap.* 20. *& qui Symmacho, ut Berno, cap.* 25. *de Off. Meſſ. & qui Sancto Hilario Pictavienſi ut Alcuinus, cap. de celebr. Miſſæ, qui veriùs in Latinum tranſtulit, ait Bovius ad Clementis locum citatum. Ut autem dicatur in Miſſâ, conſtituit Teleſphorus ex Innocentio loco citato. Atq; idem aſſerunt Damaſus, Rabanus & alii complures apud Durand. Lib.* 2. *cap.* 14.

℣. W ℣. *Socrat.* 6. 8. *Hymnus Angelicus* Ἀσιωπὴ *post Communionem. D. Hilarii Pictav. S. Chryſ. ad Antioch.* 57. An Hymn appointed by *Clement, Conſt. Lib.* 7. *cap.* 47.

℣. W ℣. Here the Congregation ariſeth, and having made their Adoration, they go towards their Seats to a little private Devotion. In their way at the Foot of the Choir ſtands the *Cippus Pauperum*, into which every Man puts a ſmall piece of Silver; whilſt the Prieſt ſtanding ſtill at the Altar, readeth the Exhortatory Sentences for Alms, *ut ſuprà.*

When all are compoſed in their Seats, he proceeds to the Bleſſing.

*† We end all with this Hymn, in Imitation of our Saviour, *Matth.* 26. 30. *Et decanto Hymno exierunt.*

*† *Jeſus Chriſt.* ] Hic additur, *Spiritus alme, Orphanorum Paraclete.*

*Son of the Father.* ] Hic additur, *Primogenite Mariæ V. Matris.*

*Receive our Prayer.* ] Hic additur, *ad Mariæ gloriam.*

*Art holy.* ] Hic additur, *Mariam ſanctificans.*

*Art the Lord.* ] Hic, *Mariam gubernans.*

*Thou only, O Chriſt.* ] Hic, *Mariam coronans.*

*† *Then the Prieſt, or Biſhop, if he be preſent.* ] For by the Canons it is not lawful for a Prieſt to do it in the preſence of the Biſhop, nor that, nor many other things; not to baptize, not to abſolve, not to conſecrate the Sacrament, not to preach, *&c.* without the Biſhop's ſpecial Command, *Conc. Hiſp.* 2. *Can.* 7.

C† *Epiſcopus benedicit, non benedicitur, &c. Presbyter benedicit, non benedicitur. Diaconus non benedicit, non dat benedictionem, ſed accipit, &c. Author Conſt. Apoſt. Lib.* 8. *cap.* 34. *qui ſive Clemens P.* 1. *fuit, ſive quis alius, ipſis fuit Apoſtolis coævus.*

*Shall let them depart with this Bleſſing.* ] " The Communion be-
" ing ended, and the giving of Thanks, the ſolemn Benediction is
" ſubjoined, by which they which have communicated are *diſmiſſed.*
" The Ancients in the *Latin* Church ſaid, after the Benediction was
" given, *Ite Miſſa eſt*, i. e. *The Congregation of the People is diſmiſſed.*
" The *Greeks* called it Ἀπόλυσις, which is the ſame as Miſſion or Diſ-
" miſſion. And from hence it came to paſs, that from this only and
" laſt Act the whole Body of the Liturgy, or the univerſal Complex of
" ſacred Acts, which were wont to be uſed in the ſolemn Celebration
" of this Sacrament, they called by the Name of *Miſſa.* The true E-
" tymology of this word *Miſſa*, or Maſs, we do yet retain in our
" Churches in the Diſmiſſion of the People; namely, of the ancient
" and genuine Maſs, in which not only Hymns may be ſung, Prayers
" made, Scriptures read and explained, Bread and Wine bleſſed and
" conſecrated, but even diſtributed to eat and to drink to all that
" are preſent: For ſuch a Maſs or Celebration of the Sacrament our
" Lord appointed, and commanded to be frequently uſed to his
" coming again. Not ſuch as the new *Roman*-Catholicks uſe, in
" which for the moſt part no-body but the Prieſt communicates, but
" always the bleſſed Cup is withdrawn from the People, nay from
" all other Prieſts who are preſent, but do not officiate in the Cele-
" bration. C.

*Aſſiſt us mercifully.* ] Iſta Oratio habetur in Ord. Sarum ad Miſſam pro iter agentibus.

## *Collects to be ſaid after the Offertory, when there is no Communion.*

C** *Aſſiſt us.* ] *O Almighty Lord*, &c. *Prevent us*, &c. *Almighty who haſt promiſed*, &c. with two Collects for *Rain and Fair Weather.*

Rubrick. *That the Litany ſhall be ſung upon Wedneſdays and Fridays, according to the King's Injunctions. That after the Litany, though there be no Communion, yet ſhall the Prieſt put upon him an Alb or Surplice, with a Cope, and ſay all that is appointed at the Communion, until he cometh to the Offertory, and ſo diſmiſs the People with the Bleſſing. That the Hoſt be of the uſual Matter and Form; that is, a Wafer, but without any Impreſſion upon it, ſomewhat broader and thicker than before, that at leaſt it may be broken into two parts; yet that no Man muſt think leſs to be received by him in that part, than in the whole. That the Prieſts ſhall bear the Charges of the Bread and Wine; and in lieu thereof, that the People ſhall offer every* Sunday *(during the time that the Offertory is ſung) the Price of the holy Loaf, which they were wont to find before, beſides their other wonted Oblations.*

*That, according to the King's Injunctions, the People be preſent at Service and Sermon, with Quietneſs and Reverence, and once in the Year at leaſt to communicate, otherwiſe to be puniſhed by the Cenſures of the Church: And that the Sacrament of the Lord's Body (when it is diſtributed) be given into the Peoples Mouths, and not into their Hands, (though it was otherwiſe uſed many Years after the Apoſtles times) leſt they ſhould carry it home, as they did otherways of old, and uſe it ſuperſtitiouſly.*

Of all which Order ſo ſet forth in the ſecond Year of King *Edw.* 6. this was *Bucer*'s firſt Cenſure, *That, at his firſt coming into this Kingdom, he ſet himſelf diligently to know and ſtudy this Book, wherein he found all things purely reformed; and that in all the Ceremonies there was nothing, but what was either taken out of the Word of God, or was not any way againſt it, if they were rightly taken and candidly interpreted.* But afterwards himſelf (as it ſeems) forgetting or neglecting his own Rule, he cenſures and finds fault with many Particulars as coming from the Papiſts, and tending to the Maintenance of Superſtition, and being contrary to God's Word; for which Reaſons he wiſhes Arch-biſhop *Cranmer* preſently to reform them: Which was the cauſe (together with *Calvin*'s vehement Letters for a further Reformation) that a new Book was ſet out in the fifth and ſixth Years of King *Edw.* 6. a little before the Protector was Beheaded.

1. That the Veſtments and Garments might be taken away, being an occaſion of Superſtition.

2. That no part of the Communion-Service might be read upon Holidays, *&c.* when there was no Communion; the Order appointed by the Book being a dumb Shew, borrowed from the *Roman* Antichriſt.

3. That Morning and Evening Prayer ſhould not be read in one place, and the half Communion-Service at another; that is, at the Altar; nor that the one ſhould be ſaid in a Surplice only, and the other in a Cope; all which was a maſſing Faſhion.

4. That the Sacrament be not adminiſtred in private Houſes, nor in Chapels annexed to other Churches, nor in the Chapels of Noblemen, for fear of Superſtition.

5. That Liberty might be given to uſe Leavened and Common Bread, as well as Wafers and Unleavened; and that the Words, *no leſs received in part than in the whole*, might be omitted, for fear of Tranſubſtantiation.

6. That the Bread ſhould be *Fragilis* he likes well; and that there ſhould be Oblations in ſtead of the *Holy Loaf*, at the Offertory, which he calls, *Officium gratæ Pietatis in Paſtorem & Eccleſiam.*

7. That he likes not their Opinion, who think Chriſt is more received in the Sacrament of his Supper than in Baptiſm, and the Preaching of the Word; or that more Preparation is to be uſed for the one than the other, *Ib. & c.* 27.

8. That, inſtead of enjoining the People to receive once a Year at the leaſt, he would have an Exhortation made, to ſet before them the Greatneſs of their Fault, if they refuſed to communicate or went away from the Sacrament, ſo often as it was celebrated: Which was the occaſion of the firſt Exhortation of the fifth of King *Edw.* continued in our Book, *We be come together*, &c.

9. That it was a ſuperſtitious Practice, to give the Sacrament into the Peoples Mouths, and not into their Hands, which were one, as holy as the other; and that the People were as holy as the Prieſts, who took it into their Hands, and might ſee whether the People into whoſe Hands they are to give it, did eat the Sacrament or no; no leſs than if they gave it them into their Mouths; this manner of Receiving therefore to be altered.

10. That at the Offertory he would have a Collection for the Poor, after the Example of the *Low-Countries*; where, among the Reformed, none were ſuffered to beg.

11. That in the time of the Communion, the Men ſhould be placed on one part of the Choir, and the Women on the other, he likes well enough; becauſe it was an old Cuſtom, and that they ſhould not look upon one another; but then he would have the Table ſo placed, that both the one and the other might hear what was ſaid at it.

12. That the Miniſter ſhould be enjoined to provide no more Bread and Wine upon the Altar, than would ſerve the People that communicate, he miſliketh utterly; becauſe by this Injunction, Men would be brought to an Opinion, That what was left of the Elements, after the Communion is done, may not be put to any common uſe; but that (as of old, in the ancient Fathers time, they were wont to do) whatever remained was to be taken and eaten by the Communicants in the Church: Which becauſe it was like to confirm the Papiſts in their Conceit, That the Nature of the Bread and Wine were changed; and that Chriſt was inherent in the Elements themſelves: He urged to have it declared, That *extra uſum Sacramenti*, that is, when the Communion was ended, the Bread and Wine might be put to any common uſe.

13. That he would not have any Allowance granted, to uſe the Geſtures of *Kneeling*, *Croſſing*, *Smiting* the Breaſt, *Holding-up* the Hands, *&c.* as being Papiſtical, and tending to the upholding of the Maſs, which is an execrable thing.

14. That he likes not two Communions upon *Chriſtmaſs-day* Morning, as the uſe was then, though afore-times there were three; and his Reaſons are, 1. Becauſe we can ſhew no Scripture for any ſuch Practice. 2. Becauſe it makes People imagine, that this Feaſt is higher than other Feaſts; and therefore, that they are to communicate at no other time.

15. That though the Reading the Homilies be better than no Preaching at all, yet that Sermons are chiefly to be ſought after, and an able Preacher placed in every Church, for that he knoweth nothing abſolutely neceſſary to Salvation, but the Office of Preaching.

In the mean while, he would not have the Homilies ſo ſhort, nor divided into ſeveral Parts, but read out at large, as being at their full length ſhort enough for a Sermon-time; deſiring that other Homilies may be added (for them to read that cannot make better themſelves) of the ſame Heads which are now ſet forth in the ſecond Tome.

16. The ſinging of the *Sanctus* in the Choir he likes well, ſo it be not done (as in ſome places it was) whilſt the Prieſt was ſaying the Prayer for the whole State of Chriſt's Church.

17. In the Prayer for the State of Chriſt's Church he miſlikes the Commendation and Prayer for the Dead, becauſe there is no Precept or Example of it in the Scripture, though the ancient Fathers uſed it. Againſt this part of that Prayer alſo *Calvin*, in his Epiſtle to the Protector, wrote moſt earneſtly; and therefore Order was taken, in 5 *Edw.* to leave it out, becauſe it was an occaſion (though otherwiſe harmleſs) of bringing in many ſuperſtitious Conceits and Practices about Purgatory: In the mean-while *Bucer* deſires, That in ſtead of this Commendation and Prayer for the Dead, another Clauſe might be ſubſtituted, to beſeech Almighty God, That we following the holy Example of his Saints, in the conſtant Profeſſion of our Faith and Obedience, may, together with them and all others departed in the Faith of Chriſt, at his ſecond Coming, have a glorious Reſurrection, *&c.*

Which

Which is now uſed in the Form of Bidding the Prayers before Sermon, and in the Burial of the Dead. But he liketh not the Expreſſion here, *Thoſe that reſt in the Sleep of Peace, ne daretur occaſio, &c.* that occaſion might not be given, for ſome Men to pleaſe themſelves in their opinion, (as the *Anabaptiſt* and *Socinian* then did) that the Souls of the Dead ſlept till the Day of Judgment.

18. In the Prayer of Conſecration, he would have theſe Words of *bleſſing and ſanctifying the Bread and Wine, that they might be made to us the Body and Blood of Chriſt*, changed into theſe of *bleſſing and ſanctifying us, that with true Faith we might receive the Body and Blood of Chriſt in theſe holy Myſteries, as heavenly Food.* To which purpoſe they were afterwards altered, becauſe the former Words (as he ſaid) gave occaſion, to confirm Men in the Popiſh Conceit of Tranſubſtantiation; and becauſe we had no Precept nor Example from the Apoſtles to make any ſuch Prayer for the bleſſing of the Bread, *&c.* for that Chriſt's bleſſing of it in the Diſtribution to his Apoſtles, at his laſt Supper, was of no other kind, than the bleſſing of the Loaves and Fiſhes wherewith he fed the 5000.

19. Therefore he miſlikes alſo the making of any Croſſes (as the Book appointed) over the Bread and Wine; or that the Miniſter ſhould take the Bread and Wine into his Hands, when he read the Words of Inſtitution; becauſe by this Practice Men would think, That he ſaid theſe Words to the Bread and Wine, and not to the Communicants: And it ſhould ſeem that thereupon thoſe Directions in the Margin, for the *Prieſts taking the Bread and Wine into his Hands*, (when he ſays, *took Bread*, and *took the Cup*) were afterwards left out; and yet the uſe could not for all that be left off, it being a general Cuſtom among us to do ſo ſtill.

20. In the Prayer of Oblation, he diſlikes thoſe Words, *And command our Prayers to be brought before thee, by the miniſtry of thy holy Angels*, which he wiſheth to be changed into that Form we have after the Participation, which was then placed before it; becauſe the Prayers of the Faithful (as he inſtances in *Cornelius*) uſe to go up of themſelves alone, without the help of any Angels.

21. Thoſe Words in the Prayer, *We do not preſume to come*, &c. *ſo to eat the Fleſh of thy dear Son, and to drink his Blood*, he is not only content to let ſtand, but falls to ſome kind of intreating, that they may be continued, and remain unaltered, as fearing that upon the common Exceptions taken againſt them (which Exceptions he anſwers at large) they alſo would be changed or left out of the Book; for he knew very well, that this was the Intention of the Protector; and that for this reaſon *Cranmer* had ſent for his Cenſure upon the Book: And indeed, all things were preſently ordered and altered, according to his Mind and Cenſure.

By *Bucer*'s Directions likewiſe was this Rubrick following added in the fifth of King *Edw.* (though not omitted in ours) after the Rubrick where the Curate is permitted, to take the Bread and Wine that remain to his own uſe.

" Although no Order can be ſo perfectly deviſed, but it may be " of ſome, either for their Ignorance or Infirmity, or elſe of Malice " or Obſtinacy, miſconſtrued, depraved and interpreted in a wrong " part; and yet becauſe brotherly Charity willeth, that ſo much as " conveniently may be, Offences ſhould be taken away; therefore we " willing to do the ſame, Whereas it is ordained in the Book of " Common Prayer, in the Adminiſtration of the Lord's Supper, that " the Communicant *kneeling* ſhould receive the holy Communion; " which thing being well-meant for a Signification of the humble and " grateful Acknowledgement of the Benefits of Chriſt given to the " worthy Receiver, and to avoid the Prophanation and Diſorder, " which about the holy Communion might enſue; leſt yet the ſame " Kneeling might be thought or taken otherwiſe, we do declare, That " it is not meant hereby, that any Adoration is done, or ought to be " done, either unto the Sacramental Bread and Wine there bodily " received, or unto any Real and Eſſential Preſence, there being of " Chriſt's natural Fleſh and Blood: For, as concerning the Sacra- " mental Bread and Wine, they remain ſtill in their natural Sub- " ſtances, and therefore may not be adored, for that were Idolatry, " to be abhorred of all Faithful Chriſtians: And as concerning the " natural Body and Blood of our Saviour Chriſt, they are in Heaven " and not here; for it is againſt the truth of Chriſt's natural Body, " to be in more places than one at the ſame time.

But by the Tenour of it, it ſeems to be no part of the Common-Prayer-Book.

C ** *The Bleſſing.*] In the ſecond of King *Edward* it ended at theſe Words, *in the knowledge and love of God, and his Son Jeſus Chriſt our Lord.* That which follows was added in the fifth of K. *Edward.*

*† *Upon the Holidays, if there be no Communion, ſhall be ſaid all that is appointed at the Communion, until.*] By all that follows it appears, That the Mind of the Church of *England* was and is to have a Communion and Commemorative Sacrifice of Chriſt's Death every Day, that the People will but come to it, and make up a ſufficient Number.

Under *Holidays*, *Sundays* are comprehended, for certainly *Sundays* are *Holidays*; and therefore it is but a peeviſh Cavil of the Puritans, to ask by what Warrant Men may read the ſecond Service upon *Sundays.*

The Words, *If there be no Communion*, &c. do not imply, That there ſhould be no Communion when they be read, (as we uſe now-a-days) but that though there be no Communion for want of devout Company, yet they ſhould be read: So that by the Authority of our Church, I cannot ſee how it will be avoided, but that every Church is bound daily to propound the Sacrament to the People, that ſuch as be diſpoſed might receive, and the fault not be laid upon the Church or the Prieſt that ſerves. And therefore upon theſe Holidays in King *Edward*'s time, if the People were negligent to come to the Communion, the Curate was to read the Exhortation to them which begins, *Dearly Beloved, foraſmuch*, &c. And in Cathedral-Churches, and in other places like them, it was then appointed, that there ſhould be daily Communions, and ſo there were. *See the Rubrick before the Exhortation there in King* Edward's *firſt Service-Book.*

When the People firſt, and afterwards the Prieſts and Clergy, in ſome places gave over their Devotion, and neglected the old uſe of communicating every Day; yet the Prayers and Leſſons, and other Appendants of that holy Office, they omitted not, eſpecially ſuch as were in Orders. *Socrates* tells us in his Hiſtory, *Lib. 5. cap. 21.* That it was the Cuſtom of the Church of *Alexandria* ſo to do, yet upon every *Thurſday* and *Friday* alone. *Durandus* calls this the *dry Maſs*, *Lib. 4. de div. Off. cap. 1.* And the *Ordo Romanus* ſtiles it the *Miſſa Nautica*, as allowable to Men at Sea, where Storms and Tempeſts would not ſuffer them well to perfect the Celebration. It is mentioned alſo by *Thomas* of *Walden*, *Lib. 6. Tit. 4. cap. 35.* So that this Order and Ordination of our Church, is not altogether either without Cauſe, or without Example.

*† *And there ſhall be no Celebration*, &c. *except there be a great number.*] This was made againſt the *Solitaria Miſſa* that the Papiſts are now-a-days content withal. It was an abuſe ſpringing up about *Charlemain*'s time (it ſeems) to have the Prieſt communicate and ſay Maſs, tho' there were none to celebrate with him. Therefore the Council of *Nice* then made a Canon againſt it. *Nullus Presbyter ſolus Miſſam cantare valet rectè, ut nobis videtur. Quomodo enim dicet, Dominus vobiſcum*, &c. They ſay yet, *ut nobis videtur*; fain would they have had the Abuſe amended, and yet the Communion not neglected for all that. They knew not well whether they ſhould forbid it abſolutely and ſimply, if there were no Company; as indeed, better were it to endure the Abſence of the People, than for the Miniſter to neglect the uſual and daily Sacrifice of the Church, by which all People, whether they be there or no, reap ſo much Benefit.

And this was the Opinion of my Lord and Maſter Dr. *Overall.*

C ** *And there ſhall be no Celebration of the Lord's Supper, except there be a good number to communicate with the Prieſt.*] This Rubrick was made againſt private Maſſes, wherein the Prieſt only communicated alone by himſelf. S. *Ambroſe* (or another ſuch ancient Author under his Name) *in illud S. Pauli*, Alius alium expectate: *Expectandum (inquit) ut multorum Oblatio ſimul celebretur, & omnibus miniſtretur. S. Hier. in 11 ad 1 Cap. ad Cor. Cœna Dominica omnibus debet eſſe communis, quia ille omnibus diſcipulis ſuis qui aderant æqualiter tradidit Sacramentum.*

*† In the Primitive Church it is moſt plain, both by the Canons of the old Councils, *Can. Apoſt.* 10. and by the Writings of the ancient Fathers, That ſome part of the People at leaſt never failed to communicate with the Prieſt. And when the Multitude began to grow ſo negligent that, as they ſay, *vel duo vel nemo*, either few or none would come to aſſiſt the Miniſters, and to participate with them of the bleſſed Sacrament, how ill it was taken at their Hands, and how hardly cenſured, we may know, from that ſharp Increpation which S. *Chryſoſtom* uſed towards them in Chap. 1. *ad Eph. Hom.* 3. Ἐικῆ θυσία καθημερινὴ, &c. *In vain is the daily Sacrifice, in vain do we ſtand at the Altar: There is no one that does participate.* Yet when this lewd Cuſtom had ſo far prevailed, that the indevout People put the Prieſt to do his Office alone, there wanted not them, among the learned and religious Men, that condemned as well the one as the other, the Peoples wretchleſs Indevotion not to communicate with the Prieſt, and the Prieſt's Preſumption to communicate alone, terming ſuch a Communion to be no Communion at all, at leaſt an unlawful and imperfect Communion. *Walafridus de rebus Eccl. cap. 22. circa finem. Quamvis cum ſoli Sacerdotes Miſſas celebrent, illos ejuſdem actionis eſſe co-operatores, pro quibus tunc celebrant; tamen fatendum eſt, illam eſſe legitimam Miſſam, cui interſunt Sacerdos, Reſpondens, Offerens, atq; Communicans, ſicut ipſa Compoſitio precum evidenti ratione demonſtrat.*

℣. W. ℣. *Communionis tempore dum populus conveniat.* Gelaſ.

C † *And in Cathedral and Collegiate Churches, where be many Prieſts and Deacons*, &c.] *Quod de Clericis ſolis poſſit concedi, quorum vita debet eſſe religioſior quam Laicorum. Diſt.* 4. Deniq; *Nam quoad Laicos illi non arctantur ad communicandum, niſi ter in anno, ut in Rubr. Seq.* A Rule (if it were obſerved) tending to the great Advancement of Piety, and ſomewhat anſwerable to the Practice of the Primitive Church. S. *Baſ. ad Cæſar. Patr. Ep.* 289. *Singulis certè diebus communicare bonum & fructuoſum eſt.* Walafrid. Strab. de reb. Eccl. Cap. 20. *Cum Chriſtianis & maximè Clericis omnes dies in ferias deputantur, videtur ratione pleniſſimum, ut per ſingulos dies ſacris occupemur officiis, & quando Mentis vel Corporis graviores maculæ non obſiſtunt, Panem & Sanguinem Dominicum, quibus ſanè vivere non poſſumus, jugiter ambiamus, imitantes Eccleſiæ Primitivæ Studium ſalutare, de quo in Act. Apoſtolorum legitur; Erant autem quotidie perſeverantes in Templo, & fractione Panis, cum exultatione & ſimplicitate cordis laudantes Deum.* Item S. Cypr. Ep. 56. ita ſcribit, *Idcirco quotidie Calicem Sanguinis Chriſti bibunt, ut poſſint & ipſi propter Chriſtum Sanguinem fundere.* So it held in many places, and for many Years together: But in After-ages, the number of Chriſtian People waxing more, and their Piety leſs, they gave their Prieſts leave to communicate every Day by themſelves, ſerving their own Turn with once or twice a Week, and well if that; as upon the *Saturday* and *Sunday*; (whereof S. *Auſtin* tells us, *Ep.* 118. *ad Jan.*) nay, in proceſs of time, the very Prieſts themſelves in ſome Churches followed this Indevotion of the People, againſt whom was the ninth Canon made in the fourth Council of *Toledo. Nonnullos Sacerdotum in Hiſpaniâ reperimus, qui Dominicam Orationem non quotidiè, ſed tantùm die Dominicâ dicunt.*

*dicunt.* It was then accounted a Fault, which would now be held a good Chriſtian Vertue, if Prieſts might be ſo often ſeen to communicate: But whatever they did then in *Spain*, and we would be glad now to have done in *England*, it is well known, that the general Practice of the Church ever was, to have the Prieſt and Clerks, devoutly at their Office every Day, and to communicate of Chriſt's Sacrament as often. *Microl.* Cap. 46. *Ad quotidiana Miſſarum Solennia non generaliter ab omnibus, ſed Religioſis convenitur, qui plus Spiritualibus negotiis, quàm Secularibus invigilant. Scriptor vetuſtus de divinis Off. apud Caſſandrum Liturg.* cap. 33. *In Dominicis tantùm & Feſtis diebus fideles, qui Secularibus ſolent occupari negotiis, conveniebant, ad audienda ſolennia: in diebus verò profeſtis Miniſtri & votis adſtricti intererant Miſſæ. Reg. Lib.* 1. *de Eccle. Diſcip. Ut Presbyter vel Diaconus, vel quilibet Eccleſiæ deputatus Clericus, ſi intra Civitatem fuerit, vel in loco quo Eccleſia eſt, aut vici, aut villæ, ad Eccleſiam ad Sacrificium quotidianum non venerit, Clericus non habeatur, ſi caſtigatus non emendaverit.* Which holy Order was no doubt here regarded by our Church, when ſhe enjoined her Prieſts and Deacons to communicate every *Sunday* at leaſt, ſuppoſing it ought and ſhould be done by them oftener.

*† *In Cathedral and Collegiate Churches.* ] Odo Camerac. in Canonem. *Cum primitùs Miſſæ ſine Collectâ* (i. e. Collectione populi) *non fierent, poſtea mos inolevit Eccleſiæ Solitarias, & maximè in Cœnobiis, fieri Miſſas. Solitariæ autem dicebantur, quæ ſolis Clericis præſentibus fiebant.* And from hence was it, that the Collect, Epiſtles and Goſpels were appointed upon the *Sundays* and Holidays, and a Rubrick made at the beginning of this Service-Book, for the Collects, Epiſtles and Goſpels to ſerve all the Week long, that were uſed only on the *Sunday*, that is, at any time when there is a Communion on the Week-day: And certainly, though it be no fault to read the Collect, Epiſtles and Goſpels, either upon *Sundays* or Week-days; yet to read them, and not to go on with the Communion, is contrary to the intent of our Church, that if there were any Company, intended a Communion every Day, for continuing the daily Sacrifice in the Church, ever uſed till *Calviniſm* ſprung up, and leapt over into *England*.

C** *Receive the Communion every Sunday at the leaſt.* ] S. Aug. Ep. 118. *Alii quotidie communicant, alii certis diebus, alibi nullus dies intermittitur quo non offeratur, alibi Sabbato tantùm & Dominico.* So that this difference notwithſtanding, it was the univerſal Cuſtom of the ancient Church to celebrate the Euchariſt, if not every Day, yet upon all *Sundays* howſoever, if not rather by conſequence, upon all Feſtivals and Days of ſolemn Aſſemblies. *Act.* 10. 7. *On the firſt day of the Week the Diſciples aſſembled together to eat Bread* (i. e. to celebrate the Euchariſt, as the *Syriack* tranſlates it.) In the mean time it is plain by this Rubrick, and that before, where it is ſaid, *Upon the Holidays, if there be no Communion*; and more plain by the Rubricks in the firſt Book of *Edw.* 6. which ſay, *In Cathedral Churches, or other places where there be daily Communions*, &c. *If upon the Sunday or Holiday the People be negligent to come to the Communion*, That our Church affected the Frequentation of this Service according to the Primitive Practice, ſo far as they thought it attainable; yet it ſeems by this laſt Rubrick, which abates much of the former, that they deſcended to *Calvin* 4. *Inſt.* 17. §. 43, & 46. where he ſays, he would have the Euchariſt celebrated at leaſt once a Week.

C** *And to take away Superſtition, it ſhall ſuffice that the Bread be as uſual.* ] It is not here commanded, that no Unleavened or Wafer-bread be uſed, but it is ſaid only, *that the other Bread ſhall ſuffice:* So that though there was no neceſſity, yet there was a Liberty ſtill reſerved of uſing Wafer-bread, which was continued in divers Churches of the Kingdom, and *Weſtminſter* for one, till the 17th of King *Charles*.

The firſt uſe of common Bread was begun by *Farel* and *Viret* at *Geneva*, 1538. which ſo offended the People there, and their Neighbours at *Lauſan* and *Bern*, (who had called a Synod about it) that both *Farel* and *Viret*, and *Calvin* and all, were baniſhed for it from the Town, where afterwards the Wafer-bread being reſtored, *Calvin* thought fit to continue it, and ſo it is at this Day. *Vid. vitam Calvini per Bezam ad An.* 1538. *& Ep. Calv.*

*† *And if any of the Bread and Wine remain*, &c. ] Which is not to be underſtood of the Bread and Wine already conſecrated, but of that which remains without Conſecration, for elſe it were but a Prophanation of the holy Sacrament, to let the Curate have it to his own uſe. *Quam indignè faciunt, qui hâc Rubricâ ad tantum facinus excuſandum abutuntur, ipſi viderint.* It was *Neſtorianiſm* once to think, that if the conſecrated Bread were kept *in craſtinum*, it became common Bread again: If *Th. p.* 3. *q.* 72. *a.* 11. *id.* 2. quoteth S. *Cyril* of *Alexandria* right. *Ep. ad Calv. vid. Mald. de Sacram. p.* 120. There was order taken for it of old in the Church, which were well to be obſerved ſtill, that no more ſhould be brought, at leaſt conſecrated upon the Altar, than would ſuffice to communicate the People; and if any remained, that the Prieſt ſhould reverently receive it. *Tanta in Altari Holocauſta offerantur, quanta Populo ſufficere debeant. Quod remanſerit (nempe ex holocauſtis & elementis conſecratis) non ſervetur in craſtinum, ſed cum timore & tremore Clericorum diligentiâ conſumetur. Clem. PP. Ep.* 2.

*† *Bread and Wine*, &c. ] It is confeſſed by all Divines, That upon the Words of the Conſecration the Body and Blood of Chriſt is really and ſubſtantially preſent, and ſo exhibited and given to all that receive it, and all this not after a Phyſical and Senſual, but after an heavenly and inviſible, and incomprehenſible manner. But yet there remains this Controverſy among ſome of them, Whether the Body of Chriſt be preſent only in the uſe of the Sacrament, and in the act of eating, and not otherwiſe: They that hold the Affirmative, as the *Lutherans*, *in Confeſſ. Sax.* and all *Calviniſts* do, ſeem to me to depart from all Antiquity, which place the Preſence of Chriſt in the virtue of the Words of Conſecration and Benodiction uſed by the Prieſt, and not in the uſe of eating the Sacrament; for they tell us, that the virtue of that Conſecration is not loſt, though the Sacrament be reſerved either for ſick Perſons, or other: Whereupon *Caſſander, Conſult. Ar.* 10. ſaith, They are Mad, *qui dicunt myſticam benedictionem Sacramenti ceſſare, aut virtutem ſuam amittere, ſiquæ reliquiæ remanſerint in dies futuros: Non enim mutabitur S. Corpus Chriſti, ſed virtus benedictionis, & vivificativa gratia jugis in ipſo eſt.* And this did moſt of the Proteſtants grant and profeſs at firſt, though now the *Calviniſts* make Popiſh Magick of it in their licentious Blaſphemy.

C† *To his own uſe.* ] We read in *Clemens*, That after the Communion was done, the Deacons took up that which was left, and carried it into the *Paſtophorium*, the Room where the Prieſts were lodged. In *Origen*, That it was kept till the next Day. In S. *Jerome*, That, after the Communion, they that had eaten it in the Church, ſpent all that remained of the Oblations. In *Heſychius*, That, after the Example of the old Law, all that was left was caſt into the Fire. In *Evagrius*, That it was an ancient Cuſtom at *Conſtantinople*, that if any of the Sacrament remained, young Children were called from the School to eat it up; which was retained in *France*, as in *Conc. Matiſcon. & Turon.* held under *Charlemain.*

C† *And if any of the Bread and Wine remain, the Curate ſhall have it.* ] Which is to be underſtood of that Bread and Wine that the Church-wardens provided and carried into the Veſtry, and not of that which the Prieſt conſecrated for the Sacrament; for of this, if he be careful as he ought to be, to conſecrate no more than will ſuffice to be diſtributed unto the Communicants, none will remain: Yet if for lack of care they conſecrate more than they diſtribute, why may not the Curates have it to their own uſe, as well as be given to Children, (*Conc. Matiſc. c.* 2.) or be burnt in the Fire (*Iſych. in Levit.*) for though the Bread and Wine remain, yet the Conſecration of the Sacrament of the Body and Blood of Chriſt do not remain, longer than the holy Action itſelf remains, for which the Bread and Wine were hallowed; and which being ended, return to their former uſe again?

C† *And Note, That every Pariſhioner ſhall communicate at the leaſt Three times in the Year, of which* Eaſter *to be one.*

C† *Every Pariſhioner.* ] Hoc eſt tam maſculi quam fœminæ poſt adultam ætatem. *Linw. in gloſſ. x Paſch. de ſum. Trin. c. Altiſſ.*

C† *At the leaſt.* ] Qui ob devotionem alio tempore communicare volunt, talibus non debet denegari Sacramentum (dum tamen ſint diſpoſiti ad illud ſumendum) etiamſi ad furcas vel patibulum quis duceretur, 26. q. 6. ſiquis 13. q. 2. q. ſitum. *Linw. ubi ſupra.*

C† *Three times in the Year.* ] Sc. Paſchali tempore, in Pentecoſte, & Natali Domini. de Conſecr. Diſt. 2. *Seculares.* Puto tamen neminem arctari per Rubricam, niſi ad tempus Paſchale, modo duabus aliis vicibus infra annum communicet.

It was one of K. *Canutus*'s Laws, made here in *England* in a Convocation at *Oxon*, "That every Chriſtian ſhould thrice in the Year "receive the bleſſed Sacrament of the Lord's Supper.

C† *Of which* Eaſter *to be one.* ] Acerbiſſimæ mortis, quam pro nobis Author vitæ ſuſtinuit, nunquam non meminiſſe oportet. Hoc tamen anni tempus peculiariter memoriam tanti myſterii ſibi vendicat, quod & ab omni Antiquitate, ipſaq; adeo Infantiâ Eccleſiæ eſt obſervatum, & ratio ipſa & natura rei poſtulat, ut quo tempore opus Redemptionis noſtræ peractum fuit, eodem in ejus Conſiderationem non minùs ſedulis quam piis cogitationibus incumbamus. C.

## *Of the frequent Receiving of the Holy Communion.*

*† IN The Primitive Church, whilſt Chriſtians continued in their Strength of Faith and Devotion, they did every Day communicate, as we read in the Acts of the Apoſtles, & *in Ep. Decret. Pap. Tom.* 1. *Conc.* This Cuſtom continued in *Africa* unto S. (a) *Cyprian*'s, and after him unto S. (b) *Auſtin*'s time; in *Milan*, *Rome* and *Spain*, unto S. (c) *Ambroſe*, and S. (d) *Jerome*'s time; inſomuch, that thoſe Words in the *Pater noſter*, *Give us this Day our daily Bread*, they interpreted of the Euchariſt, as being daily to be celebrated. But afterwards, when Charity grew cold, and Devotion waxed faint, this Cuſtom grew faint withal, and within a ſmall time began to be left off by little and little; and ſome for Careleſneſs, and other for a pretence of Reverence, would communicate but once every Week; the firſt not believing that Chriſt's Body was in the Sacrament, and therefore making no great Account of it. (*Theod. Dial.* III.) and the ſecond not accounting themſelves worthy of ſo often receiving it, and therefore abſtaining, they ſaid, for Reverence to the Sacrament, becauſe they would not make it too common: Others ſaid, which was the moſt likely, for love of themſelves, becauſe they might have a little more Liberty of Life, than the often receiving of Chriſt's Body would ſuffer them to have.

(a) S. Cypr. de Orat. Dom.
(b) Aug. Ep. 23. ad Bonif. & 118. ad Januar.
(c) Ambr. de Sacr. Lib. 5. c. 4.
(d) Hier. ad Lucin. Ep. 28. ad Hedib. Ep. 150. In Apol. ad Pammach. pro Lib. contr. Jov. cap. 6.

In the Eaſtern Church they grew to a worſe neglect betimes; which in After-ages began to come into the *Latin* Church too: They fell there from every Day to *Sundays* and Holidays only; (*Athan. Tom.* 1. *Apol.* 2.) And from thence, *Semel in Anno*, once a Year, and no oftener, like the High-Prieſt into the *Sanctum Sanctorum*, the Faſhion which Men have got now-a-days. S. Ambr. de Sacr. Lib. 4. cap. 4. *Si Quotidianus eſt Panis, cur poſt annum illum ſumis, quemadmodum Græci in Oriente facere conſueverunt?*

In

* Conc. Laod. cap. 22. Turon. 3. cap. 2. Agathen. cap. 69. Corp. Can. Diſt. 2. cap. 16. Ep. Fab. Pap. Ivo Part. 2. Cap. Cir. Mag. Lib. 2. cap. 45. Burchard Lib. 4. cap. 18. Sententiarii Lib. 4. Diſt. 12. Conc. Elib. Cap. 3. Syn. Trull. & Antioch. ut Author eſt Zon. ad Can. 9. Apoſt.

In which regard, the Biſhops of *Rome*, and * the Councils which were afterwards aſſembled, were fain to take Order for this general neglect of the holy Sacrament, and make Canons, that if Men would be got to receive it no oftener, yet at leaſt they ſhould be forced to receive it thrice in the Year, that is to ſay, at *Chriſtmaſs*, *Eaſter* and *Pentecoſt*; but however at *Eaſter*, or in *Cena Domini*, unleſs while they lived they would be thruſt from the Communion of the Church, and when they were Dead, be kept from Chriſtian Burial.

## *On the Office of Baptiſm.*

C** PUBLICK BAPTISM, *when the moſt number of People may come together.* ] And therefore it is preſently afterwards ordered, That it ſhall be done in Service-time, after the Second Leſſon at Morning or Evening Prayer: But becauſe People uſed not ſo diligently to come to Service, *Bucer* in his Cenſure ſaid, It would be better to do it *immediately after the Sermon*, (for there were moſt People at *that*) wherein nevertheleſs he prevailed not; for theſe Rubricks we ſee continue ſtill.

The ancient Church was wont to adminiſter this Sacrament of Baptiſm, immediately before the Sacrament of the Lord's Supper; for that they were *Gemina Eccleſiæ Sacramenta*, the *Twin-Sacraments*, and therefore to go together.

It is the Cuſtom of divers Churches to do ſo ſtill. They both make a Communion among Chriſtians. *Quis autem* (ſays *Bucer* well) *ſenſum aliquem Chriſtianæ teneat Communionis, qui non agnoſcat quantoperè deceat eos qui ſunt invicem Membra in Chriſto frequentes adeſſe, cum aliquis natus inter ipſos in æternam mortem debet in Eccleſiâ renaſci ad ſempiternam vitam, ſuſcipi inter Filios Dei, quo illi ſimul iſtud beneficium & à Deo pariter orent, & ut Chriſti Eccleſia per Miniſtrum und conferant; & ſicut ſingulorum ille Membrum ſit per hoc Sacramentum, ita à ſingulis quoq; tanquam Membrum recipiatur; & quiſq; ſe ei coram Domino devinciat, ad mutua Chriſtianæ Communionis Officia, & Corporalia & Spiritualia.* Paulò pòſt. *Naturâ enim docente ſolent homines eos, quos in honeſtum Collegium ſuſcipere decreverunt atq; Societatem, ut in Academiis, & multis aliis longè minoris momenti Societatibus hominum fieri videmus, id facere, cum Collegæ frequentiores convenerint; ut ita quaſi ab omnibus illi in Collegas recipiantur, & ſinguli officia Collegarum eis deferant, ad eaq; ita ſe publicè invicem adſtringant.*

C** PUBLICK BAPTISM. ] If we have here no Order about Chriſm, we are as ſafe as they were 300 and odd Years after Chriſt: For the firſt Canon which is pretended to be made about it, was in the Council which they ſay was held at *Rome* by *Sylveſter*. *Conſtituit clarâ voce Sylveſter Urbis Romæ Epiſcopus, ut nemo Presbyter Chriſma conficeret quoniam Chriſtus à Chriſmate vocabatur.* Where whatever becomes of Chriſm, it is but a wild and a very improbable reaſon, that he gives for this his Interdict. But *Innocent* I. would not permit a Prieſt to ſign in the Front (but in *pectore* only) with that hallowed Oyl, which yet the Church of *Rome* doth. And in the Council of *Laodicea*, cap. 48. *Si à Domino Inſtituta, & indeſinenter adhibita per 4 ſecula, quid neceſſe erat novum Canonem condere?*

*† *Baptiſm in the old time not commonly miniſtred, but at two times in the Year.* ] Tempus Baptiſmi congruum eſt Sabbatum Sanctum Paſchæ, & vigilia Pentecoſtes. De Conj. Diſt. 4. c. *duo tempora*, c. *propriè*, c. *inquis*, c. de Catechumenis v. *ſiqui*, &c. venerabilis. Sed hoc in pueris propter periculum non ſervatur ſecundum gloſſ. in d. c. venerabilis. Servari tamen debet in adultis, ut in eadem gloſſâ; ſed intellige, ubi mortis periculum non immineat, ut in cap. ſiqui eod. diſtinct. SACERDOTALE ROM. CAP. VII.

*† *And People with the Children muſt be ready at the Font.* ] The Rites of Baptiſm in the Primitive times were performed in Rivers and Fountains, where the Perſons to be Baptized ſtood up and received the Sacrament; which manner of Baptizing the ancient Church received from the Example of our Saviour, who was ſo Baptized by *John* in *Jordan*. And ſure this was convenient for that time, when their Converts were many, and Men of Years. A reaſon alſo may well be, for that thoſe Ages were otherwiſe unprovided of Fonts, and ſuch Conveniencies, which are now in uſe, which was the cauſe why this manner of Baptizing was uſed alſo in after-times, in ſuch Places where no Fonts were. So *Bede* tells us, That ſome here in *England* were Baptized in the River *Swale* in *Yorkſhire*, and he gives the ſame reaſon, *Nondum enim Oratoria ſeu Baptiſteria, in ipſo exordio naſcentis ibi Eccleſiæ, poterant edificari*, Eccl. Hiſt. Lib. 2. cap. 14. The Days we now live in have no other remainder of this manner of Baptizing, than the very Name; for hence it is that we call our very Veſſels, which contain Water for Baptiſm, FONTS or FOUNTAINS.

But this ancient Cuſtom (the Church growing to ſome ſettled Eſtate) was ſoon given over, and Fonts were erected in private Houſes; yet becauſe the violent Perſecutions in thoſe elder times barred the Chriſtians from that convenience, their next recourſe was to Woods and devious Places, and there they fitted themſelves with ſuch Baptiſterials as they could beſt provide. In more peaceable times they drew nearer, and made bold to build their Fonts at a little diſtance from the Church: Afterwards they obtained that they might be ſet in the Church-Porch, and at laſt got them into the Church: At the firſt in City-Churches only, where the Biſhop reſided, (we now call them Cathedrals) unleſs in caſe of neceſſity, and it was therefore called the Mother-Church; becauſe that as People in their Mother's Womb were born Men, ſo in the Fonts of Baptiſm, as in the Church's Womb, they were born Chriſtians.

In After-ages, when it was found that the Mother-Church was too far diſtant from ſome Villages, Conſideration was had of this Inconvenience, and from thence the Biſhop took occaſion to transfer the Right of Baptiſm and Burials to other Rural Churches, and this together with the Right of Tithes, made it a Parochial Church, ſuch as now we have. *See* Linwood. Provinc. Baptiſterium, in verb. Baptiſmalis Eccleſia. *See Notes on* Ridley's *View*.

C** *Ask the Name, and Naming of the Child.* ] Vid. S. Chryſ. Hom. 21. 51, & 56. in Gen.

C** *Which ſhall be baptized in this Water*, &c. ] In Baptiſm, the Nature and Subſtance of Water doth ſtill remain, and yet it is not bare Water: It is changed, and made the Sacrament of Regeneration. It is Water conſecrated.

C** *Miniſter make this Exhortation to the God-Fathers*, &c. ] Becauſe many Parents had not ſuch due care as they ought, in the godly bringing up their Children; ſo that many Children knew not whether they were Baptized or not: And many were never taught, what Covenant had been made between God and them in their Baptiſm; and becauſe many ſwerved away of old from Chriſtian Profeſſion, and became Pagans.

*Except he be Regenerate, and born anew of Water, and of the Holy Ghoſt.* ] Hoc eſt, niſi Baptizetur.

C† *That they may be Baptized with Water.* ] Ceremonia hæc etiam tempore Johannis Baptiſtæ neq; nova planè fuit, & vocationi Gentium præluſit. Tradunt enim Hebræi Inquilinos, qui nollent jus Civitatis Judaicæ adipiſci, non neceſſe habuiſſe circumcidi, ſed ablutos duntaxat fuiſſe, ut hoc modo ab Idolorum cultu recedere ſe oſtenderent. Atq; ita narrant multa hominum millia, Davidis & Solomonis temporibus abluta. Sed & nunc qui ad Judaiſmum veniunt, ab ipſis Baptizantur. Sunt & qui ſcribunt, temporibus Meſſiæ tantam fore turbam Converſorum, ut per Lavacrum, non per Circumciſionem, ſint admittendi. Cum verò peregrini abluti & non circumciſi ſolis legibus tenerentur, quas Deus toti hominum generi dederat, intellectu facile eſt, Ablutionem hanc fuiſſe inter vetera Inſtituta, orta, ut arbitror, poſt magnum Diluvium in memoriam purgati mundi. Grot.

C† In Baptiſm the true and natural Element of Water is required, ſuch as *John* the Baptiſt uſed, when our Saviour came unto him, *Matth.* III. ſuch as Chriſt ſpake of, *John* III. 23. ſuch as the Apoſtles uſed, *Acts* VIII. 28. *They went both into the Water*; and *Acts* X. 47. *Can any Man forbid Water*, &c. whereupon S. *Paul*, *Eph.* V. 26. calls it *Lavacrum aquæ*. With thoſe Hereticks then, who refuſe to baptize with Water, we have nothing to do. S. *Aug. Her.* 69. tells us of them, *Seleuciani & Hermiani Baptiſmum in aqua non accipiunt.* The cauſe of their refuſal S. *Auſtin* tells not; and *Daneus*, in his Notes there, muſt needs be gueſſing at it: He ſays it was the Commonneſs and the Baſeneſs of that Element, which they thought was not anſwerable to the Dignity of ſo high a Sacrament. He ſhould have ſaid, it was becauſe they pretended, That *John* the Baptiſt, comparing Chriſt's Baptiſm and his own together, put a difference between the *materia* of them both; *I baptize you with Water, but he with Fire.* For ſo ſaid *Philaſtrius* concerning thoſe Hereticks, one that was a little better acquainted with Eccleſiaſtical Antiquities than *Daneus* was. *Seleneus & Hermias* (ſays he) *Hæretici animas hominum de igne & ſpiritu eſſe exiſtimantes, noſtro Baptiſmo non utuntur, propter verbum hoc, quod dicit Johannes Baptiſta, ipſe vos Baptizabit in Spiritu & Igne. Iiſdem Baptiſtæ verbis in errorem abrepti ſunt Jacobitæ, qui non Baptizabant aquâ, ſed ignis aduſtione, nempe crucis figuram ardente ferro fronti imprimentes*, as *Bernardus Lunenburgenſis* tells the Story; as if S. *John* the Baptiſt had meant the Elementary, and not the heavenly and ſpiritual Fire rather. Beſides theſe, Water has been refuſed in Baptiſm by the *Pauliniani*, Men that would admit no material thing in the Adminiſtration of the Sacrament, but perfected all with pronouncing the Words only, and not the Words of the Church neither, but *Ego ſum aqua viva*, and there ended. *Euthym. Panopl. Par.* 2. *Tit.* 22. *Voſs.*

For the Analogy betwixt Water purging our Bodies, and the Blood and Spirit of Chriſt purging our Souls, was this Sacrament inſtituted in that Element. *S. Ambr. Lib.* 1, & 2. *de Sacr. S. Hier. Ep. ad Oceanum. Nec temerè eſt, quod Sapientiſſimus Deus hunc potiſſimum liquorem elegit, quando ut nihil eo eſt utilius ad vitam* (ἄριστον μὲν ὕδωρ, ſays *Pindarus*) *ita nec communius aut vulgatius eſt quicquam.*

He therefore that ſhould luxuriouſly uſe Wine, to Chriſten withal, inſtead of Water, would ſin no leſs, than he that ſhould under the pretext of Abſtinence (as S. *Auſtin* ſaith the *Aquarii* did, *Hier.* 6. 4.) uſe Water in ſtead of Wine, for the Adminiſtration of the Euchariſt.

There is a frivolous Queſtion made, Whether it were not lawful to baptize a Man ready to die, in ſome other Liquor, if Water be not ſo readily at hand; as if Water were not ſo readily to be had, as any other Liquor whatſoever: Howſoever, if this caſe ſhould chance at any time to happen, it is the Opinion of moſt Divines, that the Sacrament were better to be omitted, God accepting the Will for the Deed, where it cannot poſſibly be done. Only *Theodorus Beza* thinks otherwiſe, and is ſo bold as to write and make bold with Chriſt's own Inſtitution in both the Sacraments. *Ep.* 2. *ad Theodor. Filium. Non errat, qui pro panè & vino ſubſtituat ea quæ etſi non panem, ſimilem tamen alimoniæ analogiam habeant. Deſit etiam Aqua; ego certè quovis alio liquore non minùs rectè quàm aquâ Baptizarim, cum Baptiſmus alicubi differri amplius cum ædificatione non poſſit, nec debeat.* And he ſays there are ſome ſuperſtitious School-men of his Mind,

tare

fare them well together: Let the Perſon be Baptized in Water (as our Book ſays) or not at all.

*† *In the Ark from periſhing by Water.*] Certè Baptiſma ἀλληγορικῶς, eſſe diluvio in Epiſtola S. Petri legimus.

*Red-ſea figuring thereby*, &c.] De quo Apoſtolus 1 Cor. 10. 2. *Omnes baptizati ſunt nube & mari.* Ac mare quidem per quod Iſraelitæ tranſierunt aquæ baptiſmatis; Columna nobis quæ noctu perlucebat Spiritûs Sancti, fuit Antitypon. S. Cypr. Lib. 4. Ep. 6. ad Magnum. S. Ambr. 1 Cor. 10. *Nolo vos*, &c. S. Aug. Tract. 11. in Joh.

C† *By the Baptiſm of thy well-beloved Son.*] J. C. Cum Chriſtus perfectiſſimæ Innocentiæ exemplar fuerit, ne in ipſo quidem inanis erat Ceremonia quæ Innocentiæ propoſitum obſignabat. Neq; efficacius oſtendi potuit quantus honos inſtitutis à Deo ritibus deberetur, quàm ſi Chriſtus ipſe uſum eorum nobis exemplo ſuo commendaret. Prætereà ipſe per hanc Ceremoniam, quæ nos populo Dei inſerit, eidem populo velut concorporatus eſt, certóſq; ſuo exemplo fecit omnes, qui, ut oportet, baptizantur, apertæ ipſis regiæ cæleſtis, conſequendi Spiritûs, & juris filiorum Dei. Grot.

Ut ſic diſcerneretur hæc ſacra ablutio à luſtrationibus prophanarum Gentium & Lotionibus Judæorum. Joſephus, ut Johannis Baptiſtæ ablutionem à Gentium ablutionibus diſcerneret, quæ aquâ marinâ, aut etiam vivo flumine culpas ſuas elui, animóſq; purgari delictorum conſcientiâ exiſtimabant, de quibus Poeta,

*O nimium faciles, qui triſtia crimina cædis*
*Tolli flumineâ poſſe putatis aquâ.*

ait illo authore mentibus primum juſtæ vitæ propoſito purgatis, uſurpatam deinde aquam quæ corpora ablueret. Grot.

*† *O merciful God, grant that the old* Adam.] In ſtead of Exorciſm anciently in uſe, are theſe Prayers placed: Yet if we had retained the old Cuſtom of Exorciſm itſelf, we had done no more than the Churches of *Lunenburg*, *Brunſwick*, *Saxony*, and the beſt Doctors among them, *Juſtus Jonas*, *Georgius Spalatinus*, *Caſper Cruciger*, *Fred. Miconius*, *Juſtus Menius*, and others have approved; who teach moſt plainly, That Infants, &c. are to be exorciſed: *Agend. Saxon. edit. Anno* 1564. *Adjuro te, immunde Spiritus, nomine † Patris, & † Filii, & † Spiritûs Sancti. Eiſdem verbis, ſed omiſſis S. Crucis Signaculis, utitur Ordinatio Eccleſiæ Lunenburgenſis, Anno* 1564. *Wittenb. impreſſ. Folio N.* 11. *Sic & agenda Ducis Julii, Anno* 1569. *emiſſa.*

*Shall dip it.*] Merſatione, enim non perfuſione, agi ſolitum hunc ritum Baptiſmi per Apoſtolos, implicat & vocis proprietas, & loca ad eum ritum delecta. Joh. III. 23. Acts VIII. 38. & alluſiones multæ in eorum Scriptis, quæ ad Aſperſionem referri non poſſunt, Rom. VI. 3, 4. Col. II. 12. Seriùs aliquanto invaluiſſe videtur mos perfundendi ſive aſpergendi, in eorum gratiam, qui in gravi morbo cubantes nomen dare Chriſto expetebant, quos cæteri κλινικοὺς vocabant. Grot.

C† *In the Water.*] Dixit Johannes Baptiſta Chriſtum *Baptizaturum Spiritu Sancto & Igne*, Mat. III. 11. Quod autem illic dicitur ſimpliciter baptizare Spiritu; ut appareat illud *Igne* adjectum ἐξηγητικῶς, nimirum, quia ut Aeris ita Ignis ſubtiliſſima atq; efficaciſſima natura, vim illam divinam, quam in ſe credentibus Chriſtus erat collaturus, τὸ σωφρονιστικὸν τῆς χάριτος, ut hic loquitur Chryſoſtomus, optimè exprimit, unde & linguæ ignitæ ſuper Apoſtolos miſſæ. Grot.

C† Quod autem Æthiopes Juxta Baptiſmum Uſtionem quoq; uſurpant, factum arbitror more Veterum Chriſtianorum, qui traditis à Chriſto Ceremoniis ſigna addebant, quæ verba Scripturæ eandem Rem aliter atq; Aliter adumbrantia ſimul in memoriam revocarent: Talis fuit Lactis & Mellis præguſtatio, ſignatio Crucis, Dæmonum Adjuratio, ſalis admotio, Unctio, aliaq; hujuſmodi: Morem autem hunc urendi Vetuſtiſſimum eſſe, neq; proprium gentis Æthiopicæ, docet nos Heracleon citatus à Clem. Alex. in L. de Prophetâ: An Seleuciani & Hermiani, quos igne baptizâſſe legimus, hunc morem obſervârint incertum habeo, ut & de Valentino, de quo Tertull. bis docuit tingi, traducto corpore flammâ: At horum mos, ut videtur Librariis audacioribus, cauſam dedit delendi hanc voculam Ignæ in Matth. quod in quibuſdam Codicibus videre eſt. Id.

C† *A Chriſtian Man.*] Hæc dictio non ſolum maſculum, ſed etiam fœminam comprehendit. *Linw. de ſum. Trin. è Ignor. ſ. nequis.* Nam & Fœminæ ſcire tenentur Articulos fidei, &c. ſicut & Maſculi. Ibid.

Ratio quare à Chriſto dicimur Chriſtiani, & non à Jeſu Jeſuani, hæc eſt, quia rem ſignificatam hoc nomine Chriſti ſcilicet, Unctionem, Chriſtus nobis communicavit. Nam, ut ait Apoſtolus, omnes nos de plenitudine ejus accepimus, & unctio ejus docet nos de omnibus. Sed Rem Significatam hoc nomine Jeſu, Jeſus nobis non communicavit: Interpretatur Salvator, cujus effectus videlicet ſalvare, ipſi ſoli convenit, & non Alii. Ad hoc facit *de Conſ. Diſt.* 4. *nemo, &c. aliud cum ſimilibus. Linw. de Conſuet. ſ. Jeſu Chriſti è hujus.*

*† *The miniſter ſhall command, that the Children be brought to the Biſhop to be confirmed by him.*]

S. Hier. contra Luciferianos. *An neſcis (inquit) etiam Eccleſiarum hunc eſſe morem, ut baptizatis poſtea manus imponantur, & ita Spiritus Sanctus invocetur?*

The dependence that Confirmation has upon Baptiſm.— *Extat illuſtre apud S. Cyprianum hac de Doctrinâ Africanæ Eccleſiæ Teſtimonium, ubi Cyprianus unà cum Epiſcoporum Synodo ſuam fidem luculenter exponunt. Eos qui foris extra Eccleſiam tincti ſunt (inquiunt Ep. 2. L. 2.) Baptizari oportere, eò quod parum ſit eis manum imponere ad accipiendum Sp. Sanct. niſi & Eccleſiæ Baptiſmum accipiant, tunc n. demum plenè Sanctificari & eſſe filii Dei poſſint, ſi Sacramento utroq; naſcantur. Item, Lib.* 1. *Ep.* 12. *ungi quoq; neceſſe eſt eum qui baptizatus eſt.*

Whereby we perceive, that in his time Confirmation was to follow Baptiſm. *Eandem fuiſſe illâ ætate & Rom. Eccleſiæ fidem, B. Cornelius Martyr Epiſt. ad Fabium Antiochenum docet*, quæ apud *Euſebium extat. Lib.* 6. *cap.* 43. *Oſtendens Novatum Hæreſiarcham non fuiſſe Spir. Sanct. conſecutum, quod juxta Eccleſiæ Canonem reliqua poſt Baptiſmum non fuiſſet conſecutus, debuiſſet, i. e. Conſignationem ab Epiſc. factam.* The Novatians were the old Puritans of the Primitive Church, and made no more account of Confirmation, than our new ones do. *Qui plura Teſtimonia deſiderat, conſulat Panopliam Lindani, ubi ex Tertull. Aug. aliiſq; huic ſacræ Conſignationi ſuus Sacramenti locus vindicatur.*

*By the Miniſter of the Pariſh, or any other lawful Miniſter.*] Miniſter hujus Sacramenti eſt ſolus Sacerdos 23 Diſt. Cap. Eccleſiaſtica. In neceſſitate à quolibet poteſt Baptizari, dummodo intendat facere, quod intendit Eccleſia, Diſt. 32. cap. præter. S. verum 24. q. 1. cap. Subdiaconus nec debet reiterari, dummodo Baptizans ſervat formam ſupradictam. Extra caſum, v. neceſſitatis nulli licet Baptizare, niſi Sacerdoti parochiano, aliàs efficientur irregulares. De Cler. non Ord. Mi. cap. 1. Sacerdos non debet aliquem Baptizare, ſi non ſit ejus Parochianus, 16. q. cap. Interdicimus. S. Thom. 3. par. q. 61. a. 4. ad 2. Diaconus eum poteſt ſolenniter Baptizare in extremâ neceſſitate, in abſentiâ presbyteri, vel ſi à Presbytero juſſum fuerit propter multitudinem Baptizandorum.

*† *And ſay the Lord's Prayer, if time will ſuffer.*]

Si Infans graviter infirmatur, ita quòd de ejus morte dubitetur, non fiat totus ordo prædictus, ſed ſolum à Sacerdote dicatur forma Baptiſmi, viz. Ego te Baptizo in Nomine Patris, Filii, & Spiritûs Sancti. Amen. Faciendo Signum Crucis & effundendo aquam ſuper Caput ejus. Sacerd. Rom. de Bapt. o. Ult.

*† *But yet nevertheleſs, if the Child, which is after this ſort Baptized, do afterward live*, &c.]

Si autem Infans convaluerit, debent omnia ſuppleri, quæ omiſſa fuerunt, ſcilicet omnia, quæ Baptiſmum præcedunt, vel ſequuntur, & dicta non fuerint. Sacerd. Rom. ibidem.

1. *With what Matter was the Child Baptized?*

2. *With what Words was the Child Baptized?*

*† 3. *Whether think you the Child was lawfully and perfectly Baptized?*

1, 2, 3. As the two firſt Queſtions refer to the Subſtance of Baptiſm; ſo the third and the laſt refer to the due Ceremonies and Circumſtances that are to be uſed therein, and to be ſupplied in the Church, if through haſte they were omitted at home.

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## *Of Confirmation, or Laying on of Hands.*

*† THE Nature of this holy Sacrament (for ſo we need not fear to call it in a right Senſe) will be the more eaſily underſtood, by the ſeveral Names it had of old, whereof two are here, Confeſſion, or Laying on of Hands. *Impoſitio manuum*, was the common Denomination of it among the *Latins*. The *Greeks* were wont to call it, τελείωσις, i. e. *perfectio*, as *Di. Areop. cap. de Baptiſmo*; and ſo the *Latins* ſometimes called it, *S. Ambr.* 2. *de Sacram. c.* 2. The *Greeks* were wont alſo to call it, σφραγίδα, i. e. *obſignationem*; and the *Latins*, *Signaculum*, as often S. *Cyprian* doth, and S. *Auſtin*. Beſides theſe Names, it was called *Chriſma*, *Aug.* 2. *contr. Pet. c.* 104. And laſt of all by S. *Ambroſe*, *Lib. de iis qui myſteriis initiantur*, *cap.* 8. it was called *Confirmatio*: He was the firſt who was obſerved to give it that Name, which afterwards in S. *Leo*, and S. *Greg.* came to be common. So that there is more in it than *Calvin* would have; who tells us, it is nothing elſe but a certain Publick Confeſſion of Faith made before the Biſhop, which Children could not do before in Baptiſm, but by Sureties; and that the Impoſition of Hands was uſed for nothing elſe, but *Ne viderentur frigidè diſcedere ab eo*; "Leſt they ſhould ſeem to depart from it coldly.

*† *None hereafter ſhall be Confirmed, but ſuch as*, &c.]

They were wont of old time to give Confirmation, and the Euchariſt, preſently after Baptiſm, even to Children themſelves; ſince it has been thought more expedient by the Church, That Children ſhould be firſt able to give an account of their Faith, *atq; in eâ ne laudabilior eſt conſuetudo Eccleſiæ hodiernæ quàm veteris*, ſaith *Maldonat. de Sacr. pag.* 115. And therefore it is a Fault, both among their Biſhops and ours, That Children are Confirmed, (all that come) without Diſtinction, before they come to the Years of Diſcretion. True it is, That of old Confirmation was adminiſtred to Children aſſoon as-ever they were baptized; but as the giving of the Euchariſt, ſo likewiſe the giving of Confirmation unto them, is now taken away by the conſent of the whole Weſtern-Church; and the rather becauſe Fathers, Godfathers and Curates, and others that have care of young Children, might hereby take occaſion to inſtruct them in the Profeſſion of Faith and Religion, which they made for them in their Baptiſm.

*† *That by Impoſition of Hands and Prayer, they may receive Strength and Defence againſt all Temptations to Sin, and the Aſſaults of the World*, &c.]

*Maldonatus de Sacram. p.* 107. requires no more for the uſe of this holy Ceremony, *Quàm ut qui Baptizati erant, perficerentur, at Græci loquuntur*, i. e. *fierent integri quodammodo Chriſtiani, & ut acciperent Robur. Spir. Sanct. ad perfungenda omnia munera hominis Chriſtiani*: This is here ſaid in Words as full as his. The Controverſy then, which the Church of *Rome* makes, is not to be made with our Church, but with them of the new Stamp at *Geneva*, with whom we have as little

little to do as with the *Papists* themselves, where either these or those depart from the Tenet of Antiquity.

*Eusebius Emissenus* sets forth the Virtue of this Laying on of Hands to the full. *Hom. in Die Pentecostes. Quod nunc in Confirmandis Neophytis, Manûs Impositio tribuit singulis, hoc tunc Spiritûs S. descensio in Credentium populo donavit universis. Spiritus S. in fonte plenitudinem tribuit ad Innocentiam, in Confirmatione augmentum præstat ad gratiam, quia in hoc modo totâ Ætate victuris inter invisibiles hostes & pericula gradiendum est; in Baptismo Regeneramur ad Vitam, post Baptismum confirmamur ad pugnam; in Baptismo alimur, post Baptismum roboramur.*

‡ Not that Men have no such Strength given them in Baptism, but that they have more, and a new Strength given them in Confirmation; and indeed, the proper effect of Baptism is to make a Man a Christian, but the proper effect of Confirmation is to give him the Holy Ghost.

‡ From whence that Ceremony arose which is now used in the Church of *Rome*, *Ut qui confirmatur cædatur Alapâ modestâ, cæremonia ista* (saith *Mald.*) *non est, ut opinor, Antiquissima, sed habet tamen accommodatam Significationem; incipit enim tunc qui confirmatur excipere ictus Adversariorum Spiritualium, de Sacram. p.* 117.

C** *The Order for the Confirmation of Children.*] 1 *B. Edw.* 6. Against this Word *Children*, *Bucer* took Exception; and therefore, in the second Book of King *Edward*, the Title was amended, and called *Confirmation* only. In our Book the Title was explained, after the Conference at *Hampton-Court*, for the Satisfaction of the Ministers there; who thought there was some Popish meaning in the Word *Confirmation*, as if it added Strength to the Sacrament of Baptism; or as if Baptism were not valid without it. Therefore the Title was put into these Terms; *The Order of Confirmation, or Laying on of Hands upon Children baptized, and able to render an account of their Faith, according to the Catechism following:* Which Catechism was then also augmented, upon those Ministers Complaint, that it was insufficient in not setting forth the Nature of the Sacraments.

This Note is not among those of Bp *Cosins's* first MSS. nor in his Additional Notes, but was sent me by Dr. *Pickering*, being taken out of a Common-Prayer-Book of his, written by his own Hand.

*Confirmation.*] Confirmation is, by the Church of *Rome*, that now is corrupted with many Errors and Novelties in Religion, held to be a SACRAMENT: But we, who by the Grace of God are now bred among the Reformed Churches, whereof this Church of *England* is, both for Doctrine and Discipline, the most Eminent and the most Pure, the most agreeable to Scripture and Antiquity of all others; We hold it to be NONE.

And yet we hold it to be a sacred and a solemn Action of Religion, which being accompanied with fervent Prayer, will be a special Means to convey the Graces of God's Holy Spirit, upon those Persons that have duly prepared themselves to receive it; that thereby they may be established in their Faith, and the better fitted to every good Word and Work, as all true Christians ought to be.

The Ancient Custom of the Church of Christ was, after the Persons were once Baptized, to add unto their Baptism, Imposition of Hands, with earnest Prayer for the Gifts of God's Graces to be bestowed upon them; whereby they might be confirmed and strengthned in that Holy Profession, which in the Sacrament of Baptism, they had first begun to make.

For our Means to obtain the Graces which God doth bestow, are our Prayers; and our Prayers to that Intent, are available as well for others, as for ourselves.

When we pray for others, we implore God's Blessing upon them for whom we pray, and thereby we do actually bless them, because our Prayers, and Imposition of Hands in those Prayers, are an especial Means ordained by God, to procure that Blessing from him upon them, whom by this solemn Rite we present unto him for that purpose.

So *Israel* blessed the Sons of *Joseph*, and Imposed his Hands upon them. And the like Custom was usually observed from the time of *Moses* to Christ, who used it himself, and his Apostles after him, as his Church hath done after them in all Ages.

And the reason why the Church hath always hitherto continued it, is from the great Benefit which every Member of the Church thereby enjoyeth, or may at least enjoy, if it be not their own Fault, and want of true Preparation that hindreth them.

And therefore the ancient Fathers and Bishops of the Church everywhere, in their Learned, Godly and Christian Writings, impute unto it those Gifts and Graces of the Holy Ghost, which doth not make Men and Women Christians, as they were at first in their Baptism; but when they are made such there, assisteth them in all Vertue, and armeth them the better against all the several Temptations of the World and the Devil, to resist the Vices of the Flesh.

When Baptism was at first administred to them of full Age, who in their Infancy were either *Jews* or Heathens, there was no reason to sever *Confirmation* from it: But when it was administred to Infants, though they might very well be admitted in the Family of Christ; yet forasmuch as to fight in the Army of God, and to discharge the Duties of a Christian Man or Woman, to bring forth the Fruits of their Religion, and to do the Works of the Holy Ghost, their time of Ability was not yet come, their Confirmation was deferred till they arrived to riper Years, that in the mean-while they might be seasoned with the Principles of true Religion, and a good Foundation laid betimes, for the better Direction of your Lives ever after.

For that which in our Baptism we first professed by others, being Infants without any Understanding of our own, when we come afterwards to acknowledge ourselves, what do we else but only bring to Ripeness that very Seed which was sown in us before? Whereunto *Imposition of Hands* and *Prayer* being added, our Warrant and Trust for the good effect thereof, is the same which the Patriarchs, the Prophets, the Apostles, and Men of God have Published and set before us.

Nor is there any cause that we should doubt of the Benefit, if it be not our own Fault; but truly there is great cause to make Complaint of the great and general Neglect of this Christian Duty. Let no Man take it in evil part, the small regard hereof hath done much harm in the Church of God, and the frequenting of it may do much good.

C** *Confirmation.*] There is an old Canon in the first *Arausican* Council, *De non iterandâ Chrismatis Benedictione; quia inter nos plerunt semel chrismari*; where the Canon ended. The Addition that follows was added by others before *Isid. Mercator*'s time, who first corrupted the Canon; but it bears the same sense: So that Chrisination in Confirmation (being had before in Baptism) was not accounted necessary in *France*, whatever it was at *Rome*.

C** *And that no Man shall think*, &c. *by deferring their Confirmation*, &c.] Confirmation (though it be very behooveful) is not absolutely necessary to Salvation, being not of Christ's own Institution, as the Sacrament of Baptism is; for it was instituted only by the Church, in Imitation of the Apostles, as *Cornelius* the Pope, *apud Euseb. (Lib.* 5. *cap.* 36.) fetches the first original of it, *ab Ecclesiæ Canone*: And *Gal. Antisiodorensis, Tract.* 9. *Lib.* 4. and *Vitriacus Oriental. Hist. cap.* 39. write expressly, That it was instituted by the Church: So do *Alexander Hales, par.* 4. *q.* 9. and *Bonaventure*, 4 *Dist.* 7. *q.* 1, & 2. and *Eugen.* 4. *Anno* 1439. in his *Monita* to the *Armenians*, makes this to be one, That Confirmation was appointed in the Church in Imitation or in stead of the Imposition of Hands used by the Apostles, *Acts* 8. which abundantly prove it not to have been of Divine Right: But being long in use, before the Council of *Laodicea*, *Anno* 363. and then disapproved by the Faction of the *Novatians*, which inhabited *Phrygia*, and scorned it; there was a Canon then, and divers after, made to establish it. *Socr. Lib.* IV. *cap.* 17. *Soz. Lib.* VI. *cap.* 4. *Lib.* VII. *cap.* 18.

That Confirmation of Children after Baptism, was not accounted to be of absolute Necessity, it is plain from the use of old, in receiving some such to the Communion, and to sacred Orders also, who had never been confirmed, *Anno* 240. *Novatian*, after he was recovered of his Sickness, obtained no Confirmation of the Bishop; and yet within a while, *Fabian* the Pope made him Priest, *Euseb. Lib.* VI *cap.* 35. The *Greeks*, *Russians*, *Armenians*, *Jacobites* and *Nestorians*, use no other Confirmation than the Chrism in Baptism, which is sufficient; and therefore they have wrong done them by *Guido de Perpiniano de Hæres. Art.* 21. *Johannes Sacranus Elucid. de Err. Ruth. cap.* 2. *Guadinus de Ruthen. Relig. Thevet. Cosmogr. Lib.* XIX. *cap.* 12. and others, who affirm, That they admit not Confirmation, but abhor from it, and account it superfluous: For they have the same that was used in the ancient time, when those that were newly baptized, were brought to the Bishop to be consigned. *Vid. Hier. adv. Luciser. cap.* 4.

The Blow upon the Cheek there given by the *Romanist*, *Antiquitatis totius authoritate cavet. Vid. Blond. Apol. p.* 214, 215. The *Romanists* impose no Hands, but hold them up and over the Child. So the ancient use was abolished, and new Fashions brought in, without any Example of the Apostles in the Primitive Church. *Tandem juris sui plenæq; potestatis conscia Anglicana Ecclesia, renovato veteris χειροθεσιας instituto, omnem Chrismatis confectionem atq; usum multis retrò seculis in superstitionem versum, facessere natura nihil religiosarum rerum adumbrationes typiq; humanitus efformati erant sepositis, in res ipsas typis illis à pia antiquitate designatas toto animo defixa, nullâ externæ Chrismationis fidelibus necessitate imposita, cælestibus doctrinæ Evangelicæ monitis Sanctisq; precibus redemptas mentes, ad commune Fidei certamen angere, ac invocato Spiritûs Sancti auxilio confirmare officii sui esse duxit.*

*Sirmondus* himself, *Ant.* 2. *Part.* 1. *cap.* 7. describes those Men, that with *Tho. Walden*, *Lib.* II. *cap.* 13. imagine Chrismation to be Imposition of Hands, *Quia*, ut ait, *ungendo imponitur manus.* For the Abuses in selling the Chrism for Confirmation, the *Greek* Church broke from the *Latin*, abhorring their Avarice and Pride. *Arund. Lib.* II. *cap.* 9. for the Legates of the Pope carried the Chrism every Year from *Rome* to *Constantinople*, and there sold it too dear; 200 *Hungarian* Crowns for a little Cruet of Oil.

C** *They may with their own Mouth, and with their own consent, openly before the Church, ratify and confirm the same.*] When the Children of Christians had learned Christ's Religion, they were brought to the Church, and presented to the Bishop, and professed openly their Faith, and said they would live and die in it. Then the Bishop and all the People prayed for them; and the Bishop, laying his Hands upon them, commended them to God. This was the ratifying of their Profession, made by others in their Name at their Baptism; and for that cause was it called *Confirmation*: For they promised, that neither Tribulation, nor Anguish, nor Persecution, nor Famine, nor Nakedness, nor Fire, nor Sword, nor Life, nor Death, should ever make them deny their Faith.

C** *Children, Servants*, &c. *which have not learnt their Catechism.*] It seems by *Bucer*'s Censure, that the former Order was to send them only who are not confirmed; but because many are confirmed young, and before they understand their Catechism at least, though peradventure they can repeat the Words of it, therefore he desires that they may still be sent to the Church, till the Curate shall think them fit (as being sufficiently instructed:) Hereupon the Words were somewhat altered.

C** *And whensoever the Bishop shall give knowledge for Children to be brought*, &c.] Which *Bucer* says would be most conveniently done in their Visitations: And to that commonly did the Bishops ever since hold themselves. Which was much too seldom.

C** *And there shall be none admitted to the Communion, until such time as he can say the Catechism, and be confirmed.*] Many can say their Catechism, and are confirmed at Seven Years old; Shall it be then in the power of the Curate to admit them also to the Communion? *Non credo:* But this shews, That they should not be confirmed so young as they use to be, but when they are of perfect Age, and ready to be admitted to the Holy Communion, which is between 14 and 16 Years of Age.

C** *Such as can say in their Mother-tongue the Articles of the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer the Questions*, &c.] This was much faulted by *Bucer*, who would have none admitted to Confirmation upon a bare recital of the Words in the Catechism, till their Manners of Life and Sense, and Fruits also of Religion, had been manifested to the Church; making herein no difference between the old *Competentes*, and the *Catechumeni*, who had as yet no Baptism at all, and Children that were already baptized: Yet his Censure prevailed so far with the next Reformers of the Book, that they altered divers Passages in this Order of Confirmation: As by adding, *when Children come to Years of Discretion*, which Words were not in before; and by leaving out that, *God-fathers and God-mothers may be released of their Promise which they made for them in Baptism*; (as the Words were 2 *Edw.* 6.) and that *they shall promise, that when they come to Age they shall endeavour*, &c. *Of perfect Age* added as before, for *Bucer*'s Exception.

C** *The Usage of the Church in times past.*] In the second of King *Edward*, is *Primitiva Ecclesia*, at least so expressed in the *Latin* Copy.

C** *Then shall he be brought to the Bishop, by one who shall be God-father.*] The former God-fathers and God-mothers being released, as it was ordered before in the Rubr. 2 *Edw.* 6.

C** *Then shall the Bishop lay his Hand upon every Child severally, saying*, Defend, O Lord, &c.] *Bucer* had said, *Cens. cap.* 17. *Oratio quidem rectè fit super pueros quâlibet ætate, & quicquid habent fidei, dum se patiuntur doceri Evangelium Christi.*

And this seems to be rather a Prayer that may be said by any Minister, than a Confirmation that was reserved only to the Bishop: For in the second Year of King *Edward* this was the Form. Bishop.] *Sign them, O Lord, with the sign of the holy Cross, that they may be thine for ever: Confirm and strengthen them with the Unction of thy Holy Spirit, that they may inherit thine eternal Kingdom.* Resp.] *Amen.* Bishop.] N. *I sign thee with the sign of the Holy Cross, and lay Hands upon thee, and Confirm thee, in the Name of the Father, and of the Son, and of the Holy Ghost.* Resp.] *Amen.*

All this was changed into a Prayer, and Imposition of Hands.

C** *The Bishop shall confirm*, &c.] It seems that before the time of *Arius*, a Priest might have confirmed; but after his Heresy it was reserved to the Bishop, for the better Preservation of the Catholick Faith and Religion, whereof the Church would have a due Account first rendered to the Bishop, *Lib. Pontif. in Sylvestro & Con. Rom. sub eod. vid. Conc. Arausc. Anno* 441. *Can.* 1. where the Church of *France* admits a Priest to confirm in the absence of the Bishop: And *post Ann.* 700. *Bede in Psal.* 26. writes, That Confirmation (which is the same thing with Chrism at Baptism) *propter arrogantiam tamen non concessa est singulis Sacerdotibus, sicut & multa alia.*

*Ætate Cypriani*, Ep. 73. *Præpositis Ecclesiæ oblati sunt baptizati, ut per eorum orationem & manûs impositionem, Spiritum Sanctum consequerentur; eundemq; morem in suis præpositis, annis post Cypriani Martyrium* 150 *Ecclesiam servâsse scripsit Augustinus (de Trin. Lib.* 15. *cap.* 26.) *Erant secundùm Canonem ab Episcopo consignandi quotquot diebus solennibus sacro lavacro tingebantur, ac si quis fidelis, non Diaconus, in infirmitatis necessitate, aut Diaconus regens plebem, sine Episcopo vel Presbytero, aliquos baptizaverat, Episcopus eos per manûs Impositionem perficere debebat*, Conc. Elib. c. 38. & 77.

For that it is agreeable with the usage of the Church in times past, whereby it was ordained, &c.

Not the ancient, but the latter times; for of old they were wont to give both Confirmation and the Eucharist to Children newly baptized: We are beholden to the Church of *Rome* then for this Ordinance.

## *Of the Necessity of Confirmation*, ult. Paragr. in Rubr. ante Offic. Confirm.

*† *AND that no Man shall think*, &c.]

However, Confirmation hath been always had in high Esteem in the Church, and hath many excellent and heavenly Effects flowing from it, which might make Christians the more desirous for themselves and their Children, to be made Partakers of it; and the more fearful, lest they wanted somewhat for their Salvation, if they had it not; yet the truth is, That the Church of God in all Ages never held it so absolutely necessary, as if without it Salvation might not be obtained. The *Papists* are accused to hold this Opinion, but for my part, I suppose they have some wrong done unto them. That which is alledged out of *Gratian c. fideles & omnibus*, is not to be understood of all things necessary to Salvation, as if they were not perfect without it; or of the Perfection and Substance, and Being of a Christian, as if Men were not so to be taken until they were confirmed; but of a Man's plenary and full Perfection in the Graces of the Holy Ghost, which without Confirmation he cannot ordinarily obtain; for his better Being, and his more powerful Strength, to resist the World, the Flesh, and the Devil: When learned Men therefore seem to tell us, and to say that there is a necessity of Confirmation, it is not simply and absolutely to be taken this, but *ex Hypothesi*, and upon Supposition only. If Men desire to be more perfect than others are, or to be more strongly armed against their spiritual Enemies: So *Eusebius Emiss. Hom. de Pentecoste. Ac si continuò transituris sufficiant Regenerationis beneficia, victuris tamen necessaria sunt Confirmationis Auxilia:* They who dye presently after Baptism, have all things needful to Salvation, they need not fear it; but they that are to live and to maintain a spiritual Combat against Sin and Satan, they have need of God's farther Graces, which are communicated to them by Imposition of Hands: So Baptism saves a Man that lives not long after; but Confirmation must help them that are to go on in the hard and strait ways of Christianity, or else they may hap to perish as they go: Therefore it is not here said, that Men of ripe Years, but that Children being baptized, and so dying while they are Children, have all things necessary to their Salvation; for afterwards there are many things needful, and among the rest this is a chief one, To be Confirmed, and to receive a more perfect Power of the Holy Ghost, for the resisting of the Temptations of Satan: So *Eusеb. ubi supra, Regeneratio per se salvat mortem in pace sæculi recipiendos, Confirmatio armat & instruit ad Agones hujus mundi & prælia reservandos*; when we read in the *Acts* of the Apostles, that those *Samaritans* which *Philip* baptized had not yet received the Holy Ghost, it is not simply to be understood this, as if by Baptism they had received no Fruits of the Spirit at all; but that they had not received the Fulness and Perfection of the Spirit, which is given by Confirmation. The Apostles received the Holy Ghost, both when they were baptized, and when they were ordained by Christ; yet we read, that after both these, the Holy Spirit was not yet given, because they were not then endued with the fulness of Ghostly Strength, which they had poured upon them at the Feast of *Pentecost*: Before, they were all so fearful, that they fled and ran away; after, they were so full of Courage, that no Death or Martyrdom could amaze them: And this is the Fruit of Confirmation. *Euseb. ubi supra, in Baptismo per Christum redimimur, in Confirmatione verò per Spir. Sanctum dono sapientiæ, &c. illuminamur, ædificamur, erudimur, instruimur, consummamur.* 1. The Spirit of Wisdom. 2. Understanding. 3. The Spirit of Counsel. 4. Of Ghostly Strength. 5. The Spirit of Knowledge. 6. True Godliness. 7. Of holy Fear. *Septem dona Spiritûs Sancti.* 1. *Sapientia.* 2. *Intellectus.* 3. *Consilium.* 4. *Fortitudo.* 5. *Scientia.* 6. *Pietas.* 7. *Timor Domini.*

*† *Then the Bishop shall lay his Hand upon every Child severally, saying.*]

Quatuor causæ sunt necessariæ ad integritatem hujus Sacramenti (*saith* Maldonat.) *and here they be all*; prima est materia, quam inter Apostolos non aliam fuisse legimus quàm externam Impositionem manuum, quæ ipsa etiam hodiè appellanda est materia, &c. Maldon. de Sacram. p. 113.

*Secunda causa est forma Verborum. Tertia est Minister*, which is the Bishop only; so *Philip* Baptized, but the Apostles Confirmed: And the seventh Canon of the second Council of *Sevil* prohibited any Priest to meddle about it, no less than at Ordination, &c. and S. *Greg. Lib.* 3. *Ep.* 9. *Quarta est suscipiens, Baptizati autem omnes sunt capaces Confirmationis.*

## *The Ceremonies used in Confirmation.*

*† THere are divers Ceremonies used in the Confirmation of this Sacrament; two very ancient, Chrism, and the Cross; the other two more late, Gossips, and the Blow upon the Cheek: Three of these we omit, as not being necessary; yet being so significant, it were better we had them; neither were it any fault, for ought I see, if any Man should use them in our Church, more than it is to use the Fourth, of having God-fathers and God-mothers at the time of Confirmation; That we allow and approve, why not the rest as well? but for the *Susceptores*, it being a Custom of old, to Confirm instantly after Baptism, that so the *Susceptores* of one were the *Susceptores* of the other also; therefore the Custom still prevails with us, that such as are Confirmed should have Witnesses and Undertakers for them, as well as those which are Baptized among us.

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## *The CATECHISM.*

C** *Catechism.*] *Bucer* found fault with the shortness of it, and therefore Arch-bishop *Cranmer* set forth a larger *Catechism*, and would have all Curates to use it; but it was never received by any Publick Authority into the Church: Nor his, nor *Nowel*'s, which was afterwards set forth in Q. *Elizabeth*'s time, and became the Pattern of many private *Catechisms*, which by their Variety and Novelty of Doctrine, have done much hurt.

In the Conference at *Hampton-Court*, great complaint was made by the Ministers there, That this publick short *Catechism* was defective in the Point of the Sacraments: Whereupon it was ordered, That the Bishops should make an Addition, and so they did; which by K. *James* his Authority only, was annexed to the former *Catechism*, which ended after the Answer following the Lord's Prayer. The Addition was first penned by Bishop *Overall*, (then Dean of *Pauls*) and allowed by the Bishops.

C** *The Curate shall diligently upon Sundays and Holidays*, &c. *instruct*, &c.] It is not said here, That he shall do it upon every Sunday, and every Holiday; and therefore the Words are to be understood, as often as need requires, according to the largeness or

number of Children in his Parish. In the Second of K. *Edward* he was limited to do it *once in six Weeks, at least*; against which Words (as being too large a time, and the Ministers in *Germany* doing it otherwhiles three times in a Week) *Bucer* took Exception; whereupon it was thus ordered in the Fifth of K. *Edward*, and set down in Terms indefinite; though he urged to have it *singulis Festis*.

*† *Rehearse the Articles of thy Belief.* ]

Articulus est idem quod membrum, sic dictum ab artu 1. membro Linw.

*Who was conceived by the Holy Ghost.* ] Vide Hæresin Fausti Manichei, qui dementissimè affirmavit Terram ex viribus Spiritûs Sancti concipientem genuisse patibilem Jesum, &c. S. Aug. contra Faustum Man. Lib. 20. cap. 11. in Tom. 6. & Lib. 23. cap. 1, 2, 3, 4, &c. ibid.

C† *He descended into Hell.* ] Scilicet in animâ, quiescente corpore in Sepulchro, nam post mortem, Christi anima separata est à corpore, sed Divinitas indivisibilis, utriq; scilicet carni & animæ mansit unita.

*The Holy Catholick Church.* ] Id est fidelium multitudo fide & charitate unita, 14 q. 1. loquimur.

*The Communion of Saints.* ] Multa sunt in quibus Sancti (h. e. fideles) inter se communicant, non tamen cum infidelibus; quia inter fideles & infideles magna debet esse discretio, 3. q. 4 alieni non, n. communicant; Infideles cum Fidelibus, in Accusatione & Testificatione 2. q. 7. pagani. Item in matrimonii confœderatione 28. q. 1. jam nunc. Item in ciborum perceptione 28. q. 1. nullus. Item in mutuâ cohabitatione 28. q. 1. Judæi, &c. sæpe. Item in Jejuniorum observatione, de cons. dist. 3. Jejunium. Item in tempore Præscriptionis 16. q. 3. porro. In talibus verò fideles inter se communicant, qui etiam in bonis Spiritualibus benè communicant ad invicem, quamdiu sub Christo cum aliis unum corpus fuerint: Nam Latronibus, &c. nisi ad eorum emendationem Ecclesia non communicat 14. q. ult. c. penult. Item nec seipsos interficientibus 23 q. v. placuit, ex parte, &c. de sepult. Item nec quibuscunq; peccatoribus sine pœnitentiâ decedentibus 13. q. 2. non estimemus. Item nec post mortem de Hæresi damnatis 24. q. 2. sane. Item nec Torneamenta exercentibus, exitia de Torn. c. Felicis. Item nec cum Hæreticis 24. q. 1. c. quæ dignior. Item nec Excommunicatis 11. q. 2. omnes, &c. quicunq; nisi in casibus permissis à jure 11. q. 3. c. quoniam multos. Linw.

*† *Remember thou keep holy the Sabbath-day.* ]

See the Survey of the Puritans, *p.* 65.

*In it thou shalt do no manner of work.* ] Necessitas sanè & salus populi universa potest exceptionem admittere: Itaq; & Josua cum civitate Hiericho debellaret, & Maccabæi cum Allophylos expugnarent, Sabbatum non observârunt, *Tertullianus.*

Sed in privato negotio quid impellit à præcepto deflectere? qui igitur in Sabbato ligna collegerat, adductus è Castris lapidibus obruebatur; postquam verò Christianismus invaluit, hæc observatio in diem Dominicum translata est; sed non tanta: Nam Laodicenum Concilium cessationem & otium istud quodammodo spontaneum efficit, & Conc. Aurelianense tertium, nimiam in hac re superstitionem Judaicam appellat; quòd postremò pœna aliqua Imposita est ei qui à negotiatione & opere non abstineret, factum est Constitutione Guntrani Regis, & Matisconensis Synodi Decreto. Nam antea Lex Constantini M. quam Eusebius & Sozomenus ita adeò laudant, etiamnum legitur, quâ culturæ agrorum permittebatur inservire; certè humana opera, non divina, prohibentur, ait in Marcionem Septimus ille *Aërod.*

*Thou art not able to do these things of thy self*, &c. *without his special Grace.* ] Et hoc dicitur propter errorem Pelagianorum, qui dixerunt liberum Arbitrium anteponendum esse Gratiæ Divinæ, & quòd sufficeret homo de se ad implendum Jussa Divina, contra quos optimè facit quod legitur, de Consecr. Dist. 3. c. ult.

## *De Sacramentis.*

C† *TWO only as generally necessary to Salvation.* ] Quanquam enim interdum nomen hoc Sacramenti latiùs, ut solet & nostris etiam Scriptoribus Reformatis, adhibetur, quando tamen appositè & propriè loquuntur, non nisi duo, quæ Deus instituit, Baptismum & Cœnam Domini in Sacramentis nostris numerant, *Lath. de Cap. Babyl.* propriè (inquit) ea visum est vocare Sacramenta, quæ annexis signis promissa sunt; cætera, quia signis alligata non sunt, nuda promissa sunt, quò fit, ut si rigidè loqui velimus, tantum duo sunt in Ecclesiâ Dei Sacramenta Bapt. & Panis, cùm in his solis & institutum Divinitùs signum, & promissionem Remissionis peccatorum habeamus.

Cùm verò nomen Sacramenti variè sumatur, multisq; rebus accommodatur, mirum non est Lutherum aliosq; viros præstantissimos, de nomine minùs solicitos fuisse; atq; hinc est, quòd Lutherus duobus hisce Sacramentis pœnitentiam aliquando addidit, Calvinus in Colloquio Ratisbonensi, Anno 1541. septem esse Sacramenta non illibenter agnoverunt.

Commentum verò Pontificium, quod nec plura, nec pauciora sunt Sacramenta quàm septem propriè sic dicta (idq; de fide Catholicâ tenendum esse) certè veteri Ecclesiæ ignotum atq; inauditum fuit. Sin olim in Ecclesiâ receptum fuisset, id aliquis Patrum scriptis suis prodidisset, at nullus omnino est ex tam multis qui hunc Sacramentorum Septenarium numerum confirmavit.

Nec verò ante Hugonem de S. Victore & Petrum Lombardum hæc de Septenario numero Sacramentorum opinio percrebuit, cùm Lombardus ipse qui Patrum Testimonia diligenter collegit, hîc omnino nulla recitet.

Concilium verò nullum extat antiquius Florentino, A. 1439. in quo hic Septenarius numerus approbatur & sancitur. Atq; hæc sunt illa præclara Antiquitatis monumenta quibus ipsa causa contra Ecclesiam nostram à Pontificiis defenditur; verùm evinci potest clarissimis Patrum Testimoniis veterem Christi Ecclesiam non nisi duobus esse usam notis & perpetuis Sacramentis. Clem. Romanus (Recognit. Lib. 1.) non nisi *Duo* Sacramenta numerat. Justinus in Apol. 2. *Duo* tantum commemorat. Tertull. in L. contr. Marcionem & de Coronâ militis non nisi *duo* agnoscit. B. Cyprianus ait, tunc demùm planè Sanctificari & esse Filii Dei possunt, si utroq; Sacramento nascantur. Cyrillus Hieros. in Catechism. suis de *duobus* tantum Sacramentis scribit. S. Ambros. librum ex Instituto de Sacramentis Ecclesiasticis conscripsit, in quo *Duo* solummodo Sacramenta tractat. S. Augustinus de Symb. ad Catech. ait, hæc sunt Ecclesiæ gemina Sacramenta. Dionys. Areop. non *Pœnitentiam*, non *Matrimonium*, pro Sacramentis agnoscit, & *Unctionem*, non *Infirmorum*, sed *Mortuorum* celebrat. S. Greg. Mag. non nisi tria Sacramenta statuit. Bap. Chrisma, Corpus & Sanguinem Domini. Chrisma autem ad Baptismum pertinebat. Rabanus Maurus totidem ponit, Pascasius ingenuè scribit, sunt Sacramenta Christi in Ecclesiâ Catholicâ Baptismus, Corpus quoq; Domini & Sanguis; deniq; Bessarion Cardinalis (de Sacr. Euchar.) non est veritus confiteri, hæc duo sola Sacramenta in Evangeliis manifestè tradita legi.

His Testimoniis Duo Sacramenta comprobantur, septem verò nullis nisi recentissimis, planè nituntur; sed quid humana Testimonia perquirimus cùm divina sunt manifesta? Nam S. Paulus disertè docet, Israelitas re habuisse eadem Sacramenta quæ nobis Christus tradidit, 1 Cor. 10. 1. nulla autem nominat nisi Baptismum & Eucam Spiritualem; atq; ex Christi latere omnia N. T. Sacramenta fluxerunt, quemadmodum S. Aug. multis in locis confirmat. Reliqua autem quinq; nullâ ratione poterant ex Christi latere deduci.

*† *Two only*, &c. ] S. Aug. Ep. 118. Tenere te volo, &c. D. N. J. C. levi Jugo nos subdidisse, unde & Sacramentis numero paucissimis, intellectu augustissimis, significatione præstantissimis, Societatem novi populi colligavit. Sicut est Baptismus & Communicatio corporis & sanguinis Domini, & siquid aliud in Scripturis Canonicis commendatur. Where though S. *Aug.* may seem to allow more Sacraments than two, as elsewhere he expresseth himself, *Lib.* 2. *cap.* 104. *contr. Lit. Petiliani, Sacramentum Chrismatis in genere Visibilium, inquit, Signaculorum est, sicut & Baptismus:* Yet in this Sense which our Church propounds (as generally necessary to Salvation) *Maldonate* himself confesseth, that he acknowledgeth no more, *de Sacram. p.* 111. *Divus Augustinus (inquit) non de omnibus Sacramentis novis agit illo loco: Sed de illis quæ omnibus hominibus communia esse debent ad salutem. Præterea, quia agebat de Sarcinâ Vet. Testamenti, & Jugo novi, & Sarcina vocatur propriè id quod necessariò ferre debemus, si volumus esse salvi, numeravit hæc duo Sacramenta: Hæc Maldonatus.* That to me it seems strange, there should any Controversy be made between our Church and the Church of *Rome*, for the number of the Sacraments; when-as in this Sense they acknowledge no more but two, and in a larger Sense we acknowledge many more, and more eminently the other five; which tho' we call not Sacraments ordinarily, and tho' that general Name be gone, yet for the things themselves, their proper Names, their true Natures, those we preserve inviolable: And if *Maldonate*, and others, can be so courteous, as when S. *Aug.* speaketh of two Sacraments, to interpret him fairly, Why may not we expect the same Equity from them, seeing we say no more than that Father doth?

C† *Generally necessary.* ] Sacramenta autem propriè sic dicta pertinent ad omnes Christianos, quia sunt sigilla novi fœderis, quod non cum certo quodam hominum genere, sed cum universis Christianis Sanctum est.

*Only necessary.* ] Contra Judæos & alios qui dixerunt Gratiam Christi non sufficere ad salutem, nisi quis Circumcisionem & alia legis mandata observet.

*To Salvation.* ] Salus Fidelium conservatur per Ecclesiæ Sacramenta in quibus virtus Passionis Christi operatur.

*† *This Word Sacrament.* ] *Propriè scilicet & strictè sumptum, non communi quodam, & lato sensu usurpatum.* Sacraments are those which are Signs and Tokens of some general promised Grace, which always really descendeth from God unto the Soul that duly receiveth them. Other significant Ceremonies are only as Sacraments, yet no Sacraments, *Hooker, Eccl. Pol. Lib.* 4. *Sect.* 1.

*An outward and visible Sign of*, &c. ] *Primum enim constant in omni Sacramento necessariam esse quandam externam, aspectabilem, corpoream materiam, quemadmodum in Baptismo & S. Cœna perspicimus. Ita ait S. Aug. Tract.* 80. *in S. Joh. accedat verbum ad Elementum & fit Sacramentum, quare in omni Sacramento requiritur Elementum.*

*An outward and visible Sign.* ] This would be a little thought of, Whether by a visible Sign is meant a thing that may be seen, or not; for so the common Divinity runs now-a-days, and grounds itself upon S. *Augustine*'s known Words, *Accedat Verbum ad Elementum & fit Sacramentum.* Whence they gather, that there can be but two Sacraments, because but two of them that are commonly called Sacraments have the outward Elements ordained by Christ. All the Matter then depending upon S. *Augustine*'s Words, it would be thought on, Whether *Maldonate* gives not a sufficient Interpretation of them, or no, *Lib. de p.* 23. after this manner: *Errat hîc Calvinus putans Sacramentum debere esse signum visibile, id est, quod visu percipiatur, quia Aug. ita definit. Item fallitur dum putat debere esse Elementum, quale est aqua: Nam cùm Aug. vocat Sacramentum visibile Signum, Visibile appellat generaliter quod sensibus percipitur, non enim visus est qui facit Sacramentum; & cùm dicit accedat Verbum ad Elementum, &c. primùm non loquitur nisi de Baptismo, ubi est Elementum Aquæ; deinde si loqueretur de omnibus Sacramentis, non vocaret tamen Elementum more Philosophorum, unum è quatuor, sed quicquid est quasi materia.*

C† *Ordained by Christ himself.* ] *Quæ, enim propria sunt Ecclesiæ Sacramenta, ea non nisi ab ipso Christo instituta esse, apud omnes in confesso est:*

*As a means whereby, &c.* ] *Quia Virtute Divinâ sanctificant, & gratiam conferunt.*

* † *For the continual remembrance of the Sacrifice, &c.* ] Vide S. Aug. Tom. 6. contra Faust. Manich. Lib. 20. cap. 18. *Dicit Apostolus, quæ immolant gentes, Dæmoniis immolant, & non Deo, non quod offerebatur, culpans: Sed quia illis offerebatur. Hæbræi autem in Victimis pecorum quas offerebant Deo multis & variis modis, sicut Re tantâ dignum erat, Prophetiam celebrabant futuræ Victimæ, quam Christus obtulit, unde jam Christiani peracti ejusdem Sacrificii memoriam Sacrosanctâ oblatione, & participatione Corporis & Sanguinis Christi celebrant.*

* † *Bread and Wine which the Lord hath commanded.* ] Lege S. Aug. Tom. 6. contr. Faust. Manich. Lib. 20. cap. 13. This is the material part of the Sacrament, not *Sanguis humanus*, as *Marcus* the Heretick in *Irenæus, Lib.* 1. *cap.* 9. and as the *Montanists, Cataphryges, & Pepurians, & S. Aug. de Hæres. cap.* 27, & 28. *& in Epiph. Hæres.* 49. nor Beans and Cheese, as some of old, either for Poverty or Curiosity, were wont to bring unto the Priest to be consecrated; therefore in the third Canon of the Apostles thus it was ordained, *Ne quis præter Panem & Vinum quicquam offeret:* And so *Conc. Afric. cap* 4. *Bracarens.* 3. *cap.* 1. *Sextâ Syn. generali cap.* 28. it was decreed, That if any other thing but Bread and Wine were brought for Offerings by the People, it should not be consecrated for the Sacrament, but blessed only, and given to the People to carry away: that for Bread which is one part of the matter of this Sacrament.

Now for Wine, which is the other part, the Matter is somewhat more difficult; for cheapness of old some would have Milk, *&c.* which was condemned by ancient Councils; and some only Water, which *Epiphanius* says was the Heresy of the *Ebionites*, that began in *Africa* about S. *Cyprian*'s time: *Ep.* 3. *Lib.* 2. is written wholly against them, and S. *Chrysost. Hom.* 53. in S. *Mat.* refers the Heresy from Christ's own Institution, *Christus non bibebat aquam, sed Vinum:* This were enough to free our Church from any heinous offence, though it uses not commonly to mix Water with Wine, as the Church of *Rome* doth; and yet we must confess the Custom is very ancient, consonant to the Figures of the Old Testament, which S. *Cyprian, Ep.* 3. *Lib.* 2. reckons up; and of the New, where Water and Blood issued out of Christ's Side; and agreeable (as there is great Probability) to Christ's own Practice, when he did first institute this holy Sacrament: For it is not so likely that he used Wine alone in his sacred Supper, both because it was the Custom of the *Jews, diluere Vinum*, as *Prov.* 9. *bibite Vinum quod miscui vobis*; and because all the Evangelists use the Name of *Calix, quod nomen* (saith *Maldonate*) *significat Vinum conjunctum cum aquâ, juxta Ritum.* The ancient Liturgies are all for *Vinum cum Aqua mixtum*; so *Justin Martyr, Apol.* 2. *Iren. Lib.* 4. *cap.* 57. *& Lib.* 5. *initio. Cypr. Ep.* 3. *Lib.* 2. *Ambr. Lib.* 5. *de Sacram. cap.* 1. *Gennad. de Eccl. dogm. cap.* 57. *patres Concil. Trullan.* and many others. *Vide notas in Gennadium.* Our Church forbids it not, for ought I know, and they that think fit may use it, as some most eminent among us do at this Day; yet for the Approbation of our most common Practice, which is to consecrate Wine alone without Water, we have all this on our side; the *Greeks* did it, *Niceph. Callist. L.* 118. *cap.* 53. *Innocent.* 3. *Lib.* 4. *cap.* 32. *Durand. Lib.* 4. *d.* 12. *q.* 5. *Lomb. Lib.* 4. *d.* 11. *Bonav. ibid. neq; est de necessitate Sacramenti*, saith *Aquinas, p.* 3. *q.* 74. *Ar.* 7. *Euch. c.* 11. *Bernard. Ep.* 69. *Rab. Maurus de Euch. cap.* 11. *& alii.*

* † *What is the inward part or thing signified?*

*The Body and Blood of Christ which are verily and indeed taken,* &c. ] Neither need there any fault be found with our Church, for thus distinguishing the outward Sign from the thing signified, the Bread from the Body of Christ; for *Maldonate* affirms, that the Church of *Rome* never said otherwise, *de Sacram. p.* 125. *Respondendum est, nos nunquam dicere idem esse Sacramentum & rem Significatam, nam Sacramentum vocamus signum quod videtur, rem significatam, corpus Christi quod non videtur*; which approves of our Doctrine, and condemns that gross Conceit of the ignorant Papists, that think they see and taste and chew the very Body of Christ corporally, which every Man abhors to conceive, even the best learned among the Papists as well as we: I cannot see where any real difference is betwixt us about this real Presence, if we would give over the Study of Contradiction, and understand one another aright. *Maldonate de Sacr. p.* 143. after a long Examination of the matter, concludes thus at last with us all, so the Words be not taken *exclusivè*, as the Puritans will take them, *Corpus Christi sumitur à nobis Sacramentaliter, Spiritualiter, & Realiter, sed non Corporaliter*; and so have I heard my Lord *Overall* preach it an hundred times.

C † *Which are verily and indeed taken,* &c. ] *Verè quidem ac realiter à fidelibus, sed in Sacramento & modo nostris mentibus impervio. c.*

*The strengthning and refreshing of our Souls,* &c. ] By nourishing our Faith, and assurance that our Sins are remitted; by giving us increase of Grace to lead a godly Life, and by confirming our Hope, that we shall hereafter come to Life eternal; which are all the true Food of our Souls, and without which they are dead, having no true spiritual Life in them at all. C.

* † *As our Bodies are by the Bread and Wine.* ] For *Maldonate de Sacram. p.* 126. *Analogia autem est, quod sicut panis est præcipuum nutrimentum corporum, ita caro Christi est præcipuus cibus Animæ.*

* † *And there shall be none admitted to the holy Communion, till such time as he can say the Catechism, and be Confirmed.* ]

So *Dionys. Areop. Pontifex perficit eum Chrismate qui Baptizatus est, & reddit eum participem & capacem Eucharistiæ.*

*In Const. Johannis Pecham Archiepiscopi Cant. cap. de Sacr. Confirm. sic legitur, statuimus, ut nullus ad Sacramentum Corp. & Sang. Domini admittatur extra mortis Articulum, nisi fuerit confirmatus, vel nisi à Recep ione Confirmationis fuerit rationabiliter Impeditus: quod m.* 6.

## *The Form of Solemnization of Matrimony.*

* † THAT which S. *Paul* saith, 1 *Cor.* 7. *cui vult nubat, tantum in Domino*, the same is here constituted and appointed by the Church, for married Persons to perform. *In Domino nubere*, is to marry, not as brute Beasts go together, or as Heathen and natural Men make Marriages, but to Marry according to the Laws and Ceremonies appointed by Christ and his Church. *Ritus autem ab Apostolis instituti, ab universâ Ecclesiâ recepti, hi sunt potissimum: Primus, ut contrahatur in præsentiâ Sacerdotis.* 2. *Ut per Sacerdotes in Ecclesiis proclametur.* 3. *Ut in Confœderatione Matrimonii Sacrificium Missæ (sive Eucharistia) offeratur.* 4. *Ut à Paranymphis ad Ecclesiam ducantur.* 5. *Ut contrahentes Matrimonium Eucharistiam percipiant, eorundemq; manus interventu osculi & velationis conjungantur, de quibus Evaristus in Epistolâ suâ. Caranza in* 13 *Can.* 4. *Conc. Carthaginensis, Matrimonium aliud est Legitimum, quod est quando publicè & solenniter contrahitur in facie Ecclesiæ, cum debitis conditionibus requisitis: Scil. cum uxor à parentibus petitur, desponsatur, dotatur, & à Sacerdote benedicitur.* 33 *q.* 5. *c. aliter. Aliud est clandestinum, quod fit sine prædictis Solennitatibus* 30 *q.* 5. *per totum. Cui Clandestino matrimonio Sacerdos consentiens est suspendendus, de Claud. despons. ca. Cum inhibitio: quia ex eo sequuntur frequentius multa mala, & scandala quamplurima oriuntur, ideo ab Ecclesiâ est inhibitum, & maximè Conc. Trid. cap.* 1. *Sess.* 24. *de Reform. Matrimonii, quod quidem Clandestinum Matrimonium publicè erat ratificandum. de Claud. desp.* 2. *quod nobis. unde secundùm generalis Concilii Constitutionem, de Claud. desp. cap. Cum inhibitio. Facienda sunt Banna in Ecclesiis per Parochianum Sacerdotem, antequam Matrimonium contrahatur, & indicendum est per tres dies continuos festivos, in Missarum Solenniis, ut siquis sciat inter tales personas, quæ inter se contrahere debent, esse aliquid Impedimentum, infra competentem terminum assignandum debent ipsum producere & manifestare, in hac vel similia verba, viz. Hæ duæ personæ N. & N. volunt contrahere Matrimonium, siquis est qui noverit aliquid Impedimentum esse inter has personas, quod Matrimonium inter eos impediat, illud denunciet; & de hoc admonemus omnes primò, secundò, tertiò, & peremptoriè infra talem terminum N. & alicubi qui sine istis Bannis contraxerint, sunt Excommunicati, & si apparuerit aliqua conjectura impedimenti alicujus, interdicendum est illis, ne contrahant, donec Veritas declaretur, & oppositum constet. Qui autem contraxerint post prohibitionem sibi factam, & Impedimentum extiterit, Illegitimos filios procreabunt, & Sacerdos qui tales inhibitiones facere contempserit, vel Regularis qui interfuerit, suspendi debent ab officio per tres annos; & siquis malitiosè falsum Impedimentum objecerit, Canonicam ultionem non evadet, ut patet ubi supra Sacerd. Rom. cap.* 3. *de Matrimonio.*

## De Sponsalibus.

C † ORDO Sarum. *In certis anni temporibus prohibetur solennitas Matrimonii, non tamen Consensus, tamen si solennitas adhibeatur non retractetur Matrimonium. A Solemnizatione abstinendum est, à* 1. *Dominicâ Adventûs usq; ad* 8 *Diem post Epiphaniam inclusivè; A Dominicâ Septuages. usq; ad* 8 *Diem post Pascha inclusivè, id est, usq; in Crastinum, & vocatur ille dies Dominica in Albis; Item à die Lunæ in* 2 *feria in Rogationibus usq; in Crastinum Trinitatis.*

*Non videtur usitatum fuisse, ut à Sponsalium die, Sponsa in Sponsi domum transiret, quanquam Chrysost. id affirmat, fortè quia Antiochiæ suâ Ætate id fieri videbat; cum Judæi dissentiant, credibilius est liberi Juris id fuisse pro utriusq; commodo: Nam Rebecca deducta est ad Isaacum ante Nuptiarum solennia, quia Isaaco incommodum erat in Mesopotamiam proficisci; contra, Sampsonis Sponsa mansit in domo paternâ, & id fuisse usitatius satis colligitur ex loco Deut.* 20. 6. *quod & Romanis moribus proditum est à Modestino, eam quæ desponsata est ante contractas Nuptias domicilium non mutare: cæterùm illud constat Sponsas intactas fuisse, donec convocato cœtu Matrimonium solenni prece initiaretur, quod non tam lege præceptum, quàm ab Antiquissimis, ut arbitror, patribus traditum, Judæi ut olim, ita nunc quoq; observant, à quibus ad Christianos id institutum honestatis plenissimum manavit.* Grot. *Mos erat Judæis non minus quam Romanis, ut nec contraherentur, nec dirimerentur Sponsalia, nisi adhibitis testibus.* Idem.

C † *First the Banns must be asked,* &c. ]

Sarum. *Non fidabit Sacerdos virum & mulierem, nec consentiet in fidatione ante tertium edictum Bannorum, & Banna debent Interrogari per tres dies solennes, & disjunctas, ita ut inter unumquemq; diem cadat ad minus unus dies ferialis.*

C ** *First the Banns must be asked.* ] *Bucer* likes this Order very well, calling it *Præceptum salutare*, and would have no Dispensation granted to any. To this he wishes, that another Precept had been added, *Ut Matrimonium non nisi in clara die, & frequenti Ecclesia consecrare liceat.* To that a third, *Ne rata habeantur eorum Conjugia, qui ea contraxerint, absq; eorum consilio & voluntate in quorum sunt Potestate, absq; piis & gravibus Arbitris; quo multa averterentur Stupra ad quæ Puellæ Pauperes & aliæ Mulieres nonnunquam falsâ Conjugii promissione pelliciuntur.* In the first he was not heard: For Dispensations are still granted: For the second there was a Law of the Church before, *Ut inter horas* 8 *&* 12 *ante meridiem in Ecclesia celebrentur Matrimonia.* And so it is, or should be still observed. For the third it is not yet made a Law: But they that grant Dispensations, use to take a Bond for that purpose, *if either Party be under Age.*

C † *The Persons to be married shall come into the Body of the Church.* ] Sarum. *Ante ostium Ecclesiæ, sive in facie Ecclesiæ, coram Deo, Sacerdote &*

& populo, vir autem Stet à Dextrâ mulieris, mulier autem à ſiniſtris viri, cauſa eſt quia formata fuit ex coſtâ ſiniſtri lateris Adæ, tunc Sacerdos publicabit Banna,

C** *The Perſons to be married ſhall come into the Body of the Church.* ] 2 Edw. 6. *In Medio Eccleſiæ ante Chorum.*

C** *The Cauſes for which Matrimony was ordained. One was, the Procreation of Children,* &c. *Another to avoid Iornication. The third for mutual Society, Help and Comfort in Proſperity and Adverſity.* ] This laſt *Bucer* would have had put firſt, as being the chiefeſt and moſt general cauſe for which Marriage was ordained, even in Paradiſe, *Faciamus in adjutorium* : But they thought it better to let it ſtand as it was ; for Society and Help may be had without Marriage, though that be alſo one end of Marrrying ; but Procreation of Children cannot be lawfully had without it.

C** *If any Man can ſhew any juſt cauſe,* &c. *If either of them do know any Impediment.* ] Theſe Words referred to the common known Impediments : But becauſe ſome of them were taken off by Law ; and for that there was no new Law made, concerning the Degrees of Conſanguinity and Affinity, (which *Bucer* urged very earneſtly) therefore Arch-biſhop *Parker* ſet forth a Table to that purpoſe ; for before his time, there was no Rule but what the Canon-Law preſcribed, with reference to the Law of God, which was made a Statute-Law here in the time of K. *Henry* 8.

C** *Who giveth this Woman to be married to this Man?* ] *Mos laudabilis, quo declaratur, ea tantùm Matrimonia celebranda eſſe in Eccleſia, quæ contracta ſunt eorum conſenſu, in quorum poteſtate & fide ſunt, qui contrahunt.* Buc. *ibid. cap.* 20.

C** *And the Man ſhall give unto the Woman a Ring* ( 2 *Edw.* 6. and other Gifts of Gold and Silver) *laying the ſame upon the Book.* ] *Admodum commodus Ritus, ſi modò, quid iſta omnia ſignificent, populo ſubinde explicetur. Ut quid Annulus & cætera Dona, quibus Sponſus Sponſam ornare vult, prius in Librum Sacrorum deponuntur, & à Miniſtro rurſus Sponſo tradantur, tribuenda ab eo Sponſæ, ſignificare, oportere nos noſtra omnia, priuſquam illis utamur, offerre Deo, cujus ſunt, & conſecrare, & illa tanquam ex ipſius manu accipere, ad illius gloriam uſurpanda.* And ſome marvel it is, that thoſe Words, *and other Gifts of Gold and Silver*, ſhould be taken out of the Book in the fifth of K. *Edward*, when-as *Bucer* liked them ſo well : But it is a general Cuſtom ſtill to obſerve this Order in the North-part of the Kingdom.

C** *With this Ring I thee wed,* &c. (and in the ſecond of King *Edward* before the Words, *with all my worldly Goods,* &c. was added *this Gold and Silver I thee give*) which of likelihood was afterwards left out, becauſe ſome Men had none to give.

C** *And put it on the Fourth Finger of the Woman's Left-hand.* ] In which Finger they ſay is a Vein that comes from the Heart, and which foldeth itſelf with the other Veins there. *Unde ſignificetur Cor ſponſæ ſemper debere ſponſo eſſe devinctum vinculo amoris perpetuo, ut Annulli nullus finis eſt.* Buc. ib.

C** *In the Name of the Father, and of the Son, and of the Holy Ghoſt.* ] Therefore are theſe Words added as a Concluſion to all that was done or ſaid before, *Ut cogitent nihil inter ipſos, vel natum fore, vel revera bonum & ſalutare, niſi ex ſingulari favore & benignitate Dei.* Ibid.

C** *That as* Iſaac *and* Rebecca (in the ſecond of King *Edward*, was added *after other Gifts given and received by one another*) *lived together.* And have declared the ſame by *giving and receiving a Ring.* In the ſecond of King *Edward* was added *and of Gold and Silver.*

C** *Going to the Lord's Table,* &c. ] In the ſecond of K. *Edw.* it was, *Going into the Choir and ſinging.*

C** *The Pſalm ended, the Man and the Woman kneeling afore the Lord's Table.* ] It was (2 *Edw.*) *The Bridegroom and the Bride* (in the mean-while) *kneeling before the Altar.*

C** *And as thou didſt ſend thy Bleſſing upon* Abraham *and* Sarah.] (2 *Edw.*) *didſt ſend thy holy Angel* Raphael *to* Tobias *and* Sarah *the Daughter of* Raguel.

C** *This Prayer next following ſhall be omitted,* &c. *When the Woman is paſt Child-birth.* ] This Rubrick was added in the fifth of *Edw.* for there was none ſuch before. *And bleſs you.* Here, in the ſecond of *Edw.* the Prieſt made over them the ſign of the Croſs, ✝.

C** *The new-married Perſons, the ſame Day of their Marriage, muſt receive the Holy Communion.* ] And this (ſays *Bucer*) is a godly Ordinance. *Nam non niſi in Chriſto Domino debent Chriſtiani inter ſe matrimonio jungi, ideò unà quoq; de Chriſto participent.* Ibid.

*This Man and this Woman.* ] Sarum. *(Hîc reſpiciat Sacerdos perſonas ſuas) ut à modo duo corpora, una caro, & duæ animæ ſint in fide, & in Lege Dei unitæ, ad promerendum ſimul vitam æternam, quicquid ante hæc fecerint,* nec ampliùs dicitur in exhortatione.

*In the ſight of God.* ] Adduntur in ord. Sarum hæc verba, *& Angelis ejus & omnibus Sanctis.*

**† The Cauſes for which Matrimony was ordained.* ]

*Tria autem ſunt bona Matrimonii, Proles, Fides, Sacramentum,* 1. *Proles ut Charitativè recipiant filios, & Religioſè educent.* 2. *Fides, ut cum aliâ perſonâ non coeant.* 3. *Sacramentum, ut nunquam niſi per mortem ſeparentur. Sacerd. Rom. de Matr. c.* 2. *ex Conc. Florent. ſub Eugenio papa* 4.

C† *Secondly, it was ordained for a Remedy againſt Sin,* &c. ]

*Eſſai inter Judæos uxores aut non ducebant, aut ſi duxiſſent, poſt impregnationem cum illis non ampliùs concumbebant ; perindè quaſi Matrimonii unicus eſſet uſus, procreatio ſobolis, & non etiam vitatio Fornicationis,* 1 *Cor.* 7. *Joſeph Antiq. Lib.* 18. *c.* 2.

C† *Therefore if any Man can ſhew any juſt Cauſe.* ]

Sarum. *Deinde fiat admonitio ad populum in linguâ Maternâ ad hunc modum. Admoneo Vos omnes per Patrem & Filium & Spiritum Sanctum, ut ſi quis ex Vobis eſt, qui ſciat aliquid, quare iſti adoleſcentes legitimè contrahere non poſſunt, modo confiteatur.*

**† And alſo ſpeaking unto the Perſons that ſhall be married, he ſhall ſay,* I require and charge you, &c. ] *Sacerdos interroget utrumq; in hunc modum, Ego ex parte Dei mando vobis, quatenus mihi dicatis, ſi habetis aliquod Impedimentum Canonicum, quod poſſit impedire vos ab hoc Matrimonio legitimè contrahendo, viz. ſi eſtis Conſanguinei vel Affines uſq; quartum gradum incluſivè, & ſi aliquis veſtrum cum aliquâ perſonâ contraxerit per verba de præſenti, ſi habetis alia Impedimenta Canonica ; ut infra ad hanc notam. Sacerd. Rom. de Matr. cap.* 4.

*Eadem admonitio fiat ad virum & mulierem, ut ſiquid ab illis actum fuerit occultè, vel ſiquid devoverint, vel aliquo modo de ſe noverint, quare legitimè contrahere non poterint, nunc confiteantur.*

**† If either of you know any Impediment.* ]

## De Impedimentis Matrimonii.

*Impedimenta Matrimonii, quæ Matrimonium impediunt contrahendum & dirimunt jam contractum, ſunt* 12. *& in his verſibus continentur.*

1. *Error.* 2. *Conditio.* 3. *Votum.* 4. *Cognatio.* 5. *Crimen.* 6. *Cultus diſparitas.* 7. *Vis.* 8. *Ordo.* 9. *Ligamen.* 10. *Honeſtas.* 11. *Si ſis Affinis.* 12. *Si fortè coire nequibis.*

*Primum Impedimentum eſt Error, ut ſi credatur contrahi cum Martino, & contrahitur cum Petro. Tenetur.*

2. *Eſt Conditio, ut quando qui liber eſt contrahit ignoranter cum ſervâ.*

3. *Eſt Votum, quod cum ſimplex eſt impedit Matrimonium contrahendum, ſed non dirimit contractum. Non tenetur.*

4. *Non tenetur niſi in cognatione carnali ad quartum gradum.*

5. *Eſt Crimen, primo, ut adulterans cum conjugata, & machinans in mortem Viri, vel è contra, in mortem uxoris effectu ſecuto,* 2 *ſi promittit Adulteræ, vivente ejus viro, ducere eam in uxorem,* 3 *ſi vivente legitimâ uxore ſciens er Adulteram ſuperinduxit in Conjugium.*

6. *Ut Fidelis non poteſt contrahere cum Judæa, aut Paganâ, niſi promittit converti ad fidem.*

7. *Excludit conſenſum, ſicut metus mortis,* &c.

8. *Non tenetur.*

9. *Ut nullus qui Legitimè nupſerit poteſt, vivente primâ uxore, aliam ducere, & ſi inter eas fuerunt Sponſalia, de futuro, non poteſt cum aliâ de futuro Sponſ. contrahere.*

*Poteſt autem per Verba de.****

10. *Non tenetur ſicut nec* 11, 12. *eſt Impotentia coeundi.*

*Impedimenta quinq; quæ impediunt Matrimonium contrahendum, ſed non dirimunt contractum. Sunt tempus feriarum ab Adventu ad Epiph. & à feriâ* 4 *Cinerum ad* 8 *Paſchæ,* &c. *Nam in aliis temporibus nuptias celebrare permittit Eccleſia, quibus olim temporibus licèt Matrimonium per Verba de &c. contrahi potuerit, non licebat tamen traducere uxorem, vel ſolemnizare Nuptias, vel eam carnaliter cognoſcere, aliud Impedimentum eſt Interdictum Eccleſiæ ſecundum Verſus :*

*Eccleſiæ vetitum, nec non tempus feriarum,*
*Impediunt fieri, permittunt facta teneri.*

*Qui hæc fuſius videre & intelligere voluerit, legat ſummam Angelicam Sylveſtrinam, aliaſq;. Sacerd. Rom. de Matrim. c.* 3.

C† *If any Man do alledge or declare any Impediment.* ]

Sarum. *Siquis vero Impedimentum aliquod proponere voluerit & ad hoc probandum cautionem præſtiterit, differentur Sponſalia, donec rei veritas cognoſcatur.*

*If no Impediment be alledg'd.* ] *Si verò nullum Impedimentum proponere voluerint, Interroget Sacerdos dotem mulieris.*

*Then ſhall the Curate ſay unto the Man,* N. *Wilt thou have this Woman,* &c. ]

*Poſt hæc dicet Sacerdos ad Virum, cunctis audientibus in linguâ maternâ. N. Viſne,* &c. *Litera, N. vulgo ponitur loco nominis proprii ; ejuſmodi autem figura cæpit non multo ante Annum poſt Chriſtum natum milleſimum, nam in Antiquioribus codicibus M. SS. pro hâc literâ N. ponitur hæc nota ȝll cum tranſverſâ lineâ, ut videre eſt in Antiquiſſimis libris Sacramentorum M. SS. & in quibuſdam aliis modo excuſis.* Menar.

**† Who giveth this Woman to be Married.* ] *Non ſit Legitimum Conjugium, ut à Parentibus accepimus, & à Sanctis Apoſtolis, eorumq; Succeſſoribus traditum invenimus, niſi ab iis qui in ipſam Fœminam videntur dominationem habere, & à quibus cuſtoditur Uxor petatur,* &c. Evariſt. Ep. 1.

And therefore was this Ceremony of giving the Woman to the Man uſed, to ſhew that ſhe had the Conſent of her Parents, or Governors, to wed herſelf.

*Leaving the Ring upon the Fourth Finger.* ]

Among the old *Romans*, when they Married, it was a Cuſtom, That the Man, in token of Good-will, gave a Ring unto the Woman, which ſhe was to wear upon the Finger next to the Little-finger upon the Left-hand ; becauſe unto that Finger alone a certain Artery proceedeth from the Heart. *Aul. Gell.*

**† And the Miniſter ſhall add this Bleſſing.* ]

Among other Ceremonies always uſed in Matrimony, this was one, That the married Perſons ſhould receive a ſolemn Bleſſing from the Prieſt. *Mald. de Matr. p.* 278. *Aliter non fit Legitimum conjugium, ut à S. Apoſtolis eorumq; Succeſſoribus traditum invenimus, niſi,* &c. *& ut mos eſt à Sacerdote benedicatur, Evariſt. Ep.* 1. And the Ceremony is taken from the Bleſſing that God gave *Adam* and *Eve* in Paradiſe. *Innocent.* I. *Ep.* 2. *c.* 6. So the Council of *Carthage, Can.* 13. *Sponſus & Sponſa benedicendi ſunt à Sacerdote,* &c. And S. *Auguſt. Serm.* 243. *Benedictionem cum Sponſâ ſuâ non merebitur accipere qui,* &c.

Yet it was the Cuſtom of the ancient Church, never to add this Bleſſing to Perſons that Married the ſecond time ; nor was the Prieſt

ſuffered to be preſent at the Marriage-Feaſt, *Concil. Neocæſ. Can.* 7. *S. Ambr. in* 2 *Cor.* 7. *&* 2 *Tim.* 2. *Conc. Lateran. Tit. de Nupt.* Whether it were to deter Men from Second-Marriages, as being too incontinent; as whoſoever did Marry a ſecond time was of old enjoyned a ſhort Penance for it. *Conc. Neocæſ. Can.* 3. *Laod. Can.* 1. or becauſe they could not iterate the Benediction. *Mald. de Matr. p.* 291.

*† *The Miniſter or Clerks going to the Lord's Table.* ]

*Unde ſufficiam ad enarrandam felicitatem ejus Matrimonii, ſcilicet Chriſtiani, quod Eccleſiæ conciliat & Confirmat oblatio, & obſignatum Angeli renuntiant, pater natum habet? Tertull. ad uxorem, Lib.* 2.

*† *The Man and the Woman kneeling afore the Lord's Table,* &c. ] If the Prieſt be to ſtand at the Table, and to turn his Face towards them that kneel before it, then is he not to ſtand at the North-ſide, (for there he ſhould need no turning) but juſt before it between the Altar and them that are kneeling at the Steps thereof. *Sacerdos vertit ſe ad Sponſum & Sponſam coram Altari genuflexos, ita quod Sponſa ſit à ſiniſtris Sponſi. Sacerd. Rom. de Matr. c.* 4.

*Lord have mercy upon us.* Anſw. *Chriſt have mercy,* &c. ]

*Vide quæ annotata ſunt ad hanc Reſponſ. in ord. Comminationis.*

*† *The new-married Perſons, the ſame Day of their Marriage, muſt receive the Holy Communion.* ]

*Hortandi ſunt Sponſus & Sponſa ad Sacramentalem Confeſſionem, & in eâ ſunt Inſtruendi qualiter in Matrimonio vivere debent, & quòd cum omni honeſtate actum Conjugii exerceant, conſiderantes, quod inter eos eſt Sacramentum S. matris Eccleſiæ, quod eſt honeſtè exercendum, juxta dictum B. Pauli Apoſtoli,* 1 *ad Theſſ. c.* 4. *unuſquiſq; veſtrùm ſciat vas ſuum poſſidere in Sanctificatione & honore, non in paſſione deſiderii, ſicut gentes quæ ignorant Deum, quoniam Deus non vocavit vos in immunditiem ſed in Sanctificationem. Hoc autem fiet ſi in actu Matrimonii procedent, non ſicut Equus & Mulus, ſed ſicut perſonæ Deum timentes & ſacramentum Matrimonii honorantes, viz. non ex ardore libidinis, ſed cauſâ prolis ſuſcipiendæ, debiti reddendi conſortii, ſicut tenentur, nec tali actu conjugii utantur modo indebito (etiam in vaſe conſueto) & tactibus immundis, ut pluries actum ipſum exercere poſſint, vel ut habeant majorem delectationem, nec utantur calidis cibariis & potibus ut plus ad hoc tententur, nec Vir abutatur Uxore extra vas debitum, quia in omnibus his peccarent. Item quod tempore menſtrui non conveniant. Item, quod conentur honorare magnas feſtivitates, & pro Dei honore non uti conjugio, & ſimiliter in diebus Jejuniorum, & Proceſſionum, & per triduum ante, & per triduum poſt Sumptionem S. Communionis. Si igitur honeſtè Matrimonium exercuerint, Deus illis bona dabit & proſperabuntur, & bonos filios generabunt, & diu vivent cum Lætitiâ, inſimul & vitam æternam eis concedet Dominus Deus noſter. Itaq; Sacerdos de talibus eos ſapienter & diſcretè moneat, ut Deum temerè diſcant & cum pace & fidelitate alter alteri amorem & fidem ſervent.*

*Bonum etiam eſſet ſi Sacram. Euchar. ſumerent ante Matrimonium contrahendum, ut muniti tali viatico cum majore gratiâ contraherent. Tertull. Lib.* 2. *ad Uxorem meminit oblationis quâ Matrimonium in Eccleſiâ confirmatur. Additio ex Sacerdotali, cap.* 4.

*And lead us not into Temptation.* Anſw. *But deliver us,* &c. ]

C† *Vide quæ annotata ſunt in hanc Reſp. in ord. Comminationis.*

*Then ſhall the Miniſter,* &c. *Dearly Beloved know this, the Almighty God is the Lord of Life and Death.* ]

Sir *Tho. More*'s Treatiſe of Comfort in Tribulation hath in it many excellent things to this purpoſe. *Vide librum, nec pœnitebit.*

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## *The Order for the Viſitation of the Sick.*

C** WHEN *he cometh he ſhall ſay kneeling down,* Remember not, Lord, *&c.* ] In the ſecond of K. *Edward* it was, *He ſhall ſay the* 143*d Pſalm,* Hear my Prayer, O Lord, *&c.* And after this the Antiph. *Remember not,* &c. *Ibid.*

C** *If the Perſon viſited be very ſick, then the Curate may end his Exhortation here.* ] This Rubrick was added in the fifth of King *Edward*; for before it needed not, becauſe they always ſent for the Prieſt in due time, before the Perſon was ſo very ſick.

C** But Men muſt be often admoniſhed, (2 *Edw.*) Rich and great Men muſt be often admoniſhed in Sermons, to make their Wills, *&c.*

C** *Theſe Words before rehearſed,* &c. ] A Rubrick added in 5 *Edward.*

C** *The Miniſter may not forget to move,* &c ] *Similiter ut ſuprà.*

C** *Adding this,* O Saviour, 2 *Edw. this Anthem.* ] Then in the ſecond of King *Edward* followed *Extreme Unction,* againſt which *Bucer* urged many Arguments, and earneſtly deſired to have omitted, as afterwards it was 5 *Edw.*

Yet ſome Order was taken about the Omiſſion of it before; for in the Form 2 *Edw.* at the end of it *(apud Buc. Script. Aug.)* there is this Rubrick, *Si videtur commodum dicatur Pſal.* 13. *Uſq; quo Domine, &c. pro uſitatâ ante hæc tempora Unctione.* But for all the reſt of the Order appointed in the Viſitation of the Sick, *Bucer* ſaith, that it is made *ad Divinarum Scripturarum Regulam convenientiſſimè.*

C** If we anoint not not with the Oil, it is becauſe we doubt, whether it be lawful to continue that extraordinary and miraculous Cuſtom, that was well uſed in S. *James*'s time. And herein we do no more than *Decentius* the Biſhop of *Eugubium* did, *Anno Dom.* 416. *Mar.* 19. who profeſſes ſo much Ignorance in that matter, that he wrote to *Innocent* the Firſt (then Pope of *Rome*) to be reſolved, Whether it were lawful for a Biſhop to Anoint the Sick, or no. *Ep.* 1. *c.* 3. *ab Iſidoro de Off. Lib.* 2. *c.* 26. *deſcripte.*

*† *Here ſhall the ſick Perſon make a ſpecial Confeſſion.* ]

The Church of *England* howſoever it holdeth not Confeſſion and Abſolution Sacramental, that is made unto and received from a Prieſt, to be ſo abſolutely neceſſary, as that without it there can be no Remiſſion of Sins; yet by this place it is manifeſt, what ſhe teacheth concerning the Virtue and Force of this ſacred Action. The Confeſſion is commanded to be ſpecial, the Abſolution is the ſame that the ancient Church, and the preſent Church of *Rome* uſeth, What would they have more? *Maldonate*, their greateſt Divine that I meet with, *de Pœnit. p.* 19. ſaith thus: *Ego autem ſic reſpondendum puto non eſſe neceſſe, ut ſemper peccata remittantur per Sacramentum Pœnitentiæ, ſed ut ipſum Sacramentum naturâ ſuâ poſſit peccata remittere, ſi inveniat peccata, & non inveniat contrarium Impedimentum*; and ſo much we acknowledge. Our *if he feel his Conſcience troubled,* is no more than his *Si inveniat peccata*; for if he be not troubled with Sin, what needs either Confeſſion or Abſolution? Venial Sins, that ſeparate not from the Grace of God, need not ſo much to trouble a Man's Conſcience. If he hath committed any mortal Sin, then we require Confeſſion of it to a Prieſt; who may give him, upon his true Contrition and Repentance, the Benefit of Abſolution; which takes effect according to his Diſpoſition that is abſolved; and therefore the Church of *Rome* adds to the Form of Abſolution, *Quantum in me eſt, & de Jure poſſum, Ego te abſolvo*; not abſolutely, leſt the Doctrine ſhould get head: That ſome of their ignorant People believe, that be the Party confeſſed never ſo void of Contrition, the very act of Abſolution forgives him his Sins. The truth is, That in the Prieſt's Abſolution there is the true Power and Virtue of Forgiveneſs, which will moſt certainly take effect, *Niſi ponitur obex*, as in Baptiſm.

*† *Who hath left Power to his Church to Abſolve,* &c. ]

This is that which the Puritans of our Days, and their Fathers the *Novatians*, old Puritans of the Primitive Church, deny. *Novatiani dicebant fieri injuriam Deo, ſi Sacerdotes haberent remittendi peccata poteſtatem, Ambr. Lib.* 1. *de Pœn. cap.* 2. They uſe to ſcoff at it, What, can he forgive me my Sins? which was the wont of all the old Hereticks, *Mald. de Sacram. p.* 242.

## The Communion of the Sick.

C† *Synodus Nicæna prima Can.* 13. *vocat hanc Corporis & Sanguinis Chriſti Sacramentalem Communionem,* Τελειότατον καὶ ἀναγκαιότατον ἐφόδιον, *ultimum & neceſſarium Viaticum, quo ſcilicet inſtructi Chriſtiani obirent. Ignatius in Epiſt. ad Epheſ. ita loquitur,* ἵνα ἄμωμον κλῆσις ᾖ ἐστι φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν θεῷ διὰ Ἰησοῦ χριστοῦ καθαρτήριον ἀλεξίκακον; *& Dionyſius cui Areopagita nomen tribuitur, hanc communionem vocat,* Τελετὴν Τελετῶν, *id eſt, præcipuam omnium, & ultimam rerum perfectionem, eo loquendi more quo Sanctum* Sanctorum dicimus.

C** *Exhort their Pariſhioners to the receiving in the Church of the Holy Communion of the Body and Blood of our Lord.* ] 2 *Edw.* That they ſhall often communicate of the Sacrament of the Altar.

C** *And having a convenient Place,* &c. *where the Curate may reverently miniſter,* &c. *with all things neceſſary,* &c. *he ſhall there miniſter the Holy Communion.* ] But in the ſecond of King *Edward*, the Rubrick (in ſtead thereof) was this: *And if the Communion be celebrated that Day in the Church, then ſhall the Prieſt reſerve ſo much of the Sacrament, as ſhall ſerve for the ſick Perſon, together with others in his Company; and firſt he ſhall communicate thoſe that go with him, and were preſent at the Sacrament in the Church; and after them he ſhall communicate to the Perſon that is ſick: But firſt ſhall the General Confeſſion be made, with the Abſolution, and the Collect, as in the Order of Communion is appointed. Yet if the ſick Perſon ſhall deſire the Communion upon any other Day, when it is not celebrated in the Church, then the Prieſt having a convenient place,* &c. ut ſupra, *ſhall celebrate the ſame after this manner,* Pſal. 119. *O praiſe the Lord all ye,* &c. *Lord have mercy,* &c. *Chriſt have,* &c. Let us pray. *Almighty, everlaſting God,* &c. And after the Goſpel, *Joh.* 5. Prieſt. *The Lord be with you.* Anſw. *And with thy Spirit.* Prieſt. *Lift up your Hearts,* &c. *uſq; ad finem.* But if any Man, either by reaſon of Extremity of Sickneſs, or for lack of warning, *&c.* in 2 *Edw.* this was the Rubrick. *But if the ſick Perſon be in Extremity, and ſhall deſire the Sacrament, either at the Evening, or in the Night-time, the Curate ſhall ſay to him, that his Faith and Deſire of the Sacrament is accepted for the receiving of it.*

C** *When the ſick Perſon,* &c. *In the time of Plague,* &c. ] Theſe two Rubricks, as being *Caſus omiſſi* before, were added in the fifth of King *Edward.* But in the Second there was this Addition, which in the Fifth was omitted. The Private Communion being ended, the Anthem ſhall be repeated, *Remember not, O Lord, our Iniquities,* &c. *Lord,* &c. *Our Father,* &c. Let us pray. *O Lord look down,* &c. With the firſt part of the Exhortation, and the Pſalm, *In thee, O Lord,* &c.

And of all this Order (even as it was in the ſecond Year of King *Edward*) *Bucer* gave his Cenſure, *That it was altogether agreeable to the Word of God.*

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## *The Order for the Burial of the Dead.*

C** BIſhop *Andrews* calls it, *Our Office of the Dead.*

C** *And ſo go* (either into the Church or) added 5 *Edward.*

C** *In*

C** *In the midſt of Life we be in Death.*] Here (2 *Edw.*) followed when the Prieſt caſteth Earth upon the Body (from whence we obſerve the Cuſtom ſtill, though in our Book another ſtanding by is appointed to do it) he ſaith, *I commend thy Soul to Almighty God, and thy Body to the Grave*; *Earth to Earth*, &c. In the mean while the Anthem was ſung, *I heard*, &c. And then, *Let us pray. We commend into thy merciful Hands, O Lord, the Soul of this our Brother* N. *departed, and we commit his Body to the Ground, beſeeching thee to grant us Grace, that we may live in thy Fear, and abide in thy Love*; *that when the Day of Judgment ſhall come, which thou haſt committed to thy well-beloved Son, as well this our Brother, as we all may be found acceptable in thy ſight*, &c. Then followed this Thankſgiving, *We yield thee Thanks, O Almighty God, for this thy Servant, whom thou haſt delivered from the Miſery of this Life, the Body of Sin and Temptation: And as we believe that thou haſt placed his Soul, which he commended into thy Hands, in a place of Reſt, Light and Gladneſs*; *ſo we beſeech thee, that his Soul, together with the Souls of all thine Elect departed out of this Life, may with us and with them have the full Fruition of thy Promiſes, and be made perfect, by the glorious Reſurrection of thy Son Jeſus Chriſt our Lord.* Then the *Suffrages to be ſaid before or after the Burial.* Pſal. 116. *I am well pleaſed*, &c. Pſal. 139. *O Lord, thou haſt ſearched me*, &c. All which, from the Anthem, *I heard a Voice*, &c. was omitted or altered (becauſe *Bucer* found fault with Prayer for the Dead) in the fifth of King *Edward*.

After the Leſſons, and the *Pater noſter*, (2 *Edw.*) followed theſe Verſes and Anſwers: Prieſt. *Enter not into Judgment with thy Servant.* Anſw. *For in thy ſight ſhall no Man living be juſtified.* Prieſt. *From the Gates of Hell.* Anſw. *Deliver their Souls.* Prieſt. *I believe to ſee the Goodneſs of the Lord.* Anſw. *In the Land of the Living.* Prieſt. *O Lord, hear our Prayer.* Anſw. *And let our Cry come unto thee.* Let us pray. *O Lord, with whom do live the Spirits of the Dead, and with whom the Souls of them that be Elected, after they be delivered from the burden of the Fleſh, be in Joy and Felicity: Grant unto this thy Servant, that the Sins which he committed in this World may not be imputed unto him*; *but that he having overcome the Gates of Death and eternal Darkneſs, may for ever dwell with* Abraham, Iſaac *and* Jacob, *in the Region of Light, where there is no Sorrow or Grief: And when the fearful Day of Judgment ſhall come, make him to riſe again with the Juſt and Elect, and to receive his Body again to Glory and Immortality*; *that being placed among the Choſen at the Right-hand of thy Son our Lord Jeſus Chriſt, he may with them hear the moſt ſweet Voice of, Come ye bleſſed of my Father*, &c. For which Bucer would, that the Prayer at the Communion ſhould be uſed.

Then the Communion followed, where the Introit was *Pſal.* 42. *As the Hart deſireth the Water-brooks*, &c. The Collect. *O merciful God*, &c. (the ſame with our laſt.) The Epiſtle. 1 *Theſſ.* 4. *I would not have you*, &c. The Goſpel. *Joh.* 6. *Jeſus ſaid*, &c. *All that the Father*, &c. All which was omitted or altered, 5 *Edw.* for the Reaſons next before ſpecified, and for *Calvin*'s Letters to the Protector, *Cranmer* and *Cheek*.

*The Spirits of them that depart in the Lord.*] Before it was only the Spirits of the Dead. For thoſe that depart not in the Lord (ſays *Bucer*) *i. e.* in the Communion of the Church, (as they that are Excommunicated or Unchriſtned) are not to be buried by the Prieſt, in this Publick Form.

C† *Judeis non licebat die feſto mortuos ſepelire, quia apud eos contactus mortui cadaveris pollutio erat. Apud nos non item, qui proinde quovis die, etiam die Dominico & præcipuis feſtis Sepulturæ Chriſtianorum operam damus.* C.

D. *Intellige eos qui de jure à Sepulturâ ſolenni aut in loco ſacro non arceantur: Pagani enim, & nondum Baptizati, illi etiam, qui violentam ſibi mortem quoquomodo intulerunt, aut in excommunicatione mortui ſunt, ad Sepulturam Eccleſiaſticam non admittuntur. Nam has ſupplicationes ſuſcepit Eccleſia* (ut ex S. Aug. retulit Conc. Cabilon. 2. cap. 3, 9.) *pro Spiritibus in Chriſtianâ & Catholicâ ſocietate defunctis.* Et Conc. Bracar. 1. cap. 6. *Placuit ut Catechumenis ſine Baptiſmo defunctis, neq; oblationis Commemoratio, neq; pſallendi impendatur officium, nam & hoc per ignorantiam uſurpatum eſt.*

*Cuthred* XIII. King of the *Weſt-Saxons*, was the firſt here in *England*, who permitted the Bodies of the Dead to be buried within the Walls of their Cities, which before were uſed to be buried in the Fields. *Bab. Hiſt. p.* 3.

*Huc pertinet Can.* 2. *Conc. Vaſenſis.* Horum qui in Bonæ vitæ curſu decedunt oblationem recipiendam, (*vide notas in Ult. Collectam hujus officii*) & eorum funera, ac deinceps memoriam Eccleſiaſtico affectu proſequendum ſtatuimus. At quicunq; propriâ Voluntate ſe in aquam jactaverit, aut ferro percuſſerit, aut quâlibet occaſione voluntariâ ſe morti tradiderit, iſtorum oblata non recipiantur. *Ut decernit Antiſiodorenſis Synodus Can.* 17. *Nempe mos erat in veteri Eccleſiâ, ut defunctorum vel parentes, vel liberi, vel cognati, vel deniq; amici, oblationes illorum nomine offerrent in Argumentum & Teſtimonium, quod illi Eccleſiaſticæ Communionis participes deceſſiſſent. De his enim Oblationibus ſumebat & participabat populus fidelis, atq; etiam pauperes & Eccleſiæ Miniſtri, in alimoniam & ſubſidium partem habuerunt.*

## De Exequiis & Ritu Funebri.

**† ET jam fama volans tanti præmunsial uctûs, totius urbis populum ad Exequias congregabat. Sonabant Pſalmi, & aurata tecta Templorum, reboans in ſublime quatiebat Allelulia. Hic juvenum chorus, ille ſenum, qui carmine laudes fœmineas & facta ferant. Non ſic Furius de Gallis, non Papyrius de Samnitibus, non Scipio de Numantiâ, non Pompeius de Pontigenibus triumphavit. Audio præcedentium turmas, & catervatim in Eccleſiis ejus multitudinem confluentem. Non plateæ, non porticus, non imminentia deſuper tecta capere poterant proſpectantes. Tum ſuos in unum populos Roma conſpexit. Favebant ſibi omnes in gloria pœnitentis. Nec mirum ſi de ejus ſalute homines exultarent, de cujus converſione Angeli lætabantur in Cælo. S. Hier. Epiſt.* 30. *ad Oceanum de Fabiola.*

* † *The Prieſt meeting the Corpſe at the Church-ſtile, ſhall ſay*; *or elſe the Prieſt and Clerks ſhall ſing.*]

The Puritans, in their Prophanation, uſe to tell us, That this Meeting of the Corps, and going along with it to the Grave, or to the Church, ſinging or ſaying theſe Sentences as we go, is rather a hollowing of the Air, than any edifying of ſuch as follow the Body, ſeeing the neareſt are full of Mourning, and to not diſpoſed; and the fartheſt off out of hearing, and ſo not able to attend, and the leſs becauſe they are all in paſſing untutor'd unchriſtian Men: By the ſame reaſon King *David* was much to blame, to carry up the Ark into the Tabernacle, ſome going before, and ſome behind, with Hymns and Songs of Glory, and Muſick of all ſorts, and all the People following after: If he had conſulted with theſe kind of Men, they would have told him, though he were never ſo near to God's own Heart, that it was a Matter of Superſtition, and tended to no Edification at all. I wonder what Flints ſuch Mens Souls are made on, that are no more affected with this orderly Proceſſion and ſolemn Muſick of the Choir in order, which the very Angels in Heaven are in love withal. It ſufficeth us, that the known benefit thereof to devout and quiet Chriſtians, doth countervail Millions of ſuch Inconveniencies as are ſurmiſed, though they were not only ſurmiſed, but found with all.

*Aderant Hieroſolymorum, & aliarum urbium Epiſcopi, & Sacerdotum inferioris gradûs, ac Levitarum innumerabilis multitudo; omne Monaſterium Virginum, & Monachorum chori repleverant. Et hinc non ululatus, non planctus, uti inter ſeculi homines fieri ſolet, ſed Pſalmorum linguis diverſis examina concrepabant. Translataq; Epiſcoporum manibus, & cervicem feretro ſubjicientibus, cum alii Pontifices Lampadas præoſq; præferrent, alii choros Pſallentium ducerent, in mediâ Eccleſiâ ſpelunca Salvatoris eſt poſita. Tota ad funus ejus Paleſtinarum urbium turba convenit; Quem Monachorum latentium in remo cellula ſua tenuit? Quam Virginum cubiculorum ſecreta texerunt? Sacrilegium putabant, qui non tali fœminæ ultimum reddidiſſet officium. Hebræo, Græco, Latino, Syrioq; Sermone Pſalmi in ordine perſonabant, non ſolum triduo, donec ſubter Eccleſiam, & juxta ſpecum Domini conderetur, ſed per omnem Hebdomadam, cunctis, qui venerant, ſuum funus, & proprias credentibus lachrymas. S. Hier. Ep.* 6. *ad Euſtoch. de Paula Matre. Idem ferè ſcribit in Ep. ad Paulam de morte Breſillæ, dicens illum planctum quem Chriſtiani fecerunt propter Stephanum mortuum Act.* 8. *non fuiſſe tantùm lachrymas, ſed pompam & externos ritus.* And that Chriſtians were always wont ſo to bury their Dead, is likewiſe to be ſeen by *Clem. Ep.* 1. and S. *Dionyſ. Areop. Eccl. Hier. cap. ult.* where all the Ceremonies then uſed are deſcribed.

D. *S. Aug. Lib. Conf.* 9. *cap.* 6. *indicat ſolitum fuiſſe cantari pſalmum centeſimum primum*; *Miſericordiam & judicium cantabo tibi Domine*: And in King *Edward*'s firſt Service-book there be three Pſalms appointed to be ſung, either before or after the Burial of the Corps. Among other Ceremonies this was ever one, *ut Pſalmi cantarentur & recitarentur Orationes pro mortuis, Clem. Lib.* 6. *Conſtit. cap.* 30. And therefore S. *Hierome* calls it the ancient Cuſtom and Tradition of Chriſtians ſo to do. *In vitâ P. Eremitæ obvoluto, inquit, & provoluto forâs corpore, Hymnos quoq; & Pſalmos de Chriſtianâ Traditione decantans conſtituebatur Antonius.* The like we may read in *Severus Sulpitius de obitu S. Martini, in S. Gr. Nyſſen. Orat. in funere Melotii*: And in his Epiſtle to *Olympias de obitu ſororis, in Euſeb. de fun. Conſtantini Lib.* 4. *ejus vitæ cap.* 65, 66. *in S. Chryſoſt. Hom.* 4. *in Epiſt.* 1. *ad Timoth. Hom.* 70. *ad populum Antioch. Theod. Lib.* 5. *Hiſt. cap.* 36. *in S. Aug. de Civ. Dei, Lib.* 22. *cap.* 13. And ſo in the third Council of *Toledo*, *Can.* 21. it was decreed on this wiſe, *Qui Divini vocatione ab hac vitâ recedunt, cum Pſalmis & Pſallentium vocibus debent ad Sepulchrum deferri, poſt in ſpe Reſurrectionis Chriſtianorum corporibus Divinorum Canticorum impenditur famulatus, poſt, ſic enim Chriſtianorum per omnem mundum Humari oportet corpora defunctorum.*

* † *The Earth ſhall be caſt upon the Body by ſome ſtanding by.*] In King *Edward*'s firſt Service-book it was here order'd, That the Prieſt ſhould caſt Earth upon the Corps; and though it be here altered, more for reſpect of the Prieſt's Office, which was thought too high a Function to take the Grave-maker's Spade in his Hand; yet the Cuſtom prevails in moſt Places at this Day; and ſtill the Prieſt uſes to caſt Earth upon the Corps, before the Clark or Sexton meddles with it; no great Fault, were it but to keep out that unchriſtian Fancy of the Puritans, that would have no Miniſter to bury their Dead, but the Corps to be brought to the Grave, and there put in by the Clark, or ſome honeſt Neighbour, and ſo back again without any more ado. And this Rubrick, appointing the Earth to be caſt upon the Body by ſome ſtanding by, has given them occaſion to plead for it, That there is no need of any Prieſt at a Burial: That he is not a Miniſter ordain'd for the Dead, but for the Living; and that he has work enough to look to them, with Praying, Preaching, and adminiſtring the Sacraments; with reading and ſtudying the Scriptures, &c. As if when a Man is once deceas'd, he belonged no more to the Communion of Saints, or the myſtical Body of Chriſt: But whatſoever their meaning was that altered this Rubrick, ſure it was not as theſe new Puritans Humours would have it; for the Prieſt is appointed here to do all the ſolemn Offices that belong to Burial, and ſo it was ever the Cuſtom of the Church. *Semper adhibiti ſunt Sacerdotes* (ſaith *Maldonate de panit. p.* 166.) *ad ſepeliendos mortuos*; and he proves it out of S. *Ambr. Serm.* 90. and out of *Damaſus*, in the Life of *Marcellinus*.

* † Comm.

*† *Commit his Body to the Ground.*] *Et depoſito eo in foſſam, deſuper humum congregans tumulum ex more compoſuit, S. Hier. in Vit. P. Erēmitæ.*

C† *In ſure and certain hope of Reſurrection, &c.*] *Et hoc confirmatur in Reſurrectione Chriſti, qui veraciter ſurrexit, & dicit Apoſtolus ad Phil. 3. conformabit corpus humilitatis noſtræ configuratum corpori claritatis ſuæ.*

*† *I heard a Voice from Heaven, &c.*] *Laudamus Deum, & gratias agimus pro iis qui in Chriſto obdormierunt, eo quòd egregium certamen certaverint, & fidem ſervaverint, & oratur poſteà, ut Deus Beatam illis Reſurrectionem Indulgeat.*

C† *Lead us not into Temptation.* Anſw. *But deliver us.*] *Vide quæ annotata ſunt ad hanc Reſp. in Ord. Comminationis.*

*Depart hence in the Lord, &* inſr. *And all others departed.*] Ἀναλύεσθαι Helliniſtis dicuntur pii cùm moriuntur, ut Tobiæ 3. 6. Ita. 70. Num. 20. *in fine* ὅτι ἀνελύθη Ααρών, & Gen. 20. 2. *Abraham ait*, Ἐγὼ ἀναλύομαι ἀλλαχοῦ, *ubi Targum, abeo ex hoc mundo, quomodo & Feſtus ait, Antiquis Romanis mortem dictam Abitionem: eſt autem in hoc loquendi genere manifeſta profeſſio ſperatæ vitæ alterius.*

*† *We give thee hearty thanks.*] Before theſe Words, K. *Edw.* Service-book has on this manner, *Grant unto this thy Servant, that the Sins which he committed in this World be not imputed unto him; but that he eſcaping the Gates of Hell, and Pains of Eternal Darkneſs, may evermore dwell in the Region of Light, &c. and when that dreadful Day of the General Reſurrection ſhall come, make him to riſe alſo with the Juſt, and receive this Body again to Glory, &c.*

C† *Beſeeching thee, that it may pleaſe thee ſhortly to accompliſh the number of thine Elect.*] Here is a Prayer, and a Prayer for the Elect, that is, for all them who live and dye in the true Faith and Religion of Chriſt, we pray that *God of his Goodneſs would accompliſh this number*; for thoſe who are Elect and Dead cannot be made perfect, nor obtain all the gracious Promiſes of God made unto them, without us that be alive, and elected to the ſame Inheritance with them *(Heb. 11. ult.)* This Prayer, therefore, relates to them that are Dead in the Faith of Chriſt, as well as to ourſelves that make Profeſſion of it here in this Life.

C† *And to haſten thy Kingdom.*] Wherein we join our Prayers with the Souls that S. *John (Rev. 6. 9, 10, 11.) ſaw under the Altar* in his Viſion, ſaying, *How long, O Lord, holy and true, doſt thou not judge*, &c. to whom is ſaid, *they ſhould reſt yet a-while until their Fellow-ſervants alſo ſhould be perfected with them.* And this was the reaſon, that in the ancient Church Prayers relating to the dead Saints were made, *pro morâ finis*, Tertull. Apol. c. 39. *pro requie & tranquillitate animarum eorum qui placidè in Chriſto obdormierunt. S. Ambr. Orat. in Obit. Theod.* fondly applied by the new *Roman-Catholicks* to the fetching out of Mens Souls from their feigned Pains of Purgatory, whereof the ancient Fathers never ſaid a word.

*† *That we with this our Brother, and all other, &c.*] † The Puritans think that here is Prayer for the Dead allow'd and practis'd by the Church of *England*, and ſo think I; but we are not both of one Mind in cenſuring the Church for ſo doing: They ſay, it is Popiſh and Superſtitious; I for my part eſteem it Pious and Chriſtian; the Body lies dead in the Grave, but by Chriſt's Power and God's Goodneſs, ſhall Men be raiſed up again; and the Benefit is ſo great, that ſure it is worth the praying for; becauſe then we may pray for what we ourſelves, or our deceaſed brethren as yet have not, therefore doth the Church pray for the perfect Conſummation of Bliſs both in Soul and Body, to be given to our Brethren departed: We believe the Reſurrection, yet may pray for it, as we do for God's Kingdom to come, &c. Beſides, Prayer for the Dead cannot be denied but to have been univerſally uſed of all Chriſtians, in the ancienteſt and pureſt Times of the Church, and by the *Greek* Fathers, who never admitted any Purgatory, no more than we need to do, and yet pray for the Dead notwithſtanding: What though their Souls be in Bliſs already, they may have a greater degree of Bliſs by our Prayers; and when their Bodies come to be raiſed, and joined to their Souls again, they ſhall be ſure of a better State, our Prayers for them then will not be in vain, were it but for that alone: And what if their Souls, for the ill Lives they led here on Earth, be in Torments in Hell, *Licet nobis* (ſaith *Chryſoſt. Hom. 22. in Act.*) *lenius illis, ſi voluerimus, ſupplicium favere, ſi preces apud Deum pro illis faciamus.*

† But by the leave of the learned Perſon, the Writer of theſe Notes, I take the liberty to obſerve, That Prayer for the Dead is not countenanced (as he ſuppoſes) by the Church of *England*; for ſhe has taken effectual care, to leave out every thing which may give any umbrage thereunto, in all her publick Books and Offices. Indeed, at the beginning of the Reformation, in *Edw.* VI's firſt Common-Prayer-Book, there was a Prayer for a happy Reſurrection of the Perſon, whom they charitably ſuppoſed to have died in Favour with God, without any regard to the Popiſh Doctrine of Purgatory; but becauſe this gave Offence to ſome *Proteſtant* Churches Abroad, that Prayer, and ſome other few Paſſages of the ſame Import, were expunged: So that whatever was the Doctrine of the Church of *England* concerning this point, at the firſt compiling of the Service-Book, it was not the Publick Doctrine afterwards: Nay, to make this Collect more unexceptionable, becauſe the Words which were then ſtanding in the Book, *viz. That we with this our Brother*, &c. were cavilled at, they were likewiſe ſtrucken out in the laſt Review, 1662. All that the Church prays for in this Collect, is the haſtening God's Kingdom of Glory, which our Saviour hath taught us in the Lord's Prayer to pray for.

Indeed it muſt be ſaid, That our Church has not openly condemned Prayer for the Dead, in the Commemorative way of the Ancients, nor a Deſire of the Improvement of the Bliſs of pious Souls, and that all faithful Perſons may find Mercy at the final Judgment (out of regard to thoſe venerable Perſons who practiſed the ſame) as ſhe has done the Popiſh Doctrine of Purgatory; ſo that Men are at Liberty to hold it as a private Theological Opinion, as this Author did, without blame; but they are not authorized to preach it to the People, there being no Ground for it in Scripture, nor from the Authentick Books of our National Church, which is ſo far from recommending it, that for 150 Years paſt ſhe has plainly diſcountenanced it.

C† *That we with this our Brother, &c.*] A ſpecial Prayer for the Perſon departed, as well as for ourſelves that remain behind, referring to a joyful Reſurrection, and to a perfect Conſummation of Body and Soul together in God's Eternal Kingdom of Glory; which being yet to come, we may lawfully pray for it, as we are likewiſe taught and commanded to do (no leſs for the Kingdom of Glory than the Kingdom of Grace) in the Lord's Prayer.

*Adveniat Regnum tuum, Mat. 6. 10.* And this manner of Prayer for the Dead, the Proteſtant and Reformed Churches have always uſed and maintained, even in *Scotland* itſelf, when they put a dead Body there into the Grave (of any one whom they believe to have been a faithful Profeſſor of the Goſpel) though they ſay nothing elſe, yet this they ſay, *God ſend it, or we wiſh it a happy Reſurrection. His concordant quotidiana etiam noſtrorum, & bonorum omnium vota, quibus optamus, i.e. Deum precamur ut animabus fidelium defunctorum propitius eſſe velit, & in Paradiſum nunc pridem receptas quiete & gaudio mactare deinceps concedat; neq; eſt quod dicant nonnulli, hoc tantum eos optare, non autem rogare aut orare Deum ut tribuat, voces enim ipſæ aliud ſonant, & cum ipſa, niſi Divinâ benignitate (uti hîc in officio mortuorum loquimur) obtingere non poſſunt, quid aliud eſt optare a Deo iſta concedi, quam Deum rogare ut largiatur? Abſurdum enim fuerit optare a Deo aliquid donari, quod Deum ut donet rogare nolis. Sed audiamus Virum Egregium, & inter Proteſtantes, è primis Reformatoribus unum, Urbanum Regium, in libello de formulis cautè loquendi, edito anno ſuperioris ſæculi 44. Eorum certè qui in fide Chriſti obdormierunt memoria ſemper in Eccleſiâ Religioſè celebrata fuit. Quare vir Dei, Dr. Martinus Lutherus, in Æternum obſervandus præceptor noſter, non putat a Chriſtianâ Pietate alienum eſſe, ſi pro noſtris defunctis ſemel atq; iterùm ex liberâ Devotione oraverimus; Charitas enim Chriſtiana mirè efficax virtus eſt, nec ſe continet quin & provivis, & pro defunctis ſit ſolicita, ita ut & commembra noſtra ex hoc ſæculo emigrantia piâ prece commendet Chriſto Domino & Deo noſtro in Æternum benedicto; & hæc erat olim, & eſt nunc in Eccleſiâ Catholicâ memoria defunctorum, quæ evidens Teſtimonium eſt charitatis & fidei de glorioſâ carnis Reſurrectione; & quum ſit fructus fidei quæ per Charitatem operatur nemo eam rejiciet, niſi ſint Epicurei & Sadducæi. Subjungit Veterum Patrum dicta & exempla, è quibus antea aliqua recitavimus.*

But from hence (be they either Wiſhes or Prayers which the Church makes for them that are departed out of this Life in the Faith of Chriſt) to imagine and conclude, as the new *Roman-Catholicks* do, that therefore their Souls are in Purgatory-pain, is a very vain Collection; for even in the *Roman* Canon itſelf they pray, *Ut omnibus in Chriſto mortuis & quieſcentibus locum Refrigerii, lucis & pacis Deus indulgeat.* Can it be ſaid, That thoſe Souls which are at reſt in Chriſt, are alſo tormented in the Pains of Purgatory? In all other Liturgies, *Greek* and *Latin*, *Simpliciter oratur pro mortuis, ut quieſcant in ſinu Abrahæ, ut corpora eorum reſurgant ad Conſummationem Beatitudinis*; but of bringing them out of Purgatory, or relieving them in their Pains there, they ſay nothing at all; for they knew of no ſuch Matter, neither did the Church of old teach the People to believe it.

Although therefore it cannot be exactly and diſtinctly declared, what Benefit the Dead receive by theſe Prayers which the Living make for them; yet if there be nothing elſe, there is this at leaſt in it, That hereby is declared the Communion and Conjunction which we have ſtill one with another, as Members of the ſame Body whereof Chriſt is the Head.

C† *May have our perfect Conſummation and Bliſs, &c.*] *Hodiè quidem Pontificii, ut Beatarum Animarum invocationem ſtabiliant, ipſas jam tum perfectâ & quantâ obtingere unquam debent Beatitudine frui, & clarè Deum, & in Deo omnia, uſq; adeo deſideria mentis, & preces hominum ſuperſtitum videre aſſerunt; inanis tamen eſt conatus, nam* Beati Angeli in cœlis ſemper vident faciem Patris qui eſt in cœlis, *Mat. 14. 10. non tamen in Deo vident omnia*, De die enim illâ & horâ *quæ huic mundo ſuprema erit, nemo ſcit, ne Angeli quidem Cœlorum*, Mat. 24. 36. Mar. 13. 32. *Et Deus* qui eſt unicus ſcrutator cordium *ſolus cognoſcit cogitationes hominum, non igitur quicunq; videt Deum, in Deo videt omnia: Sed etiam ipſa Hypotheſis laborat, & cum S. Scripturâ non congruit, nam poſitâ & conceſſâ hâc clarâ Dei Viſione, quam ſanctis tribuunt, nondum tamen dici poteſt ſanctos ſummâ & conſummatâ Beatitudine frui. In Apocalypſi* Animabus Martyrum ſub Altari quieſcentibus datæ ſunt Stolæ albæ, *hoc eſt, gloria & felicitas in paradiſo cæleſti, ut tamen dictum eſt eis* ut requieſcerent adhuc paululum uſq; quo compleantur etiam conſervi & fratres eorum, *in hâc vitâ terrenâ ſuperſtites*, Apoc. 6. 10, 11. *& priſci V. T. fideles*, non obtinuerunt promiſſum, quòd Deus melius quiddam nobis providerat, ne abſq; nobis conſummarentur, *Heb.* 11. 39. *Si enim maxima & potiſſima Retributio, ipſa & ſumma & conſummata Beatitudo (cujus hic mentionem facimus) in clarâ Dei Viſione & Fruitione poſita jam ante obtigit, quorſum tanto Apparatu Dominus noſter ad Judicium veniet? Num ſaltem ut appendiculam tantùm quidem acceptæ Beatitudinis in corpus mortuum conferat, & reſuſcitet illud è Sepulchro ut anima conjungatur, ita ut nihil aliud faciendum reſtaret? Verum enimvero* futurum eſt præterea, ut filius hominis veniat in gloriâ Patris ſui cum Angelis ſuis, & tunc reddet unicuiq; ſecundùm ipſius facta, *Mat.* 16. 27. Ecce ait venio citò, & merces mea mecum eſt ut reddam unicuiq; pro ut opus ipſius erit, *Apoc.* 22. 12. Omne opus Deus in judicium adducet, *Eccl.* 12. 18. Et omnes ſiſtemur ad Tribunal Chriſti, & unuſquiſq; noſtrûm de ſeipſo rationem reddet, *Rom.* 14. 10, 12. Imò quodcunq; verbum otioſum loquuti fuerint homines de eo reddituri ſunt rationem in die Judicii, *Mat.* 12. 36. *Quæ omnia clariſſimè oſtendunt examen fore inſtituendum, in die illo magno, de univerſis hominum factis tam bonis quàm malis. Ideo fructus hujus deprecationis, quam pro mortuis in Chriſto facimus, prorſus nullus eſſe non poteſt; facit enim ad perfectiorem eorum Conſummationem in æternâ beatitudine,*

*titudine, quando erunt absq; metu omni Ulterioris alicujus Examinis, & tam in corpore quàm in animâ consummabuntur. Interim certum est* Justorum animas esse in manu Dei & non tangi à tormentis, *Sap.* 3. *c.* & requiescere à laboribus suis, *Apoc.* 14. 13. Esse in sinu Abrahæ, *Luk.* 16. 22. & in paradiso, *Luk.* 23. 43. *Translat. a verbo; omnis etiam Spiritualis quasi Regio, ubi animæ benè est, meritò* paradisus *dici potest, &* sinus Abrahæ *(qui* pater omnium credentium appellatur, *Rom.* 4. 11.) *ubi jam post hujus vitæ dolores nulla futura sit tentatio, adeò ut animæ fidelium post discessum è corpore in tuto sint, & quiete potiuntur, imò blandè foventur, & exhilarantur, quem admodum pueruli solent in gremio suorum parentum.*

Albeit therefore, as we may from hence most certainly affirm and conclude, That the Souls of the Faithful, after they are departed from their Bodies, be in Joy and Felicity, (as we acknowledge in the first part of this Prayer) yet because they are not in such a degree of that Joy and Felicity, as that they can have or receive no more than they have already; therefore in the latter part here of this our Prayer, we beseech God to give them a full and perfect Consummation of Bliss, both in Body and Soul, in his eternal Kingdom of Glory which is yet to come: And whatsoever the Effect and Fruit of this Prayer will be, though it be uncertain, yet hereby we shew that Charity which we owe to all those that are Fellow-Servants with us to Christ; and in this regard our Prayer cannot be condemned, being neither impious nor unfit for those that profess Christian Religion: For in like manner, if I should make a Prayer to God for my Father or Mother, for my Brother or Sister, for my Son or Daughter, or any other Friend of mine, who were travelling in a Journey; beseeching him, that he would prosper them in their Way, and keep them from all Danger and Sickness, till they should safely and happily arrive at their Journey's-end, and the Place where they desire to be; altho' at the same time, when I pray thus for them, peradventure they be arrived at the Place already (which I knew not) with all Safety, and met with no Dangers or Diseases by the way, whereby all my Prayer is prevented; yet the Solicitude and Charity, in the mean while, that I had for them, cannot be justly or charitably reprehended by any others. *Vide quæ annotata sunt in Litania ad verba* & in die Judicii.

C † *That we, with this our Brother, and all others, &c.* ] *Ubi non solum pro vivis (nobis) oratur, sed etiam pro defunctis, qui ut Christiani & Ecclesiasticæ Communionis participes diem suum obierunt. Hoc enim pacto nostram quoq; erga defunctos Charitatem, & cum illis conjunctionem declaratum imus. Quod & antiqua Ecclesia facere solebat.* Neq; enim piorum animæ mortuorum *(ut loquitur magnus & Sanctus Doctor Augustinus, Lib.* 20. *de L. D. cap.* 9.) separantur ab Ecclesiâ, quæ etiam nunc est Regnum Christi. *Et Lib. de Curâ pro mortuis, cap.* 1. Non parva est *(inquit)* UNIVERSÆ ECCLESIÆ, quæ in hâc consuetudine claret authoritas, ubi in precibus Sacerdotis, quæ Domino Deo funduntur, locum suum habet etiam commendatio mortuorum. *Item, cap.* 4. Non sunt prætermittendæ Supplicationes pro Spiritibus mortuorum, quas faciendas pro omnibus in Christianâ & Catholicâ Societate defunctis, etiam tacitis nominibus quorumcunq sub generali Commemoratione suscepit Ecclesia.

C † *Consummation.* ] *Id est finem & cessationem temporis gratiæ, cujus tempus stat, quam diu manet Ecclesia militans in hoc Sæculo.*

C † *Both in Body and Soul.* ] *Sciendum est quod Resurrectio generalis non erit tantum in corpore, sed etiam in animâ, nam sicut homo meruit vel demeruit in corpore & animâ simul, sic punitur vel præmiatur simul in utroq;.*

## *The Collect.*

*† IT would be known, why this Prayer is named the *Collect* more than all the rest; the Collect is to go before the Epistle and Gospel, and then the Communion or Sacrifice of the Church to follow: Thus it was appointed in King *Edward*'s Service-book, (before *Calvin*'s Letter to the Sacrilegious Duke of *Somerset* got it yielded up) That there should be a Celebration of the Sacrament at the Burial of the Dead, the Name of the Collect standing still with such reference thereunto; I know no reason, but that we might (taking the Advantage to shew, that our Church is not to be ruled by *Calvin*) use the old Custom still, and after the Burial of any Man go to the Sacrament: Sure it was the ancient Order of all Christians so to do, *Conc. Carth.* 3. *Can.* 29. *Aug. in Euch. cap.* 110. Whether it were to confirm Christians the better, in hope of our certain Resurrection after Death, signified by that Sacrament; or to offer up the Sacrifice of the Church unto God, to apply the Effect of Christ's Sacrifice to the Party deceased, for his Resurrection again at the last Day, and receiving his perfect Consummation, both of Soul and Body, in the Kingdom of Heaven, as in the Prayer before; which but by the virtue of Christ's Death, nor he that is Dead, nor he that is Alive, can have any hope to enjoy.

C † Collecta *olim dicta ad Missam pro defunctis, quæ tamen Missa apud antiquos non erat in usu, adfertur Cochlæo pro hujusmodi missis S. Dionys. Eccl. Hier. cap.* 7. *quibus inquit liceret Pœnitentibus & Energumenis adsistere, quod in aliis non licebat. Sed Dionys. loco per Cochl. adlegato non loquitur de missis, sed de nudis precibus, quales sunt istæ quas Eccles. Angl. retinuit: Deceptus est Cochl. per Dionys. interpretem, qui græcam vocem ἱερὰν, vertit Missam, & imperitiam suam, aut (quod pejus est) Impostu*ram *prodidit.*

C † *O merciful God, the Father of our Lord Jesus Christ.* ] There was, in the first ordering of this Book set forth in the second Year of King *Edward* the Sixth, a Celebration of the Communion appointed at the Burial of some Persons; and this was the Collect then used. The Epistle, 1 *Thess.* 4. *I would not, Brethren, that ye should be ignorant concerning them which are fallen asleep,* &c. unto *Wherefore comfort yourselves with these Words.* The Gospel, *Joh.* 6. *Jesus said to his Disciples, and the Jews, all that my Father hath given,* &c. unto *I will raise him up at the last Day.*

At this Communion (which was kept to shew that the deceased Party di d in the common Faith, and Communion of all true Christians) there were Oblations made in solemn manner, either by the Parents or the Children, or the Kindred and Friends of such as so died; and at Funerals of Royal, Noble, and other great Persons, attended by the Heraulds, we have the Custom still; where, if those Heraulds stand in the Church to receive the Offerings, they usurp the Priest's Office. In the ancient Church the Communion was at this time celebrated for the same purpose, to declare by it, That the dead Person departed out of this Life in the publick Faith and Unity of the Catholick Church of Christ, from whence we learn what the reason was, that *Monica*, the Mother of S. *Aug.* so much desired to be remembred at the Altar after her Death, which was not (as the fond and ignorant sort of People among the new *Roman-Catholicks* imagine) to fetch her Soul so much the sooner out of Purgatory, (for the Papal Purgatory Fire was not then kindled or known;) but partly to testify her faithful Departure in the Religion and Communion of all other good Christians; and partly to have Praise and Thankgivings rendred to Almighty God, for her happy Departure out of this World to a better; and partly also, that by the Prayers of the Church made at the Celebration of the holy Eucharist, and by virtue of Christ's Death and Sacrifice therein commemorated, she might obtain a joyful Resurrection of her Body out of the Grave, and have her perfect Consummation of Glory both in Body and Soul in God's everlasting Kingdom. And in Testimony that the Church acknowledged all Persons, thus dying in the common and true Faith of Christ, to be of their Communion, the Oblations which their Parents or Friends presented in their Name were received by the Priests at the Altar; whereas it had not been lawful to receive them, if those Persons had not died in that Communion and Unity with the Catholick Church of God; or were Persons broken off, or excommunicated from the Body of it. Of those Oblations we read in S. *Augustine*'s Book called his *Enchirid. ad Laur.* cap. 110. *Cum Sacrificia (inquit) sive Altaris, sive quarumcunq; Eleemosynarum pro Baptizatis defunctis omnibus offerentur, pro valdè bonis gratiarum actiones sunt, pro non valde malis propitiationes sunt,* (nempe ut resurgant, & misericorditer cum iis fiatin die Judicii quemadmodum in Eccl. Angl. Litaniâ preces fecimus, *Libera nos domine in die Judicii*) *pro valdè malis si nullo sint adjumento mortuorum, qualescunq; tamen sunt vivorum consolationes,* repetit ista Lib. Quæst. ad D. Q. 2. Item Lib de curâ pro mortuis, cap. 4. *Quibus ad ista desunt parentes aut filii aut cognati, vel amici, ab unâ eis exhibentur piâ matre communi Ecclesiâ,* addit tamen cap. ult. *Non existimemus ad mortuos pro quibus curam gerimus hæc beneficia pervenire, nisi quod pro eis, sive Altaris, sive Orationum, sive Eleemosynarum Sacrificiis Supplicamus, quamvis non pro quibus fiunt, omnibus prosint, sed iis tantum quibus dum vivunt comparatur ut prosint, sed quia non discernimus qui sint, oportet ea pro Regeneratis omnibus facere, ut nullus eorum prætermittatur, ad quos hæc beneficia possint & debent pervenire, melius enim supererunt ista eis quibus nec obsunt nec prosunt, quam eis deerunt quibus prosunt.* Receptus itaq; fuit mos Celebrandæ, quando corpora funerarentur, Eucharistiæ, cujus qui exequiis interant, participes facti, & hæc erat celebratio Sacramenti in Sepulturâ mortuorum, Aug. de funere Matris suæ Monicæ Lib. *Confess.* IX. cap. 12. *Ecce corpus elatum est, imus & redimus sine lachrymis, nam neq; in iis precibus, quas tibi, O Deus, fundimus, cum offeretur pro ea Sacrificium pretii nostri, jam juxta Sepulchrum posito cadavere, priusquam deponeretur, sicut illic fieri solet, nec in iis precibus ego flevi, sed toto die graviter in occulto Mœstus eram.* Et de Morte & de funeratione ipsius Augustini Possidius in ejus vitâ, *Nobis astantibus obdormivit in pace cum patribus suis, enutritus in bonâ senectate, & nobis coram positis, pro Ejus commendanda Corporis depositione Sacrificium* Eucha. *Deo oblatum est & Sepultus est.*

*Conjungebantur itaq; Antiquitus Sacrificia, sive Gratiarum Actiones, oblationes, & orationes in defunctorum Sepulturis. Sed quia hæc postea, excogitato Purgatorii Commento, ad missas (quas vocant) pro defunctis inde extrahendis detorta sunt, & quæ liberæ erant observationes in necessariam conversæ fuere, ideo ab Ecclesiis omnibus Reformatis, adeoq; ipsâ nostrâ Anglicanâ post quartum An. Regis Edv. Sexti Celebratio Euchar. in funeratione Mortuorum omissa est, retentis interim gratiarum actionibus pro felici eorum ex hoc mundo decessu, orationibus pro beatâ eorum Resurrectione, & alicubi etiam oblationibus, quarum pauperes & ministri Sacrorum alerentur.*

*Talia quidem improbavit & damnavit Aërius, dicens, orare, vel offerre pro mortuis (verba sunt Aug. Lib. de Hæret. cap.* 53.) *non oportere, & propterea cum etiam insuper Arrianus esset, inter hæreticos & turbatores Ecclesiæ relatus est, plura de eo apud Epiph. Hær.* 73. *Sed nos (ut protestatur Apologia Augustanæ Confessionis Art.* 3. *de abusibus) orationes pro mortuis non prohibemus, nec nos Aërio patrocinamur. Quanquam quem fructum, quod Emolumentum defunctis hujusmodi preces conferant, difficile sit explicatu, ad contestandam tamen fidem spemq; Resurrectionis Christiani semper eas usurparunt.* Et quid utilius *(ait Epiphanius contra Aërium differens)* quid opportunius quam superstites credere quod vivunt defuncti ἐν ἀναμαξίᾳ ὄντι, & non destituuntur existentiâ, sed sunt & vivunt apud Dominum? & pro justis memoriam facimus & pro peccatoribus, &c.

*Nempe pro omnibus per Christum gratias agimus de felici eorum excessu, & precamur pro beata eorum Resurrectione, atq; hoc ipso omnibus non nisi per eum salutem obtingere profitemur.*

C † *In the last Day*, both this our Brother and we, King *Edw.* I. Service, who also taught us by his holy Apostle S. *Paul.*] Ad Thess. 2. 4. *Nolumus vos ignorare de dormientibus, ut non contristemini sicut cæteri qui spem non habent, potest namq; hic quæri ad quid nobis utilis est fides sive spes Resurrectionis? & dic, quod ad quatuor. Primò ad tollendas Tristitias quas ex mortuis concipimus, Juxta illud Apostoli, & pro hoc vide* 13 q. 2. *quam præposterum, &c. quæ Divina, Secundò quia solicitos nos reddit ad bene operandum propter desiderium præmii. Tertio quia retrahat nos amalo ob timorem pœnæ. Quartò aufert timorem mortis in quantum speramus aliam vitam post mortem. Linw.*

## *Funeral-Banquets, and the Dole then used to be given to the Poor.*

BEsides the devout Performance of these Exequies, with the solemn recital of Psalms, Prayers and Lessons here ordered, there is a Custom among Men, to give some moderate Banquet at home, unto those that accompany the Corps to the Grave. A Custom taken from the *Jews*, as they took it from Natural Reason; it being a Comfort of them whose Minds, through Natural Affection, use to be Pensive at such a time: And in reference to this spake the Prophet *Jeremy*, *Jer.* xvi. 7. that God would so grieve and vex the People, as Men should not give them the Cup of Consolation for their Father, or for their Mother: That it should not be at all as in peaceable times with others, who bringing their Ancestors to the Grave with weeping Eyes, have notwithstanding Means wherewith to comfort themselves with the Society of the Living: As *Solomon* said, *Prov.* xxxi. 6. *Give Wine unto them that have grief of Heart.* And hereupon arose Funeral-Sermons, that not only the Living might be instructed, but the Pensive, whom it concerned most, might have Words of Comfort ministred unto them.

There is another Custom of giving Alms to the Poor, at the times of Funerals, whereof *Tertullian* maketh mention, and other ancient Authors, calling such Feasts of the Poor *Agapæ*, Love-Feasts: And it is more plain in S. *Chrys. Hom.* 32. in *Matth. Cur post mortem tuorum pauperes convocas?* And so *Paulinus, in Epitaph. ad Pammachium de morte Uxoris*, commends his Devotion, for bestowing such large Alms upon the Poor, at that time. And S. *Chrysostom* again, *Hom.* 21. *in Act. Licet nobis si voluerimus lenius illi* (defuncto) *supplicium facere, si preces apud Deum pro illo faciamus, si Eleemosynam demus.*

## *Of the Churching of Women.*

C ** IF she be an unmarried Woman, the Form of Thanksgiving shall not be said for her; except she hath either before her Child-birth done her Pennance for her Fault, or shall then do it at her coming to be Churched, by Appointment of the Ordinary: Arch-bishop *Grindal*'s Art. for *Cant. Prov.* 1576. It is to be done immediately before the Communion-Service, Bishop of *Norwich*, Art. 1536. If there be a Communion, she is to receive it.

C ** *The Churching.*] In the Second of King *Edward*, the Title was, *Purification or Churching of Women after Child-birth.*

C ** *The Woman shall kneel down in a convenient place.*] In the Second of King *Edward* the Rubrick was, *The Woman shall kneel down before the entrance into the Choir, and the Priest standing by her*, &c.

C ** The Woman that cometh to give her Thanks, must offer the accustomed Offerings, &c. In the Second of King *Edward* this Rubrick was, *The Woman shall offer the Chrism, which was put upon the Child at his Baptism, according as has been accustomed.* Against which *Bucer* excepted, and therefore was it altered, 5 *Edw.* though to this Day they generally observe that Custom, in the North-parts of this Kingdom.

## *The Commination.*

C ** THE *Commination to be used divers times in the Year, (in the second of* Edw.) *upon Ashwednesday.*] Whereunto the Words following have reference *at the beginning of Lent.* Bucer *Salutaris Ceremonia, sed non video, cur debeat exhiberi solùm uno die, & non sæpiùs saltem quater in anno.* Hereupon was the Rubrick altered; and the Bishops in their Articles of Visitation, appointed to have it used four several times in the Year. So ready were they to observe *Bucer*'s Directions, in almost every thing that he said.

C ** *To be used divers times*, &c.] Which times were appointed by the Arch-bishop of *Canterbury*, in the Visitation of his Province, 1576. to be three times in the Year, *viz.* upon one of the three Sundays next before *Easter*, one of the two Sundays next before *Pentecost*, and one of the two Sundays next before *Christmas*, Art. 3.

C ** *In the Primitive Church there was a Godly Discipline*, &c.] *Cypriani ætate i. e. anno* 250 *& Seq. ad exomologesin veniebant & per manus Impositionem Episcopi & Cleri jus Communicationis accipiebant peccatores; nec in minoribus delictis, multo magis in gravissimis post pœnitentiam & exomologesin ullus ad Communicationem venire poterat, nisi prius illi ab Episcopo & Clero manus fuisset imposita. S. Cypr. Ep.* 10, 11, 12. *viz. Soz. Lib.* 7. *cap.* 10.

C ** *Instead whereof, until the said Discipline may be restored.*] *Publicas peccatorum Exomologeses nostrâ Patrumq; ætate desiisse nemini mirum fuerit, qui Cabilone A.* 813. *congregatos Patres decreviisse memoriâ recoluerit, Pœnitentiam agere, juxta antiquam Canonum Constitutionem (jam sum) in plerisq; ab usu recessisse*, &c. *cap.* 25.

C ** *Notorious Sinners were put to open Pennance*, &c.] It was an ancient Order of the Church, that if any had openly offended, he should come openly to make an amends, and satisfy them whom he had offended. There he fell down upon his Knees, confessed his Fault, and wept and lamented for it; prayed the Church that they would forgive him, and that they would pray unto God to be merciful to him. Then the People fell down before God for him, their Hearts melted, their Eyes gushed out into Tears, they held up their Hands, prayed together for him, and gave thanks to God, that their Brother which had been lost was found again. And this was *Satisfaction* made to the Church; and to God it was acceptable. But this was never done, but when the Crime was notorious, and the Church had taken Offence at any Man's Doings that were openly Evil, and declared by the Judge to be notorious and scandalous.

C ** *The Priest shall go into the Pulpit.*] "What S. *Cyprian* "has written, concerning *Celerinus* and *Aurelius*, the Readers do de- "note, That the Ancients were wont to have some more eminent or "higher Places in their Churches, from which not only the Gospels, "but some other Lessons were read, *Cypr. Ep.* 33. where, among "other things, he elegantly opposes the *Pulpitum* to the *Catasta*; "where he says, That in the last *Aurelius* was conspicuous to the "*Gentile* Multitude, and in the other to the Brethren. Now the "*Catasta* was a Place higher than ordinary, in which Slaves that "were to be sold were exposed to be viewed: Or the *Pegma*, in "which the guilty Person suffered Punishment. In which sense "S. *Cyprian* said, that *Aurelius* the Reader was conspicuous to the "*Gentiles* in that place, as in the Pulpit he was beheld by the "Church. Now *Celerinus* and *Aurelius* were Confessors. It is cal- "led by S. *Cyprian*, in the forecited place, *Tribunal Ecclesiæ. Hunc* "*inquit* (speaking of *Celerinus*) *testimonio & miraculo Dei illustrem,* "*quid aliud quam super Pulpitum, i. e. super Tribunal Ecclesiæ, opor-* "*tebat imponi, ut loci altioris celsitate subnixus, & plebi universæ, pro* "*honoris sui charitate, conspicuus, legat præcepta & Evangelium Domini.* "The *Greeks* called the Pulpit by the Name of the *Ambo*; for from "ἀμβαίνω, which signifies to ascend, is derived ἄμβων; who also call "by the Name of βῆμα, all that Place where the holy Table was "placed; and in which the Ministers of the holy Things, together "with their Bishop, had their place. C.

This Pulpit was wont of old time to be so placed and joyned to the Front of the Chancel (next to the Body of the Church) that the Priest might ascend up into it from his own Stall below, where he read the Morning and the Evening-Service. It is now got into the middle of the Church; and in some Places the Priest that is to preach, or do any other Office in it, has much ado to get thither through the Crowd of the People. And the Reformers of our Church in *England*, were not the first that placed it there, for their unreformed Predecessors had carried it thither before them, as in most Places Abroad the new *Roman-Catholicks* do now; which notwithstanding is otherwise than we find in the Custom of the ancient Church. *In margine enim Cancellorum* (that is, of the Chancels) *locus editior ἄμβων seu Pulpitum appellabatur, quo Ministri seu Lectores Sacras Scripturas populo perlegebant. Episcopi seu Tractatores (i. e. Concionatores) exponebant.*

C † *That ye should answer to every Sentence*, Amen.] *Ubi observa hanc vocem esse particulam tantùm Affirmantis, non Optantis, ut in Conclusione Precum. Supra de Collectis.*

C † *Then shall all kneel upon their Knees.*] Missale Sarum in Capite Jejunii. *Deinde prosternant se Clerici in choro, & dicant septem Psalmos Pœnitentiales* (quorum iste unus est qui hic sequitur) *& hec omnia sine nota dicuntur tam a Sacerdote quam a Choro.*

*Veteres Christiani in Quadragesimâ, & omni tempore Pœnitentia dicato, orabant in Genibus. Et qui pœnitentiam agebant delictorum, intra præstituta tempora erant ὑποκλαυσιολιτ. postea συστάσιτ.*

C † *Lord have mercy upon us*, &c.] All this, to the end of the first Collect following, is appointed in the Order of *Sarum*, upon the first Day of *Lent.*

C † *Lead us not into Temptation.* Answ. *But deliver us*, &c.] It is appointed in many places of this Book before, as here it is, That the Choir and the People shall subjoin, and say this last Petition of the Lord's Prayer themselves, as they were anciently used to do in the *Latin* Church. And the reason thereof is given by *Hugo, de Sancto Victore*, (de Offic. Eccl. Lib. 2. cap. 29.) *Hoc Septimum Chorus succinit, in quo se oratsse cum Sacerdote ostendit, ad hoc enim fuerat invitatus, cum Sacerdos ante Orationem Dominicam diceret, Oremus.*

C † *Let us pray*, O Lord, we beseech thee, *&c.*] *Sarum. Et omnes Orationes dicuntur cum*, Oremus, *nisi prima tantùm quæ dicitur cum* Dominus vobiscum.

*Hæc Oratio habetur in Ord. Sarum ad Missam pro Peccatoribus.*

C † *Then shall the People say this that followeth after the Minister*, Turn thou, *&c.*] Instead of this Prayer they were wont to absolve the People (as appears by the Order of *Sarum*) after this manner: *Vertat se Sacerdos ad Populum, & extendens manum dicat super eos, sine nota, sed in audientia hoc modo.*

*Absolvimus vos, vice B. Petri Apostolorum Principis, cui collata est à Domino potestas ligandi atq; solvendi, & quantùm ad vos pertinet Accusatio & ad nos Remissio, sit vobis Omnipotens Deus vita & salus, & omnium Peccatorum vestrorum pius Indultor, qui vivit & regnat cum Deo Patre, &c.*

*Deinde resurgant omnes a Prostratione, osculantes terram vel formulas. Postea benedicantur, & distribuantur Cineres super capita Clericorum & Laicorum à dignioribus personis, dicendo,*

*Memento homo quod Cinis es, & in Cinerem reverteris, in nomine Patris, Filii & Spiritus S.* Amen.

*Particulars*

# *Particulars to be Conſidered, Explained and Corrected, in the Book of* COMMON PRAYER.

Whether or no theſe following Obſervations were drawn up by Dr. *Coſins* before the Reſtauration of King *Charles*, or afterwards upon the laſt Review of the *C P.* I cannot ſay; but this is plain, that thoſe Reviewers had very great Regard to theſe Remarks, they having altered moſt Things according as was therein deſired: And it is probable, that they were laid before the Board, Biſhop *Coſins* being one of the Principal Commiſſioners.

I. THE Proclamation lately added to the Book after the Conference at *Hampton-Court*, is no legal part thereof, and were better omitted; for the Act of Parliament prefixed to the Book, forbids any Addition thereunto.

II. In the Order betwixt the Preface and the Treatiſe of Ceremonies, it is allowed to all Men, *to ſay the Morning and Evening Service privately in any Language* (beſides the *Engliſh*) *which they underſtand.* Here an Explanation is wanting, Whether this word *privately* may not be extended to Colleges in either of the Univerſities, and ſome other Places, (as *Weſtminſter*, *Eaton* and *Wincheſter* Schools) for whoſe uſe Queen *Elizabeth*, in the ſecond Year of her Reign, cauſed the Common-Prayer-book to be ſet forth in *Latin*, as being the moſt proper Language for them.

III. In the ſame Order *every Curate* is enjoyned, to *ſay the Morning and Evening Prayer daily in the Church, unleſs he be otherways reaſonably letted.* Which requires an Explanation (againſt them that account themſelves *reaſonably letted* by any common and ordinary Affairs of their own) Whether any thing but Sickneſs or neceſſary Abſence Abroad ſhall be ſufficient to excuſe them from this Duty.

Altered now to *The moſt part will be read every Year once.*

IV. In order how the reſt of the Holy Scripture beſides the Pſalter, is appointed to be read, it is ſaid, *That the old Teſtament ſhall be read through every Year once, except*, &c. which in King *Edward*'s firſt Service-Book was accordingly done; but afterwards, ſince the Leſſons were interpoſed for Sundays and Holidays, this Order cannot be obſerved, and therefore ought to be amended. It is alſo ſaid, *That whenſoever any Proper Leſſons are appointed for the Sundays for any Feaſt-day, then ſhall the Leſſons appointed in the Kalendar for that Day of the Month be omitted.* But here is no Proviſion made for the Feaſt-days that fell upon a Sunday, whether the Leſſons appointed for the Sunday or that Feaſt-day ſhall be taken: For want of which Proviſion, in ſome Places they read one Leſſon, and in other ſome another, according to the Curate's Choice; which breeds Diverſity in the Service, and is againſt the Uniformity intended in it by the Act of Parliament, and the Prefaces before-mentioned.

V. In the ſame Order there wants the like Proviſion for the Collect, Epiſtle and Goſpel, when a Feaſt-day falls upon a Sunday, which of them ſhall be taken.

VI. In the laſt Clauſe in that Order, the firſt Word there *Item* ſeems to contradict the former Clauſe, which commandeth all Chapters to be read, from the beginning to the ending, where it is not otherwiſe expreſſed. This *Item* therefore ſhould rather be *excepted only, that*, &c.

In the laſt Review made *Eccluſ.* whereby the meaning is plain.

VII. In the Leſſons proper for Holidays there are divers appointed to be read out of *Eccl.* (as upon S. *Stephen*'s-day, S. *John*'s-day, Annunciation, S. *Mark*, S. *Philip* and *Jacob*, and S. *Barnabe*, beſides S. *Peter*, S. *James*, S. *Bartholomew*, S. *Matthew*, S. *Michael*, S. *Luke*) but whether it be *Eccleſiaſtes* or *Eccleſiaſticus*, it is not there ſpecified at large, which has occaſioned much diverſity in reading thoſe Leſſons; and therefore this ſhould be explained, for better Uniformity to be therein obſerved.

Set right in the laſt Review.

VIII. Upon the Feaſt of Circumciſion for the firſt Leſſon at Evenſong is appointed, *Deut.* 10. unto, *And now Iſrael*, whereas it ought to be beginning at, *And now Iſrael*, unto *the end.* For ſo it was ordered in the firſt Edition of this Book, which ſince that time the Printer's Negligence has thus diſordered, and appointed the firſt part of that Chapter to be read, that has no relation to the Day (as all the latter part of the Chapter has) and the Leſſon to end where it ſhould begin.

Now altered as it ſhould be.

IX. Upon the Feaſt of the *Epiphany*, for the firſt Leſſon at Morning-Prayer is appointed *Iſ.* XL. which is a Leſſon that has no relation to the Day. It ſhould be (as it was at firſt Printed, *Iſ.* LX. which altogether refers to the calling of the *Gentiles* this day remembred: But this Miſtake alſo came from the Printer's Negligence, by putting the X here before L, whereas it ought to follow it.

Agreed to in the laſt Review.

X. Upon *Good-Friday* for the Firſt Leſſon at Morning-Prayer, is appointed *Gen.* XXII. concerning the Sacrifice of *Iſaac*, which is all that refers to that Day, and therefore it would be adviſed, whether it were not fit here to order the end of that Leſſon of the 19th Verſe of that Chapter unto, *And it came to paſs after theſe things*, &c. All which following Verſes are not proper for that Day.

Now ſet right.

XI. Upon S. *John Baptiſt's*-Day, for the Second Leſſon at Mattens is appointed S. *Mat.* 13. which is an Error committed by the Printer's Negligence, ſince the firſt Edition of this Book, where it was S. *Mat.* III. for this is proper to S. *John* the *Baptiſt*, whereas the other refers nothing to him at all.

[Upon S. *Bartholomew*'s-Day the Leſſons appointed out of *Eccleſiaſticus* againſt Women have been ſo offenſive, that it were better to be changed for others.

The XXVth of *Eccleſiaſticus* was changed for *Eccluſ* XXIV. but however it ſtands to be read in the courſe *November* 6,

Altered in the laſt Review.

XII. Upon All-Saints-Day for the Second Leſſon at Morning-Prayer is appointed, *Heb.* XI. and XII. beginning at theſe words, *Saints by Faith*, which refers us to the Old *Engliſh* Bible (commonly called the Biſhop's Bible) and named in the Order before, how the *Pſalms* ought to be read. For in the new Tranſlation theſe words are not to be found, which cauſes many Curates to begin, ſome at one Verſe, and ſome at another That therefore there may be an Uniformity obſerved as well in this Leſſon, as in ſome others before, (upon the Day of St. *Paul*'s Converſion, Second Leſſon at Matins, *&c.*) either the Verſe where to begin ought to be ſpecified, or the Biſhop's Bible uſed, which ſeems here to be only Authorized for the Publick Leſſons of the Church by the Act of Parliament prefixed before the Book of Common-Prayer.

In the laſt Review, *Pſalm* 48 is reſtored, but inſtead of *Pſalm* 67, *Pſalm* 68 is put, which has, I think, little relation to that Feſtival.

XIII. The proper *Pſalms* for Morning-Prayer upon *Whitſunday* are in ſome Books 45 and 47, in others, 47 and 68, which Numbers are miſtaken by the Negligence of the Printer; for in the firſt Edition of this Book, the Pſalms appointed, and the true Numbers are 48 and 67.

These Notes expunged in the laſt Review.

XIV. In the ends of the Months of *Auguſt*, *October* and *November*, there be three ſeveral Directions to alter certain Leſſons formerly appointed in Q. *Elizabeth*'s time, which ſeems to be againſt the Act of Parliament, that forbiddeth any Alteration to be made in the Book. And theſe Alterations were only by the King's Order, *A.* 1604. at the Inſtance of Dr. *Chadderton* and Mr. *Knewſtubbs*, &c. in the Conference at *Hampton-court*, where they took Exceptions againſt the reading of *Tob.* V. and got the King's Conſent to change it for *Exod.* VI. (a Leſſon ſet altogether out of Order) upon the firſt Day of *October*, &c. But this was not legally changed.

XV. In the Months throughout the whole Kalendar, the Printer has ſet the Names of *Februarii*, *Januarii*, &c. Names of the Saints, without any diſtinction of Letter, or other Note of Difference from them, which has occaſioned many to ask what thoſe Saints, *januarius*, *Februarius*, &c. were; whereas they are to be only Notes of the old *Roman* Account, and put into a ſeveral Character from the reſt, as the Solſtices and Equinoctials are.

XVI. In thoſe Months there be ſome Saints put down whereof Queſtion is made, whether there were any ſuch Perſons or no (as S. *Catharine* and S. *Faith*) and the Conception of the Virgin *Mary* is mentioned, which was firſt put in by that Party among the Papiſts, who believed her to be conceived without Original Sin; a thing offenſive to ſome other Party among the Papiſts themſelves, as well as to all Proteſtants. And therefore it would be conſidered, whether theſe Particulars were not better left out of the Kalendar.

XVII. The Addition of the King's Birth-day, or the beginning of his Reign is not Authorized to be put there by Act of Parliament.

But now theſe is.

XVIII. In the Order what Days are to be obſerved for Holidays, and no other, there's no mention made of S. *Paul*'s Converſion, and S. *Barnabe*'s-Day, never the leſs are numbred before among the Holidays in this Book, where proper Leſſons are appointed for them as Holidays: And the like may be ſaid for *Good-Friday*, and other Days in the *Paſſion-Week*, all ſet under the Title of Holidays. So that here is ſome Explanation wanting to reconcile theſe two places of the Book together.

XIX. In the Rubrick before the Morning and Evening-Prayer, there is no Order, as what Hour the Service for Morning or Evening ſhall begin; for want whereof in moſt places, when the Morning is paſt, and when the Evening is not yet come thoſe Services are commonly begun; which in the Evening is croſs to thoſe words in the Third Collect for Grace, where we ſay to God, *Who haſt ſafely brought us to the beginning of this Day, defend us in the ſame*, &c. And in the ſame Rubrick, The *Miniſter is appointed to uſe ſuch Ornaments in the Church, and at all times in his Miniſtration, as were in uſe in the Second Year of K.* Edw. VI. *according to the Act of Parliament.* But what thoſe Ornaments of the Church and of the Miniſters were, is not here ſpecified, and they are ſo unknown to many, that by moſt they are neglected. Wherefore it were requiſite, that thoſe Ornaments uſed in the Second Year of K. *Edward* ſhould be here particularly named and ſet forth, that there might be no difference about them.

This is now done.

XX. After the Confeſſion is appointed, the Abſolution which ſome Miniſters read ſtanding, and ſome kneeling. For Uniformity herein it ſhould be declared what Poſture he ought to uſe: And the Poſture of Kneeling is not agreeable to it, becauſe it is no Prayer to God, but pronouncing ſo many words to the People.

XXI. The

It is now enacted.

XXI. The Words there (in the Rubrick) *or Remission of Sins*, were added at the Instance of the Ministers in the Conference at *Hampton-Court*, but it is no Legal Addition, for the Act of Parliament forbids it.

The People are now ordered to repeat it with the Minister.

XXII. In the Rubrick before the Lord's Prayer, the Minister is appointed to *begin* it; but the People are not appointed to say after him, as in Cathedral Churches, and most Places besides they use to do. To prevent all diversity therein, there wants here an Explanation to that purpose.

XXIII. The *Gloria Patri*, and the *Venite exultemus*, are appointed next to be said or sung; but whether by the Minister alone, or by him and the People *alternatim*, there is not here or any where else (in the Hymns and Psalms, following besides the *Quicunq; vult*) any Order given; which for an Uniformity herein, ought in this Place to be added.

An Exception on that Day for the Month is now made.

XXIV. In the Rubrick after the *Venite exultemus*, which is the 95*th* Psalm, in Order are appointed to be said for every Day of the Month, as they are set down in a Table before; whereupon the 19*th* Day of the Month are appointed the 95*th*, 96*th*, and 97*th*. If this Order be strictly observed, the 95*th* Psalm will be twice said over without any Intermission. Wherefore it were not amiss, that an Exception were here made of that Psalm for the 19*th* Day.

An Order for this is now made.

XXV. In the same Rubrick the *Gloria Patri*, &c. is appointed to be said at the end of every Psalm throughout the Year. There is a Difference between many, whether it ought to be said by vertue of this Order, at the end of every Portion of the 115*th* Psalm, which are appointed for so many Psalms upon the 24, 25, and 26 Days of the Month. For if it shall not be said before the whole Psalm is ended, it will not be said during three whole Days together: To avoid which doubt, an Explanation of the Rubrick is here needful.

An Order for this is now made.

XXVI. And it is needful to name the *Jubilate* after the *Benedictus*, and the *Cantate Domino* after the *Magnificat*, and the *Deus misereatur* after the *Nunc dimittis*; for else some Men shall be in a doubt, Whether they may repeat the *Gloria Patri*, &c. after these Psalms, or no.

XXVII. Before the Collects of Morning and Evening Prayer it is appointed, that the first Collect shall be that of the Day which is appointed at the Communion, and the Collect for Peace to be always the Second.

But when a Feast-day falls upon a Sunday, it is not said here which of the Collects appointed for either of those Days shall be read; or whether they may both be read one after another: Something therefore is wanting, to settle an Uniformity herein.

When the Communion Service is read this Collect is repeated the second time; which were fit to be so ordered, that at one and the same Service, or Assembly of the Church, it should be said but once, at the Communion-Service only.

This is now altered, the Sentences, Exhortation, &c. being Printed over again in the Evening Prayer.

XXVIII. At the beginning of Evening Prayer the Rubrick only is, That the *Priest shall say Our Father*, &c. which gives occasion to divers Curates to begin this Evening Prayer with *Pater noster*, and to omit what is before appointed to be said at the beginning both of Morning, and likewise of Evening Prayer, daily throughout the Year. That therefore the Sentences, the Exhortation and the Confession, with the Absolution following, (which are all but Preparatory to the Morning and Evening-Service) be never omitted; it is requisite, that in this place some Word of Direction or Reference were given to the former Rubrick.

Now it is ordered to be said only in the Morning.

XXIX. In the Rubrick before the *Litany*, there is no Appointment at what time of the Day, or after what part of the Service it ought to be said; so that a contentious Man may take his Liberty to say it after Even-Prayer, or at any time of the Day upon *Sundays*, *Wednesdays* and *Fridays*, &c. at his own choice, unless an Order be here added to confine him. Nor is the place of the Church here specified where it shall be said; though in the Rubrick before the Commination it is presumed, that a peculiar place is appointed for it? And in Queen *Elizabeth*'s Injunctions, that appointed Place is said to be in the midst of the Choir, as in the Cathedral, and many other Churches, has been accustomed.

This now mended.

In the *Litany*, where we pray for the Catholick Church, the word *universally* is falsely printed; for it ought to be *universal*, as it is in the *Latin Catholicon*.

Now altered into *Bishops, Priests and Deacons.*

In the Petition for the Clergy, there is a Distinction between Bishops and Pastors, which are all one. Inferior Priests were never anciently called Pastors.

In the Petition for the *Magistrates*, that word would be altered or explained; for the *Magistrate* (as we now understand the word) is proper to none but the King.

Now confirmed by the Act of Uniformity.

XXX. The Prayer for the Queen, and the Royal Progeny, is not authorized by Act of Parliament, but first added by the Order and Commandment of King *James*, and since continued by King *Charles* with some Variation, agreeable to his own time and condition. Which to free it from any Exception that a Parliament might take against it, were not amiss to be here noted by a special Rubrick in the Margin.

Now confirmed by Law.

XXXI. The like ought to be added at the Thanksgiving for Rain, fair Weather, Plenty, Peace and Victory, with those two for deliverance from the Plague; all which are here inserted without any Legal Ordinance of Parliament (at the Instance of those Men that excepted against the Book, for want of these Thanksgivings, in the Conference at *Hampton-Court*) only by the Permission of King *James*.

XXXII. In the Rubrick upon the Sunday after *Christmas*, the same Collect is appointed to be read which was used upon *Christmas-day*. But if the Feast of *Circumcision* and this Sunday fall together, it will be a Question, which of the Collects ought to be read.

Now altered to *as at this time.*

It is likewise here ordered, That the same Collect shall be used upon every Day unto the *Circumcision*: But how can it be said in *iisdem Terminis*, and that said to be done upon this Day, which those following Days are not: And for Resolution herein, some Direction would here be added, because both cannot be used, being inconsistent together.

XXXIII. In the Rubrick after the *Circumcision* it is ordered, That if there fall any Sunday between that Day and the *Epiphany*, the same Collect, Epistle and Gospel shall be read, which was used upon the Day of *Circumcision*.

This Defect may be otherwise supplied, by appointing both a Collect, Epistle and Gospel more proper for that time.

XXXIV. For if the *Epiphany* shall fall upon Munday or Tuesday, *&c.* what Collect must be used for all the Days of the Week after? It is a great Incongruity to use the Collect of the *Circumcision* after the *Epiphany* is past: Therefore there wanteth an Order here, either to continue the Collect of the *Epiphany* all the Days of the Week following, or to make a new Collect for the Sunday before.

The new Translation is now made use of.

XXXV. In the Gospel upon the second Sunday after the *Epiphany*, there is a Translation of some Words commonly spoken in old time without Offence, but now in our Days not so fit to be used. The Words, therefore, *And when Men be drunk*, would be now rendered, *And when Men have drunken well*, according to the later Translation of our Bible.

This is now done accordingly.

XXXVI. After the fifth Sunday there it is appointed, That if there be a sixth, the same Collect, Epistle and Gospel shall be used which was read upon the fifth. But it were both fit and easy, rather to supply the Day with Collect, Epistle and Gospel proper to itself, than to suffer this Defect to stand still without need.

XXXVII. And if there be but three or four Sundays after the *Epiphany*, (as sometimes it will happen) the Epistle, Gospel and Collect upon the fifth referring to the great *Epiphany* of our Saviour at the end of the World, will be more proper for the third or fourth Sunday, than those which are appointed. There wants a Provision here to be made in that case.

XXXVIII. At *Easter-day* it is appointed, That instead of the *Venite exultemus*, two Anthems *Christ rising* and *Christ is risen* shall be used: But there is no *Gloria Patri* set to follow either of them, as after the *Venite* is ordered before: Therefore the Question is, Whether *Glory be to the Father*, &c. should not be here added, either after one or both of these Anthems.

Now altered into, *As at this time.*

XXXIX. Upon Munday and Tuesday in *Whitsun-week*, the same Collect is appointed which was read upon *Whitsunday* itself: But upon those two Days, and all the Week following, we cannot say, *As upon this Day*: Therefore there is a Direction here wanting, for the change of that word *This Day* into some other.

XL. In the end of the Twenty-fifth Sunday after *Trinity* it is ordered, That if there be any more Sundays before *Advent*, the Office omitted in the Sundays after the *Epiphany* shall be taken in to supply the same: But it will be easy and more fit to appoint Collects, Epistles and Gospels peculiar to this time, when the Sundays after *Trinity* exceed the number of Twenty-five.

This is now done accordingly.

And because the last Words of the Gospel appointed upon the Twenty-fifth Sunday refer to the *Advent*, or *Coming of Christ* into the World, next to follow, and to be remembred in the Church-Service; therefore it were requisite, that here a Rubrick should be added to make this Epistle and Gospel of the Twenty-fifth Sunday to be last of them all, both when there are more, and when there be fewer Sundays after *Trinity*.

This is now supplied.

XLI. At the *Purification* there wants an Epistle proper to its self, which might be easily supplied.

This is altered now by making use of the new Translation.

XLII. In the Collect upon S. *John-Baptist's-day*, the Word *Pennance* (which is now abused by the *Papists*) would be subject to no Offence if it were altered into our ordinary Word *Repentance*, now more usual with us than that of *Pennance* is, and more consonant to the later Translation of our Bibles.

Now altered into, *The same thy Son.*

On S. *Matthew's-day* there is in the Collect, *Thy said Son*, it were better that the Word *said* were left out.

This is now altered.

XLIII. In the first Rubrick before the Administration of the Holy Communion, the Order appointed for *the Communicants to signify their Names to the Curates immediately after Morning Prayer*, seems to cross the common Custom in all or most places of reading Morning-Service, and the Communion-Service, both at one time; for if they be read at once, without any Intermission, or due space of Hours between them, what time or convenience can the Communicants have to give in their Names, or the Curate to take them? Here, therefore, a Direction is wanting, what space of time is to be allowed between these two Services.

XLIV. In the second Rubrick there it is not clear, Whether the Curate may refuse *an open and notorious evil Liver*, nor who is to be accounted

so

ſo notorious; which therefore requires here ſome Explanation, for the avoiding of Diſputes, Doubts and Contentions, at that time, between ſuch Communicants and the Curate, who otherwhiles challenges that power of refuſing or admitting a Communicant in that caſe by virtue of this Rubrick; the rather becauſe in the Rubrick immediately following it is ſaid, *That he ſhall uſe the ſame Order with thoſe that are in Malice with one another*, where he has power given him *to refuſe the obſtinate Perſon.*

XLV. In the fourth Rubrick there, which appoints the *Table to be covered with a Linnen-Cloth* only, and to *ſtand in the Chancel or Body of the Church where Morning and Evening Prayers are ordered to be ſaid*, ſomewhat is wanting to make it agree with the Injunctions of Queen *Elizabeth* ſtill in force, and the common Practice in moſt Churches. And ſomewhat alſo is wanting, for a Direction, when and where to ſet the Bread and Wine for the Communion upon the Table.

This is now ſpecified.

XLVI. In the Rubrick after the Tenth Commandment it is appointed, *That then ſhall follow the Collect of the Day, with one of the two Collects there ſpecified for the King, the Prieſt ſtanding up and ſaying*, Almighty, *&c.* But whether the Collect for the King, or the Collect for the Day, ſhall be firſt ſaid, is not there determined; which for avoiding Diſpute, and Diverſity therein, ſhould be further explained. And the Collect for the Day is always moſt properly uſed, together with the Epiſtle and Goſpel, whereunto many times it relateth.

But this firſt is now directed.

XLVII. At the reading of the Goſpel there is no *Poſture* appointed for the People, which gives many of them an occaſion, to refuſe the Poſture of *ſtanding*, as in all Places and Times it has been accuſtomed. This therefore it were requiſite to be here added.

But no Order for the ſecond.

Nor is there any other Order, after the naming of the Goſpel, for the People to ſay, *Glory be to thee, O Lord*, as has been likewiſe accuſtomed, and was ſpecially ordered in King *Edward*'s time, together with, *Thanks be given to God*, at the end of the Goſpel. For Uniformity and Advancement of our Devotions herein, that Order would be fitly here renewed.

This is now appointed.

XLVIII. At the Nicene Creed there is likewiſe no Poſture of ſtanding, eſpecially here appointed; by reaſon of which Omiſſion, many People refuſe to ſtand, though at the other Creed of the Apoſtles, they are appointed to do it, as here likewiſe they ought to do; and at *Athanaſius* his Creed beſides; for all which, Proviſion may be made in their ſeveral Places.

There is a Table of Faſting-days now placed in the beginning of the Common Prayer

XLIX. In the Rubrick following the Nicene Creed, the Curate is ordered to bid the *Faſting-days*; which being not uſually known to every Curate, it would be here ſpecified what Days are appointed to be *faſted* by the Laws of the Kingdom, and Church of *England*, throughout the Year.

There is a Rubrick now for this.

L. In the Rubrick following the Sentences of the Offertory, *The Church-wardens, or ſome other by them appointed*, are ordered to *gather the Devotions of the People, and to put the ſame into the poor Man's Box*; which being ſeldom or never obſerved in moſt Churches, nor agreeing to the divers Sentences (before ſet down) would be otherwiſe here ordered or explained.

This Rubrick now expunged.

And the accuſtomed Offerings to the Curate are here appointed to be *paid by every Man or Woman, after which done the Prieſt ſhall ſay*, &c. Which if it ſhould be thus obſerved, and at this time when they come to receive the Communion, would breed a great diſturbance in the Church, and take up more time than can be allowed for that purpoſe: Wherefore it is needful, that ſome Alteration were made of this Rubrick; and that the Offerings or Devotions of the People then collected, ſhould be brought to the Prieſt, and by him preſented and laid upon the Altar, or Communion-Table, for ſuch uſes as be peculiarly named in the Sentences then read by him.

The Thankſgiving now inſerted.

LI. In the beginning of the Prayer for the State of Chriſt's Church Militant, there be theſe Words (ſet as a Preface to what is intended to follow, and to have Relation thereunto) *Who haſt taught us to give Thanks for all Men*; and accordingly, in the old Form of this Prayer ſet forth in King *Edward*'s time, *ſuch thanks were given*, that one part of the Prayer might be correſpondent to the other: But here in our Form the Thankſgiving is omitted, and yet the Preface of *giving Thanks* is ſuffered to ſtand ſtill, being indeed forgotten to be put out. Therefore ought it either now to be taken away, or elſe the former or the like Thankſgiving ought to be added unto the Prayer; for otherwiſe we ſay to God in effect, That though he has taught us to *give Thanks for all Men*, yet we think fit to let it alone.

This is now altered.

LII. The firſt and ſecond Exhortations that follow, are more fit to be read ſome Days before the Communion, than at the very ſame time when the People are come to receive it: For firſt, they that tarry for that purpoſe are not *negligent*, and they that are *negligent* be gone, and hear it not. Then ſecondly, they that ſhould come to the Miniſter, for quieting of their Conſcience, and receiving the Benefit of Abſolution, have not then a ſufficient time to do it. Wherefore requiſite it is, That theſe two Exhortations ſhould be appointed to be read upon the Sunday, or ſome other Holiday before.

As likewiſe this.

LIII. Likewiſe in the third Exhortation, there be theſe Words appointed to be read ſomewhat out of due time: *If any of you be a Blaſphemer of God, or a Slanderer of his Word, an Adulterer, or be in Malice or Envy, or in any other grievous Crime, bewail your Sins, and come not to this Holy Table, leſt after the taking of that holy Sacrament, the Devil enter into you as he did into Judas*, &c. For is any Perſon who comes at that time purpoſely to receive the Communion, likely to diſcover himſelf (if he be guilty) in the preſence of all the Congregation, by riſing up and departing ſuddenly from it? Therefore this Clauſe were fitter to be omitted in this third Exhortation, and to be added to the *ſecond*, a Week or ſome Days at leaſt before the Communion is adminiſtred.

LIV. In the next Words which the Prieſt is to ſay unto them that come to the Holy Communion, they are invited to *draw near*. And though in many Places they uſe ſo to do, where they are to remove from their Seats, and to approach nearer to the Table in the Church or Chancel, for the taking of the Holy Sacrament; yet in other Places, where the Chapels are ſmall, and the Communicants ſo few that they are all fixed already, in their ſeveral places within the Chancel or Church near to the Table, before theſe Words come to be read unto them, there will be no need to have them remove, and therefore no need of any ſuch Words; for which reaſon, there would be a Proviſion here made to that purpoſe.

This is now ſeems to be altered, according to this propoſal; but the Rubrick is not very clear.

LV. In the Rubrick before the Confeſſion, there wants a Direction for the People to ſay the Words of that Confeſſion after the Miniſter, whereunto they are all invited by the Words before, *Make your humble Confeſſion meekly kneeling.*

The word *Sacrifice* was not put in, as by this Author was propoſed.

LVI. In the Prayer of Conſecration, where the Prieſt ſaith, *To continue a perpetual Memory of his precious Death*, here ſeems to want *and Sacrifice— until his coming again:* Which if added, would be more conſonant to the Nature of that holy Action, and the Words of the Catechiſm following, made and ſet forth for that purpoſe.

This is now altered.

LVII. Again at the Words there, *He took Bread and he brake it, and he took the Cup*, no Direction is given to the Prieſt, (as in King *Edward*'s Service-Book there was, and as in moſt places it is ſtill in uſe) to *take the Bread and Cup into his Hands*, nor to *break the Bread before the People*; which is a needful Circumſtance belonging to this Sacrament; and therefore, for his better Warrant therein, ſuch a Direction ought here to be ſet in the Margin of the Book.

This ſeems to be altered, but ſtill the Rubrick is not very clear in this point.

LVIII. In the Prieſt's taking of the Sacrament to himſelf, there is no Direction, either for his kneeling when he takes it, or for the Words which he is then to ſay; which is therefore needful here to be added, leſt otherwiſe ſome contentious Miniſter might ſay, that he is not enjoyned to Kneel in this holy Action himſelf, or to ſay any Words at all, when he takes the Sacrament.

Proviſion is now made for this.

LIX. If there be any conſecrated Bread or Wine wanting, for the communicating of the People, here is no Order (as there ought to be) for the conſecrating of more, nor for the Words which the Prieſt ſhall uſe for that purpoſe, as in the firſt Form of the Communion ſet out in King *Edward*'s time, and in the Canons of the Church is enjoyned. This therefore ſhould be here added.

LX. There wants likewiſe an Order, for the People to continue kneeling at their Prayers and Devotions (as is moſt meet) during all the time of the holy Action.

LXI. The Prayer of *Oblation* is here placed after the *Participation* and Diſtribution of the Sacrament made to the People, which in King *Edward*'s firſt Service-Book, and in all other ancient Liturgies, is ſet before it, and next after the *Prayer of Conſecration.*

If it were ordered here, and the Prayer of Thankſgiving (*Almighty and everlaſting God, we moſt heartily thank thee*, &c.) appointed to follow for the *Poſt-communion*, it would be more conſonant, both to former Precedents, and the Nature of this holy Action.

LXII. At the *Gloria in Excelſis*, which is appointed to be *ſaid or ſung*, there is a Queſtion, Whether the People are to ſay it after or with the Miniſter, or no; where, for the avoiding any Diverſity herein, ſome Direction would be given.

LXIII. In the fourth Rubrick after the Communion, *The Prieſts and Deacons of Cathedral and Collegiate Churches are enjoyned, to receive the Communion with the Prieſt every Sunday at the leaſt.* Queſtions are here moved, Whether the Church did not hereby intend, to have the Communion adminiſtred in ſuch Places every Day of the Week, or oftener than once in the Week *at the leaſt*; and, Whether the Prieſt, who there waits in his Week, ought not to communicate oftener than every Sunday, or upon every Sunday at the leaſt. Which Queſtions would be in this Rubrick determined by ſome few Words added to it.

LXIV. In the next Rubrick it is ſaid, that at the Communion *it ſhall ſuffice, that the Bread be ſuch as is uſual to be eaten, ſo it be the beſt and pureſt that may be gotten.* It is queſtioned here, Whether by virtue of this Order any Church is reſtrained from their Cuſtom of uſing Wafers at the Sacrament, as in *Weſtminſter*, and many other Places, they have been always wont to do. To avoid Diſpute and Contention therein, an Order would be annexed for that purpoſe.

The word *unconſecrated* is now put in.

LXV. It is likewiſe here ordered, *That if any of the Bread and Wine remain, the Curate ſhall have it to his own uſe.* Which Words ſome Curates have abuſed, and extended ſo far to ſuppoſe, they may take all that remains of the *conſecrated Bread and Wine itſelf* home to their Houſes, and there eat and drink the ſame with their other common Meats

Meats; at leaſt the *Roman-Catholicks* take occaſion hereby, to lay this Negligence and Calumny upon the Church of *England*, whereas the Rubrick only intends it of ſuch Bread and Wine as remains *unconſecrated*, of that which was provided for the Pariſh (as appeareth by the Articles of Enquiry hereabouts in the Viſitations of divers Biſhops:) And therefore, for the better clearing of this particular, ſome Words are needful here to be added, whereby the Prieſt may be enjoyned to conſider the Number of them which are to receive the Sacrament, and to conſecrate the Bread and Wine in ſuch a near Proportion as ſhall be ſufficient for them; but if any of the conſecrated Elements be left, that he, and ſome others with him, ſhall decently eat and drink them in the Church, before all the People depart from it.

The Words, *Shall alſo receive the Sacraments*, now expunged.

LXVI. In the laſt Rubrick, there it is ordered and ſaid, *That every Pariſhioner ſhall communicate at the leaſt three times in the Year*, &c. *and ſhall alſo receive the Sacraments*, &c. *according to the Order in this Book appointed.* Where the word Sacrament in the plural Number being annexed to their communicating of the Lord's Supper, (which is one Sacrament already paſt, and ſuppoſed to have been taken by the People, who are likewiſe already baptized in another) occaſion is hereby given to think, that the Church of *England* alloweth of more Sacraments than Two. But this being contrary both to the Articles of Religion, and the Catechiſm here following, it is requiſite that in this place ſome Explanation be made of the word *Sacraments*, that there may be no difference between one place and another in our Book.

LXVII. The like Explanation ought to be made of thoſe Words in the Act of Parliament ſet at the beginning of this Book, where, in the ſecond Paragraph, it is ſaid, That all Miniſters ſhall be bounden to ſay and uſe— the Celebration of the Lord's Supper (which is one Sacrament) *and Adminiſtration of each of the Sacraments*, which is more than one beſides.

## *In the Adminiſtration of Baptiſm.*

Altered now as was here propoſed.

IN the Prayer which is uſed for bleſſing the Water which is in the Font, before the Children (then brought to the Church) be baptized in it, there is this Expreſſion: *Grant that all thy Servants, which ſhall be baptized this Water, may receive*, &c. Where all thy Servants cannot be ſaid, when there is but *one Child* brought to the Font for that purpoſe. And therefore thoſe Words would be better changed into theſe, *Grant that this Child* (or theſe Children) *which ſhall now be baptized.*

At the ſigning the Child with the Sign of the Croſs, it is ſaid, *We receive this Child into the Congregation of Chriſt's Flock.* Which word *Congregation* both here, and in many other places of the Book, is a new word, never uſed by any former Liturgy, or ancient Writer in the Church. It were therefore requiſite for the avoiding that Exception, which the *Roman-Catholicks* with ſome Advantage to themſelves take againſt it, that where-ever *this word* is found in the whole Book (as in divers *Collects* and in the *Goſpel* upon S. *Peter's-day* it is) it may be altered, and put into the old uſual Expreſſion of the word, *i. e.* Church of Chriſt.

In the Exhortation to the God-fathers, *&c.* it is appointed, that the Children *ſhall be taught the Creed, the Lord's* Prayer, *and the Commandments, in the* Engliſh *Tongue.* But ſuppoſe (as it often falls out) that Children of Strangers, which never intend to ſtay in *England*, be brought there to be baptized, ſhall they alſo be exhorted and enjoyned to learn thoſe Principles of Religion in the *Engliſh* Tongue? It would be freer from Exception if theſe Words were thus expreſſed, *In the vulgar Tongue which they ſhall uſe.*

The word *Man* now expunged.

There alſo it is ſaid, *And all other things which a Chriſtian Man ought to know*, &c. But ſuppoſe it be a *Woman*, or a *Female-Child:* Therefore that word *Man* were better left out, and the word *Chriſtian* only would then remain indefinite; as likewiſe the words *His* and *Him* (many times uſed in this Form of Adminiſtration of Baptiſm) ought rather to be changed into *this Child*, that they may refer either to *Male* or *Female.*

## *In Private Baptiſm.*

IN the firſt Rubrick there, the Cauſe of the Neceſſity of baptizing in Private Houſes ought to be expreſſed; as, *When the Child is in ſudden danger of Death, and not likely to live ſo long a time, that it may be brought to Publick Baptiſm in the Church*; leſt otherwiſe every one take upon them to judge of *this Cauſe and Neceſſity*, at their Pleaſure.

But this is now confirmed by Law.

In the next Rubrick the *lawful Miniſter* is appointed in this urgent Cauſe to baptize the Child, which was added by King *James* his Direction only in the Conference at *Hampton-Court*, to avoid the baptizing by *Midwives*, or *others*, that were no lawful Miniſters ordained for that purpoſe. This Alteration was well, but it wanteth the Force of a Law, according to the Act of Uniformity prefixed to the Book.

It is not here ſaid, what ſhall be done in this caſe, when a lawful Miniſter cannot be found; or whether the Child ought to be baptized again or no, when only a Midwife, or ſome other ſuch hath baptized it before.

The uſe of the Croſs in Private Baptiſm is now enjoyned.

It is not here ordered, Whether the Child thus ſuddenly baptized, ſhall have the Sign of the Croſs made upon it, neither then, or when it is appointed to be afterwards brought into the Church, which for the avoiding of all ſcruple and queſtion in this caſe, ought to be ſupplied.

Nor is it ordered, at *what diſtance of time* the Child ſhall be brought into the Church, after it is privately baptized.

At the end of this Form of Baptiſm it is ſaid, *And ſo forth as in Publick Baptiſm*, where there is nothing more added, than what is here printed at large: This therefore ſeems to be an Error of the Printer.

## *In the Catechiſm.*

ALL the Queſtions and Anſwers (after the Lord's Prayer) concerning the Sacraments, were added by the Order of King *James*, given in the Conference at *Hampton-Court.* They want only the Confirmation of a Law, without which the Miniſter is in danger of the Penalty ſet down in the Act of Uniformity.

This is now confirmed by Law.

## *At Confirmation.*

THE place whereunto the Children ſhall be brought for their Confirmation, is left to the Appointment of the Biſhop. If the place were ordered to be none but the Church, and there the Office to be done with the Morning or Evening Prayer annexed, it would avoid the Offenſive Liberty that herein hath been commonly taken, to Confirm Children in the Streets, in the High-ways, and in the common Fields, without any ſacred Solemnity.

## *In the Form of Matrimony.*

IN the firſt Rubrick the Miniſter is enjoyned, not to *celebrate the Matrimony unleſs the Banes have been celebrated three ſeveral times*; where, to ſecure him from the Penalty contained in the Act of Uniformity, it were requiſite that this Exception were added, *And unleſs there be a Diſpenſation or Licenſe granted by the Biſhop in ſome ſpecial or urgent Cauſe*, to celebrate the Marriage without the publiſhing of the Banns, as by other Laws yet in Force it is permitted him to do.

It is not here ordered, at what time of the Service this Form of Marriage ſhall be celebrated; nor at what time of the Year (according to other Laws) the Solemnization of Matrimony is prohibited.

The Impediments of Matrimony, or the juſt Cauſes why any Perſons may not be joyned together, are not here ſignified: For want whereof, or a Direction at leaſt that ſhould be given to ſeek them in the known Table ſet out for that purpoſe, and in other Books of the Law, the Curate is commonly ignorant of them, and unable to give any Reſolution herein, either to himſelf, or others whom it may concern.

This is now ſo altered.

The Man and Woman are appointed to take each other *by the right hand*, it ſhould be alſo, each other *with* the ſame *Right-hand.*

The Words here uſed by the Man to the Woman, when he ſaith, *With my Body I thee worſhip*, and with all *my worldly Goods I thee endow*, the former being not (as the Phraſe is now uſually underſtood) ſo conſonant to Religion or Reaſon, and the latter not ſo agreeable to Law or Cuſtom, require ſome Conſideration that they may be explained.

This now altered into the words, *Live faithfully together.*

The like Conſideration is to be had of thoſe Words, where the Miniſter ſaith and prayeth, That the Woman may be *amiable* as *Rachel*, *wiſe* as *Rebecca*, which are not ſo fit for all Perſons.

## *At the Communion of the Sick.*

But now there is a Direction preſcribed, tho' I think not ſufficiently particular.

THE Collect, Epiſtle and Goſpel, is here eſpecially ordered; but what part of the Publick Order at the Communion is to be uſed, and what omitted, (as ſome part of it ſeems needful to be) is not here ſaid.

In the laſt Rubrick, there no leave is given to communicate the ſick Perſon without other Company, but in the times of contagious Sickneſs, when none can be procured to communicate with him. If there might be here ſome Indulgence given, that in caſe the ſick Perſon doth ſo earneſtly deſire the Sacrament, that he cannot be in a quiet ſtate of Mind without it, it may be delivered to him by the Miniſter, though there be no Contagion in the Sickneſs, when others cannot be gotten to communicate with him, it would be to the greater Satisfaction, both of him and the Miniſter, who is here reſtrained to that caſe only.

## *At the Churching of Women.*

This Title has now the Authority of Law.

THE Title of Thankſgiving was here added by the King's Authority only, at the Conference in *Hampton-Court*, and wants the Confirmation of a Law.

The Miniſter is now limited to a particular Form.

In the Rubrick there, the Words, *or ſuch like as the caſe ſhall require*, ſeem to give too much a Liberty to the Miniſter, to alter and add at his Plea-

ſure.

ſure. He were better to be confined, that an Uniformity therein might be obſerved.

The Woman is not appointed, in what Habit ſhe ſhall come to Church, for this purpoſe; nor in what time after her Recovery; which, for the avoiding of Queſtions, and too much liberty herein taken, requires here to be duly ordered.

*At the Commination.*

THis is appointed to be uſed at divers times in the Year, but thoſe times are not ſpecified; for want whereof, few know when to read it, and ſome read it not at all.

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## *The following Account was tranſcribed from a Paper found in Biſhop* Coſins's *Library, in the Caſtle at* Durham, *written and ſigned by himſelf.*

IT is true, that when I ſojourned lately in *Paris*, I contracted an Acquaintance with the venerable Prelate *Cyril*, Arch-biſhop of *Trapezond*, who came often to viſit me in my Lodgings at the *Louvre*, and the *Palais-Royal*; and had frequent Conference with me concerning the Condition and profeſſed Religion of the *Greek*, *Romiſh* and *Engliſh* Churches: In which Conferences his conſtant Aſſertion was, That the Rules of Faith and Religion profeſſed in the *Greek* Church, were the Holy Scriptures of God, and the firſt Six General Councils, together with the Canonical Epiſtles and approved Writings of the ancient Catholick Fathers and Biſhops of thoſe times: That the later Councils and Writers in the *Latin* or *Roman* Church, had many Novelties in them, both in Matters of Faith and Government, which the *Greek* Church would not receive; and that the Confeſſion of Faith, the Liturgy, and the Government eſtabliſhed in the Church of *England*, (which upon ſeveral Demands by him made, I repreſented moſt truly and faithfully to him) were conſonant to the Orthodox and Catholick Religion of the old *Greek* Fathers, with whom it was both his Duty and mine, and all others belonging to our Churches, therein to retain Communion and Unity together.

And it being further demanded by me, What Divine-Service they uſually had in the *Greek* Church, at the Celebration and Adminiſtration of the holy Communion; he anſwered, That upon *Sundays*, or the Lord's-days, they uſed S. *Baſil*'s Liturgy, and upon the Week-days S. *Chryſoſtom*'s, which they of the *Roman* Church call their *Maſſes*. And true it is, that I heard him ſay S. *Chryſoſtom*'s Liturgy in a private Chapel at the *Louvre*, whereunto he was for that purpoſe, by ſome honourable Perſons, invited to ſay it before her Majeſty the Queen of *England*, and divers of her Attendants there, that they might ſee the manner of it. To the hearing of this Liturgy (which they called a *Greek* Maſs) his Highneſs the Duke of *York* was alſo invited, who was pleaſed to ſend and conſult me about it, whether he might be preſent at it, or no; and when I had told him, that it was much differing from the *Roman* Maſs, and that there was a private Cloſet adjoining to the Chapel, where he might hear and ſee what was done, without giving any Offence, or being preſent at it himſelf; he commanded me to wait upon him there, and to declare unto him the ſeveral Paſſages of that Liturgy, which I did, having S. *Chryſoſtom*'s Liturgy in my Hand; and ſhewing him, as the Arch-biſhop proceeded in the Recital of it, the Differences between it and the *Roman* Maſs; whereof one was, that in this *Greek* Liturgy the Arch-biſhop called out to all that were preſent in the Chapel, to come forth and to communicate, though none of them ſo did, but his Deacon or Miniſter only, who there attended him, and to whom he gave the Sacrament (after he had communicated himſelf) in both kinds; neither of which Rites (being both eſſential to the holy Communion) are uſually obſerved among the *Romaniſts*: He told me alſo, when I conducted him to the Chamber of an honourable Perſon who was deſirous to ſee him, after the Liturgy was ended, That had his Auditors underſtood him as well as the common *Greeks* did in his own Country, it would not have been ſaid, as now it was, in an unknown Language to them; which is another Difference from the *Roman* Maſs, in regard of the vulgar People that cannot underſtand it.

True likewiſe it is, That here I propounded divers Queſtions to him (as at many other times I did, when he was pleaſed to come and viſit me in my own Lodging,) concerning the Pope's Supremacy, univerſal Obedience to the Church of *Rome*, Tranſubſtantiation, Invocation of Saints, Purgatory and Prayer for the Dead: But that he ſaid any thing (as the Epiſtler or Author of the *Fiat Lux* ſaid he did) to juſtify the *Romiſh* or Tridentine new and additional Articles of Faith, in all theſe Particulars, is ſo far from truth, that on the contrary he expreſſed himſelf, in all my Conferences with him, to be otherwiſe minded, and would not acknowledge either the Biſhop of *Rome*'s Superiority and Juriſdiction over all other Churches, as it is now claimed by him; or that the Church of *Rome* was the Mother and Miſtreſs of the *Greek* Churches; or that they held either Tranſubſtantiation, or Invocation of Saints, to be an Article of their Faith; or that they prayed for the Dead, otherwiſe than in reference to their peaceable Reſt in the State of Death, and their happy Reſurrection to eternal Life; conſtantly denying the late invented *Roman* Purgatory; and always profeſſing himſelf to have been heretofore, and ſtill to continue a Diſciple and Follower of *Cyrillus*, the late Arch-biſhop of *Conſtantinople*, who made and conſecrated him a Biſhop, and whoſe Confeſſion of Faith is extant, agreeable to the Reformed Churches; for which his Adverſaries (ſome great Zealots among the Jeſuites, pretending other Matters that they had againſt him) never left their Proſecution of him, till they got him Strangled by the Command of the *Viſier*, and thrown into the Sea.

*This is the Conference, and this is the Story that I had in* Paris, *from* Cyril, *Arch-biſhop of* Trapezond.

Jo. Dureſme.

*FINIS.*

# Omiſſions in the Various Readings of the Ancient Common-Prayer-Books.

*THere have ſome Omiſſions hapned in the ſetting down the Various Readings of the Old Common-Prayer: And ſome Differences I have voluntarily neglected; as particularly thoſe that conſtantly vary the ſame way,* viz. Mattens *for Morning-Prayer, and the* Evenſong *for Evening-Prayer, in the firſt Book of King* Edward: Presbyter *for Miniſter or Prieſt, and* Church *for Congregation, in the* Scotch *Common-Prayer-Book. The Old Common-Prayer-Book follows the Old Tranſlation of the Bible, and the* Scotch *Liturgy the new Tranſlation of the* Pſalms. Which *changed for* who, *in ſome Hundreds of Places in the Laſt Review. To have punctually taken Notice of all theſe Variations, would have filled the Text full of Marginal References, to little purpoſe; making it, not only unſightly, but difficult to be read by Common Readers. But however, ſome Omiſſions which are remarkable, I have reſerved to be placed at the End of the Book.*

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## The Titles of the ſeveral Common-Prayer-Books.

*Title of the firſt Book of K.* Edward VI.

THE
booke of the commmon
prayer and admi
niſtration of
the
Sacramentes and other
rites and ceremonies of
the Churche; After the
uſe of the Churche
of England.

LONDINI in OFFICINA
*Edouardi Whitchurche*
cum Privilegio ad imprimendum ſolum
ANNO DO. 1549 Menſe
Junij.

---

*At the End,*

Imprinted at London in
Fleetſtreet, at the Signe of the Sun over againſt
the Conduyte, by Edvvarde VVhitchurche
the xvi daye of June, the
yeare of our Lorde,
1549

* The Kinges Majeſtie by *
the adviſe of his moſt deare uncle the Lorde Protector and other his highnels Counſell, ſtreightly chargeth and commandeth, that no manner of perſon do ſell this preſent Booke unbounde above the price of ii Shillynges and ii pence the piece. And the ſame bounde in paſte or in boordes covered with calves leather not above the price of iiii Shillinges the piece.

God ſave the King.

*Title of* King Edward *the* VIth's *Second Book.*

THE
Book of Common-Prayer, &c.
and other
Rites and Ceremonies
in the
Church of England.

*Imprinted at London in Fleteſtrete, at the Sygne*
of the ſunne over againſt the conduite by
Edwarde Whitchurche
M. D. L. II.
Cum Privilegio ad imprimendum ſolum.

---

*Title of the Old, or Queen* Elizabeth's *Common-Prayer-Book.*

The Book of
Common-Prayer and Adminiſtration of the
Sacramentes,
and other Rites and
Ceremonies in the
Churche of
Englande.
( ⁂ )
Londini in officina Richardi Jugge
Cum privilegio Regiæ Majeſtatis.

*At the End,*

Imprinted at London by
Newgate Market, next vnto Chriſtes Church,
by Richarde Jugge, Printer to the Queens
Majeſtie * 1575
Cum privilegio Regiæ Majeſtatis.

* Note, *That the firſt Common-Prayer-Books of this Queen being very rare, as being worn out in Churches during that long Reign, I could procure no one more ancient than this, which is a very correct one.*

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*Title of the* Scotch *Common-Prayer-Book.*

THE
Book of Common-Prayer
and
Adminiſtration of the
Sacraments,
And other parts of Divine ſervice for
the uſe of the CHURCH of
SCOTLAND.

EDINBURGH

Printed for Robert Young Printer to the
Kings moſt excellent Majeſtie
M DC XXXVII.
Cum PRIVILEGIO.

# OMISSIONS.

*The Title of the New Common-Prayer Book, as it is in the Sealed Books.*

THE BOOK
OF
Common Prayer
And Administration
of the
SACRAMENTS
AND OTHER
RITES & CEREMONIES.
of the CHURCH.
According to the Use
Of the
CHURCH of ENGLAND
To gether with the
PSALTER or PSALMS
OF
DAVID
Pointed as they are to be sung
or said in CHURCHES
And the
FORM or MANNER
OF
Making, Ordaining and Consecrating
OF
BISHOPS, PRIESTS,
AND
DEACONS.

without Place or Printers name.

These words, *LONDON printed by his Majesties* Printers *cum Privilegio.* MDCLXII. being erased.

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## *Concerning the Service of the Church.*

*More able to exhort.* More able *also* to exhort. 1 B. *Edw. 6. More and more increase.* Profit more and more. 1 B. *Edw. 6. As for the Reading,* &c. As touching the Reading. O. C. P. *Agreeable to the Scriptures.* Grounded upon the Scriptures. O. C. P. Furthermore by this Order, the Curates shall read no other Book for their Publick Service, but this Book and the Bible. By the means whereof, the People shall not be at so great Charges for Books as in times past they have been, O. C. P. And if any would judge this way more painful, because that all things must be read upon the Book, whereas before, by the Reason of so often Repetition, they could say many things by heart: If those Men well weigh their Labour with the Profit and Knowledge, which daily they shall obtain by reading upon the Book, they will not refuse the pain, in consideration of the great Profit that shall ensue thereof, O. C. P. And if the Bishop of the Diocese be in doubt, then he may send for the Resolution thereof unto the Archbishop. Put in 2 B. of *Edw. 6. Morning and Evening Prayer.* Mattins and Evensong. 1 B. *Edw. 6. Priests.* Presbyters. *S. L. Not being let by Sickness.* Not being let by preaching, studying Divinity, O. C. P. Except he be hindred by some urgent Cause, *S. L.* The two last Paragraphs are not in 1 B. *E. 6.*

## *Of Ceremonies,* &c.

*New Fangled.* Fangle. 1 B. *Edw. 6. State of a Christian People.* Of Christian People, 1 B *Ed. 6. In these our doings.* In *all* these our doings. 1 B. *Ed. 6. Use Ceremonies as they think best.* Use *such* Ceremonies, &c. 1 B. *Ed. 6.*

## *The Order how the Psalter,* &c.

This also is to be noted that whensoever there be any Proper Psalms or Lessons appointed for any Feast moveable or unmoveable, then the Psalms or Lessons appointed in the Calendar shall be omitted for that time. Q. *Eliz. Counted for two days alter,* &c. Counted for two days, shall in those two days alter. 1 B. *Ed. 6.*

## The *Kalendar.*

*JANUARY.*

Sun { Riseth / Falleth } Hour { VII min. 34. / IV min. 26. O. C. P. } { 7. min. 12. / 4 min. 48. S. L. }

*January* 11. *David* King, *S. L. January* 12. *Sol in Aquario,* O. C. P. S. L. *January* 13. *Mungo* Bishop, *S. L. January* 24. Fast, *S. L.*

*FEBRUARY.*

Sun { Riseth / Falleth } Hour { VII min. 14. / IV min. 46. O. C. P. } { 7 min. 14. / 4 min. 46. S. L. }

*February* 4. *Blasii,* S. L. *February* 12. *Sol in Piscibus,* O. C. P. S. L. *February* 19. *Colman,* S. L. *February* 24. Fast, S. L.

*MARCH.*

Sun { Riseth / Falleth } Hour { VI min. 18. / IV min. 46. O. C. P. } { 6 min. 18. / 5 min. 42. S. L. }

*March* 10. *Const.* 3. King. *S. L. March* 12. *Sol in Ariete;* O. C. P. S. L. *March* 16. *Patrick,* S. L. *March* 17. *Cyril,* Bishop, *S. L. March* 19. *Cuthbert,* Bishop. *S. L. March* 26. *Init. Reg. Carol.* S. L.

*APRIL.*

Sun { Riseth / Falleth } Hour { VI min. 11. / VI min. 4. O. C. P. } { 5 min. 15. / 6 min. 45. S. L. }

*April* 1. *Gilbert,* Bishop, *S. L. April* 9. *Sol in Tauro.* O. C. P. and S. L. *April* 20. *Serf.* Bishop, *S. L.*

*MAY.*

Sun { Riseth / Falleth } Hour { V min. 18. / VII min. 24. O. C. P. } { 4 min. 36. / 7 min. 24. S. L. }

*May* 12. *Sol in Gemini.* O. C. P. S. L.

*JUNE.*

Sun { Riseth / Falleth } Hour { IV min. 34. / VIII min. 26. O. C. P. } { 3 min. 34. / 8 min. 26. S. L. }

*June* 9. *Columba,* S. L. *June* 12. *Sol in Cancro,* O. C. P. S. L. *Solstitium æstivum,* O. C. P. S. L. *June* 18. *Coron. Reg. Car.* S. L.

*JULY.*

Sun { Riseth / Falleth } Hour { IV min. 18. / VIII min. 24. O. C. P. } { 4 min. 34. / 7 min. 26. S. L. }

*July* 7. *Palladius, S. L. July* 12. *Sol. in Leone.* O. C. P. S. L.

*AUGUST.*

Sun { Riseth / Falleth } Hour { VII min. 24. / IV min. 26. O. C. P. } { 4 min. 34. / 7 min. 26. S. L. }

*August* 16. *Sol in Virgine,* O. C. P. S. L.

*SEPTEMBER.*

Sun { Riseth / Falleth } Hour { V min. 36. / VI min. 24. O. C. P. } { 5 min. 36. / 6 min. 26. S. L. }

*September* 13. *Sol in Libra,* O. C. P. S. L. *September* 15. *Æquinoctium Autumnale,* O. C. P. S. L. *September* 18. *Ninian,* Bishop, *S. L. September* 25. *Adaman,* Bishop, *S. L.*

*OCTOBER.*

Sun { Riseth / Falleth } Hour { XI min. 35. / V min. 25. O. C. P. } { 5 min. 15. / 6 min. 4. S. L. }

*NOVEMBER.*

Sun { Riseth / Falleth } Hour { VII min. 34. / IV min. 26. O. C. P. } { 7 min. 23. / 4 min. 37. S. L. }

*November* 5. Powder-Treason, *S. L. November* 12 *Sol in Sagittario,* O. C. P. S. L. *November* 16. *Margaret* Qu. *S. L. November* 19. Nativity of K. *Charles,* S. L. *November* 27. *Ode* Virgin, *S. L.*

*DECEMBER.*

Sun { Riseth / Falleth } Hour { VIII min. 12. / III min. 48. O. C. P. } { 7 min. 12. / 4 min. 48. S. L. }

*December* 4. *Drostan,* S. L. *December* 6. *Nicholas,* Bishop, *S. L. December* 12. *Sol in Capri.* O. C. P. S. L. *Advent-*

# OMISSIONS.

*Advent*-Sunday is always the neareſt *Sunday* (whether before or after) to the Feaſt of S. *Andrew*, or that *Sunday* which falleth upon any Day from the 6 of *November* to the 3d of *December* incluſively. *S. L.*

## *The Order for Morning and Evening*, &c.

The Morning and Evening Prayer ſhall be uſed in ſuch Places of the Church, Chappel or Chancel, and the Miniſter ſhall ſo turn him as People may beſt hear: And if there be any Controverſy therein, the Matter ſhall be referred to the Ordinary, and he or his Deputy ſhall appoint the place. And the Chancels ſhall remain as they have done in times paſt, 2. B. *Edward* 6.

And here is to be noted, that the Presbyter or Miniſter at the time of the Communion, and at all other times of his Miniſtration, ſhall uſe neither Alb, Veſtment, nor Cope, but being Archbiſhop or Biſhop he ſhall have and wear a Rotchet, and being a Prieſt or Deacon, he ſhall have and wear a Surplice only. 2 B. *Edw.* 6.

And here is to be noted, That the Presbyter or Miniſter at the time of the Communion, and at other times of his Miniſtration, ſhall uſe ſuch Ornaments in the Church, as are preſcribed, or ſhall be by his Majeſty or his Succeſſors, according to the Act of Parliament provided in that behalf, *S. L.*

## *An Order for Morning-Prayer*, &c.

*Throughout the Year*; *Throughout the whole Year*, Eliz.
The Sentences in all the Old Common-Prayer-Books, are according to the Tranſlation of the Great Bible.

### *Exhortation.*

That *we have received at his Hands*; Which *we have received at his Hands*, Eliz. *As* are *here preſent*; *As* be *here preſent.*

### *General Confeſſion.*

Whole Congregation; *All that are preſent*, S. L. To the glory of thy holy name; *To the glory of thy holy name, and the ſalvation of our own ſouls*, S. L. And at the end of all other Prayers, *Amen* added in the Laſt Review.

### *Verſicles.*

Our lips; *my lips.* Our mouth; *my mouth*, 1 B. Ed. 6. Save us; *ſave me.* Help us; *Help me*, 1 B. Ed. 6.

### Venite.

And at the end of every Pſalm. *And, as at the end of the* Venite, *ſo alſo at the end*, &c. S. L.

### Te Deum.

Alſo the Holy Ghoſt the, *&c. The Holy Ghoſt alſo being the*, &c. Sitteſt on the right hand: *Sitteſt* at *the right hand.* S. L.

### Benedicite.

Bleſs ye the Lord, praiſe him, and magnify him for ever: *Speak good of the Lord, and ſet him up for ever*, in every Verſe throughout the whole Hymn, 1 B. *Ed.* 6.

### Benedictus.

And after the Second Leſſon ſhall be uſed and ſaid [throughout the whole Year, 1 B. *Edw.* 6.] *Benedictus* in *Engliſh*, as followeth. O. C. P.

### *The Third Collect for Grace.*

Everlaſting God; *Everliving God*, 1 B. Ed. 6.
*In Quires and Places where they ſing*, &c. Added in the Laſt Review.

### *Rubrick to* Nunc Dimittis.

The Words *as it is appointed*, and *the Song of Simeon*, added the Laſt Review.

### Quicunque vult.

Eaſter, *Paſch*, S. L. Whitſunday, *Pentecoſt*, O. C. P Whole and undefiled; *Holy and undefiled*, O. C. P. *Whole*, S. L. Greater or leſs than another; *Greater or leſs than* other, O. C. P. Will be ſaved; *Would be ſaved*, S. L. Believe rightly the Incarnation; *Believe rightly* in *the Incarnation*, O. C. P. So God and man; *So he who is God and man*, S. L. Give account for their own Works; *of their own Works*, 1 B. Ed. 6.

Thus endeth the Order of Morning and Evening Prayer [Mattens and Evenſong, 1 B. *Ed.* 6.] throughout the whole Year.

### *Litany.*

In the firſt B. of *Edw.* 6. the Litany is placed immediately after the Communion-Service.

To privy Conſpiracy, *Rebellion* added in the Laſt Review: And to falſe Doctrine and Hereſy, *Schiſm*: *From the Tyranny of the Biſhop of* Rome, *and all his deteſtable Enormities*, 1 & 2 B. of *Edw.* 6. In all time of our Tribulation: *In all time of our Adverſity*, S. L. Wealth; *Proſperity*, S. L. Holy Church univerſal; *Catholick Church univerſally*, S. L. Giving her the Victory; *Giving Victory*, S. L. Biſhops, Prieſts and Deacons; *Biſhops, Paſtors, and Miniſters*, O. C. P. *Biſhops, Presbyters*, &c. S. L. And all the Royal Family; *The reſt of the Royal Iſſue*, S. L. *Then ſhall the Prieſt and People with him ſay the Lord's-Prayer.* Added in the Laſt Review.

### *The Bleſſing.*

Not in the firſt B. of *Edw.* 6.

### *For Fair Weather.*

A Plague of Rain; *This Plague of Rain*, O. C. P. As that we may receive, *Whereby we may receive*, O. C. P. By thy Clemency; *By granting our Petitions*, 1 B. *Ed.* 6.

### *In the time of Plague.*

The Words, *Didſt ſend a Plague upon thine own people in the wilderneſs for their obſtinate Rebellion againſt* Moſes *and* Aaron, *and alſo*; Added in the Laſt Review.

### *Thanksgiving for fair Weather.*

Late Plague; *Late Puniſhment*, S. L.

### *Collects*, &c.

*Note that the Collect*, &c. This Rubrick was added in the Laſt Review.

### *Aſhwedneſday.*

*This Collect is to be read every day in* Lent, *after the Collect appointed for the day*: Added in the Laſt Review.
From *Aſhwedneſday* to the firſt *Sunday* in *Lent*, ſhall be uſed the ſame Collect, Epiſtle and Goſpel, which were uſed on *Aſhwedneſday.* S. L.

### *Coll. for* 2 Sunday *after* Eaſter.

Only Son; *Holy Son*, 1 B. *Edw.* 6. Godly Life; *Good Life*, O. C. P.

### 3 Sunday *after* Trinity.

*Comforted in all Dangers and Adverſities*; Added in the Laſt Review.

### S. Andrew.

Almighty God, which haſt given Grace to thy Apoſtle S. *Andrew*, that he counted the painful Death of the Croſs to be an high honour and great glory; grant us to eſteem all troubles and adverſities which ſhall come unto us for thy ſake, as things profitable for us, towards the attaining everlaſting Life, through Jeſus Chriſt our Lord. 1 B. *Ed.* 6.

### *Purification.*

*The Preſentation of Chriſt in the Temple*, added in the Laſt Review.
Clear Hearts; *Clear Minds*, O. C. P.

### S. Barnabas: *S.* Barnabe, Eliz.

Leave us not, we beſeech thee, deſtitute; *Let us not be deſtitute.* O. C. P.

### S. John Baptiſt.

By Preaching Repentance; *By Preaching of Pennance*, O. C. P.

# OMISSIONS.

## *Communion.*

The Prieſt ſtanding humbly before the middle of the Altar, ſhall ſay the Lord's-Prayer with this Collect, 1 B. *Edward 6. The People Kneeling* (added in the laſt Review) *for due preparation*, S. L.

The Presbyter ſaying, The Holy Goſpel is written, *S. L.*

## *Offertory.*

In the firſt Book of *Edward 6.* follow the Rubricks, *viz.* Then ſo many who ſhall be partakers, *&c.* And then ſhall the Miniſter take, *&c.* Together with the Verſicles and proper Prefaces. When the Clerks have done Singing then ſhall the Prieſt or Deacon turn him to the People and ſay, *Let us pray for the whole State of Chriſt's Church*, &c. Then the Prieſt turning him to the Altar ſhall ſay or ſing plainly and diſtinctly the Prayer following, *Almighty and everliving God*, &c.

Make your humble Confeſſion to Almighty God, *&c. Make*, &c. *before this congregation gathered together in his holy name.* O. C. P. *And to his holy Church*, 1 Book *Edward 6.*

## *Preface upon* Chriſtmas-Day.

As at this time, *as this day*, O. C. P. *As at this time on this day*, S. L. Virgin *Mary. The Bleſſed Virgin.*

## *Upon* Aſcenſion-Day.

Apoſtles. *Diſciples*, 1 B. *Edward 6.*

## *Upon* Whitſunday.

As at this time. *Upon this day*, O. C. P.

Upon the Feaſt of Trinity *only. Upon the Feaſt of Trinity*, without *only*, 1 B. *Edward 6.* At the end of the Doxology, Hoſannah in the higheſt. *Bleſſed is he that cometh in the name of the Lord.* Glory be *to thee O Lord in the higheſt.*

Theſe 2 Rubricks, *If the conſecrated Bread*, &c. And *when all have communicated*, &c. added in the laſt Review.

## *Oblation Prayer.*

All we who are partakers; *Whoſoever ſhall be partakers*, 1 B. *Edward 6.*

May receive the moſt precious body and blood of thy Son Jeſus Chriſt, and be fulfilled with thy grace and heavenly benediction, and made one Body with thy Son Jeſus Chriſt, that he may dwell in them and they in him, 1 B. *Edward 6.*

## *Second Prayer.*

Doſt aſſure us thereby: *Haſt aſſured us duly receiving the ſame*, 1 B. *Edward 6.* The myſtical Body of thy Son: *Thy myſtical Body*, O. C. P.

## *Rubrick before the Bleſſing.*

Then the Prieſt. Miniſter, O. C. P. *Then the Prieſt turning to the People ſhall*, &c. 1 B. *Edward 6.*

After the Bleſſing in the 1 Book of *Edward 6.* followeth:

Where there are no Clerks, there the Prieſt ſhall ſay all things appointed here for them to ſing.

When the holy Communion is celebrated on the work daye, or in private houſes: then may be omitted the *gloria in excelſis*, the Creed, the Homely, and the Exhortation beginning *Dearly beloved.*

## *Publick Baptiſm of Infants.*

In the firſt Prayer. None can enter into, *&c. No man born in ſin can enter*, 1 B. *Edward 6.* This Child. *Theſe Children*, O. C. P. Baptized with water and the Holy Ghoſt; *water and the Holy Ghoſt* not in the 1 B. *Edward 6.*

With the holy Ghoſt, *&c. That by this holeſom laver of regeneration whatſoever ſin is in them may be waſhed clean away*, 1 B. *Edward 6.* And of Chriſt Church, *&c.* And of Chriſt Church, and ſo ſaved from periſhing, and being fervent in Spirit, *&c.* 1 B. *Edward 6.*

Then let the Prieſt take one of the Children by the right hand, thother being brought after hym, and cumming into the church towarde the font ſaye,

The Lord vouchſafe to receive you into his holy houſeholde, and keep and govern you alway in the ſame, that you may have everlaſting lyfe. *Amen.*

Then ſtanding at the Font the Prieſt ſhall ſpeak.

Manfully fight. *Stoutly to reſiſt*, S. L.

## *Private Baptiſm.*

Then they ſhall ſay the Creed; and then the Prieſt ſhall demand. 1 B. *Ed. 6.*

Doſt thou forſake the Devil and all his Works?

Anſw. *I forſake them.*

Doſt thou forſake the vain Pomp and Glory of the World, with all the covetous Deſires of the ſame? 1 B. *Ed. 6.*

Not follow nor be led by them: *Not to follow nor be led by them*, O. C. P.

*Miniſter.*

Doſt thou forſake the carnal Deſires of the Fleſh, ſo that thou wilt not follow nor be led by them?

Anſwer.

*I forſake them.* 1 B. *Ed. 6.*

Wilt thou obediently, *&c.* Added in the Laſt Review.

Then ſhall the Prieſt put the white Veſture, commonly called the Chryſom, upon the Child, ſaying, Take this white Veſture, for a Token of the Innocency which by God's Grace in the Holy Sacrament of Baptiſm is given unto thee, and for a Sign whereby thou art admoniſhed, ſo long as thou doſt live, to give thy ſelf to Innocency of living, that after this tranſitory Life, thou may'ſt be Partaker of Life everlaſting. *Amen.* 1 B. *Edw. 6.*

## *Catechiſm.*

The Preface to the firſt Commandment, *viz. The ſame which, &c.* not in 1 *Ed. 6.* The Second ends at *nor worſhip them.* The Third ends at *in vain.* The Fourth is only, *Remember to keep holy the Sabbath-day.* The Fifth only, *Honour thy Father and Mother.* The Sixth, *Thou ſhalt not kill.* The Tenth, *Thou ſhalt not covet thy Neighbour's Houſe.*

My good Child; *My good Son*, 1 B. *Ed. 6.*

All Sin and Wickedneſs; *Sin and Wickedneſs*, O. C. P.

Once in ſix Weeks at the leaſt, the Prieſt, upon Warning by him given, ſhall upon ſome *Sunday* or Holiday, half an hour before Evenſong, inſtruct and examine, *&c.* 1 B. *Ed. 6.*

## *Matrimony.*

Inſtituted by God; *Inſtituted by God in Paradiſe*, O. C. P. Firſt it was ordained for the, *&c. One was for the*, O. C. P. And to the praiſe of his holy name; *And praiſe of God*, O. C. P. Have not the Gift of Continence, might marry: *As be married might live chaſtly in Matrimony*, 1 B. *Ed. 6.*

Till Death do us part: *Till Death do us depart*, S. L. As *Iſaac* and *Rebecca* lived, *&c. As* Iſaac *and* Rebecca, *after Bracelets and Jewels of Gold, given of the one to the other, for Tokens of their Matrimony*; 1 B. *Ed. 6.*

By giving and receiving of a Ring: *By giving and receiving Gold and Silver.*

Keep you: *God the H. Ghoſt lighten your Underſtanding*, 1 B. *Edw. 6.*

So live together: *Have remiſſion* of their *ſins in this Life* 1 B. *Ed. 6.*

## *Viſitation of the Sick.*

This thy Viſitation; *This thy Correction*, 1 B. *Ed. 6.*

As S. *Paul* ſaith in the 12th Chapter of the *Hebrews: Yea as S.* Paul *ſaith*, O. C. P.

When thou art pleaſed to take: *When the hower of his Diſſolution is come*, S. L.

## *Thankſgiving of Women.*

Unto the Place where the Lord's-Table ſtandeth, *S. L.* All the following *Miniſters* Prieſts 1 *Ed. 6.* and Presbyter, *S. L.*

## *Commination.*

Curſed is he that perverteth, *&c. Curſed is he that letteth in judgment.*

*Deut.* 27. Omitted *S. L.*

Always ready to fall upon us: *And being always ready at hand*, O. C. P.

Turn thou us, O Lord; *Good Lord*, 1 B. *Ed. 6. O Good Lord*, S. L.

FINIS.